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Government Oriental Series Class I, No. 17

VEDIC BIBLIOGRAPHY

FIFTH VOLUME

By

R. N. DANDEKAR

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA, India
1993

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VOLUME V

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This fifth volume of the *Vedic Bibliography* constitutes a fairly comprehensive and critical record of most of the significant work relating directly or indirectly to Veda and allied antiquities which has been done roughly between 1983 and 1992. It contains nearly 9000 entries which have been arranged subjectwise. Summaries of the contents of a pretty large number of books and articles recorded in this *Bibliography* (and, in some cases, also of reviews) have been given. Thus this volume of the *Vedic Bibliography*, like the previous ones, is bound to prove an indispensable aid for serious Vedic studies and research.

ड़ी विश्वविद्यालय
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वर्ग संख्या 294.1016 आगत संख्या 108735
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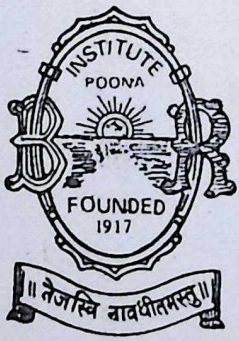

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VEDIC BIBLIOGRAPHY

FIFTH VOLUME

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

108735

BY

R. N. DANDEKAR

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POONA, India
1993

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पुस्तकालय

PREFACE

An attempt has been made to present through this fifth volume of my *Vedic Bibliography* a fairly comprehensive classified and critical record of most of the significant work which has been done in the field of Vedic studies during the period roughly from the middle of 1983 to the middle of 1992. As in the earlier volumes, summaries of the contents of a large number of books and articles recorded here, and, in many cases, of the important reviews, have been given for the benefit of the users of this volume.

It should be noted that, as in the fourth volume, the chapter relating to the Indus Valley Civilisation, which has figured in the previous three volumes of the *Vedic Bibliography*, has not been included in the present volume.

The two Indexes to this volume have been compiled by Dr. S. K. Lal of the Centre of Advanced Study in Sanskrit, University of Poona, and I take this opportunity of expressing my cordial and grateful appreciation of his collaboration.

I have also to thank the Bhandarkar Institute Press for its efficient and ungrudging cooperation.

Bhandarkar Oriental
Research Institute,
Poona, India
May 25, 1993

R. N. Dandekar

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Dedicated with affection and gratitude
to the
HEIDELBERG UNIVERSITY
to which I owe so much

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LIST OF JOURNALS ETC., AND ABBREVIATIONS

(See also the earlier volumes of *VBD*)

AA : *American Anthropologist*, Washington.

AAHG : *Anzeiger für die Alterturmswissenschaft*. Herausgegeben von der Österrelchischen humanistischen Gesellschaft, Innsbruck.

AAIHSR : *Adhyayana-Anusandhāna, Institute of Higher Studies and Research*, Jaipur.

AALA : *Asien- Afrika- Lateinamerika*, Berlin.

AAnt-Hung (*H*) : *Acta Antiqua Hungaricae*, Academiae Scientiarum Hungaricae, Budapest.

AARP,

AAWL : Abhandlungen der Akademie der Wissenschaften und Literatur in Mainz.

Abhandlungen für die Kunde des Morgenlandes, Berlin.

ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona.

acc. : according.

ACIL.

Ac Ir : *Acta Iranica*, Leiden.

Acme, Milan.

Acta Ethnographica, Budapest.

Acta Germanica, Cape Town.

Acta Linguistica Hafniensia (*AL*), Copenhagen.

Acta Neophilologica, Laibach.

Administrator.

Advent, Madras.

AEPHE.

AESC : *Annales, Economies. Sociétés. Civilisations*, Paris.

Aevum, Milano

Afghanistan.

AGI : *Archivio Glottologico Italiano*, Firenze.

Agra University Journal of Research, Agra.

AH : *Aryan Heritage*, New Delhi.

AHES.

AHR : *American Historical Review*.

AIIS ; American Institute of Indian Studies, New Delhi.

AIOC : All-India Oriental Conference, BORI, Poona.

AION : *Annali Istituto Orientale* (ling.), Napoli.

AIUNON : (= *AION*).

Ait Br (*AB*) : *Aitareya-Brāhmaṇa*.

AJA.

Āja (*Aj*) (Hindi), Varanasi.

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Ajasrā, Lucknow.
AJOS : *Aligarh Journal of Oriental Studies*, Aligarh.
Akash, Calcutta.
AL : *Arts and Letters*, London.
ALAS : Association of Latin American Sanskritists, Mexico.
ALB : *Adyar Library Bulletin*, Adyar (Madras).
Alfa.
ALH : *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
The Al Magazine.
Alm Ö AW : *Almanach der Österreichischen Akademie der Wissenschaften*, Wien.
Das Altertum, Berlin.
AM : *Asia Major*, London.
American Journal of Chinese Medicine.
American Journal of Philology, Baltimore.
American Journal of Semiotics, Cambridge, Ma.
American Journal of Sociology, Chicago.
Analecta Orientalia, Leiden.
Analele Stintifice (Lingvistica) Univ. "Al. I. Cuza,"
Ānandavana (Marathi), Poona.
Ancient India, New Delhi.
Ancient Pakistan, Karachi.
Ancient Science of Life, Coimbatore.
Anekānta, Delhi.
AnL : Anthropological Linguistics, Bloomington.
Annals of the Sanko Research Institute for the Study of Buddhism, Tokyo.
L'Année Sociologique, Paris.
Annunaire de l'Eoole Pratique des Hautes Études, Paris.
Annual of the Institute for Comprehensive Studies of Buddhism, Tokyo.
An St : *Anatolian Studies*, London.
Antaios, Stuttgart.
Anthropological Forum, Nedlands.
Anthropological Linguistics, Bloomington.
Anthropos, Freiburg (Switzerland).
Antiquity, Cambridge.
Anusandhāna Patrikā (Mar.), Ambejogai.
Anusandhāna-Patrikā, Ladnu.
Anuvāda, Delhi.
Anuvrata, Virat Nagar.
Anvīkṣā, Department of Sanskrit, Jadavpur University, Calcutta.
Anviksihi, Varanasi.
AO : *Acta Orientalia*, Copenhagen.
AÖAW : *Anzeiger der Österreichischen Akademie der Wissenschaften*, Wien.
AoF : *Altorientalische Forschungen*, Berlin.
AO Hung : *Acta Orientalia*, Academiae Scientiarum Hungaricae, Budapest.
AORM : *Annals of Oriental Research*, Madras.

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AORS : *Annual of Oriental and Religious Studies*, Suzuki Research Foundation, Tokyo.
AOS : American Oriental Society, New Haven.
AP : *The Aryan Path*, Bombay.
Āp. : Āpastamba.
A Pil : *Agmosavluri pilologi*, Tbilisi.
APILKU, Inst. for Linguistics, Copenhagen University.
APOC ; Andhra Pradesh Oriental Conference, Hyderabad.
Ār. : *Āraṇyaka.*
Āraṇyakam, Sanskrit Prasara Parisad, Aara.
ARC, McGill University. Montreal,
Archaeological Journal, Tokyo.
Archeologia, Paris,
Archeologia Polski, Warsaw.
Archeologicke Rozhledy.
Archives Europeennes de Sociologie, Paris.
Archiv für Begriffsgeschichte,
Arch. Ling. : *Archivum Linguisticum*, Menston (Yorks),
Archipel.
Arch Or : *Archiv Orientalni*, Prague.
Ars Linguistica, Tübingen.
Artibus Asiae, Ascona/New York.
Arts Asiatiques, Paris.
Āryamārtaṇḍa, Ajmer.
*Āryaprem*ı Ajmer.
Asam Sahitya Sabha Patrika, Jorhat-Guwahati.
ASGM : *Aitt del Sodalizio Glottologico Milanese*, Milano.
ASI : Archaeological Survey of India, New Delhi.
Asian Affairs.
Asian Folklore Studies, Nagoya.
Asiatica, Rome.
ASl Ph ; *Anzeiger für slavische Philologie*, Wiesbaden.
As Stud : *Asiatische Studien*, Bern.
Astrol. Mag. : *The Astrological Magazine*, Bangalore,
Āśv. : Āśvalāyana.
AT : *Antik Tanulmanyok*, Budapest.
Athena, Athens.
AV : *Atharvaveda.*
Avadh University Research Journal, Faculty of Arts, Faizabad.
Avagāhana, Sardar Shahr.
The Avatar, Meher Chaitany Niketan Trust, Mandapta.
AVP : *Atharvaveda Paippalāda Saṁhitā*,
AVS : *Atharvaveda Śaunaka Saṁhitā.*
Āyurvedadūta, Jaipur.
Āyurveda-Vikāsa.

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BAEO : *Boletin de la Asociacion Española de Orientalistas*, Madrid.
BAIHA : *Bulletin of Ancient Indian History and Archaeology*, Saugar University.
BALI.
Balk E : *Balkansko ezikoznanie*, Sofia,
BALM.
Baltistica, Beograd.
BAU : *Bṛhadāraṇyaka-Upaniṣad*,
B. C. Asian Review.
BCGV : *Bulletin of the Chunilal Gandhi Vidyabhavan*, Surat.
BDCRI : *Bulletin of the Deccan College Research Institute.* Poona.
BE : *Balgarski Ezik*, Sofia.
BEFEO : *Bulletin de l' Ecole Francaise d' Extreme-Orient.* Paris,
BÉI : *Bulletin d'Études Indiennes*, Ass. Fr, pour les Ét. Sk., Paris.
Beiträge zur allgemeinen und vergleichenden Archäologie, Bonn.
Bhārata Bhāratī.
Bhārata-varṣa (Bengali), Calcutta.
Bharatī, Arya Kanya Gurukula, Porbandar.
Bhāratī, Banaras Hindu University.
Bhāratī (Sanskrit), Jaipur.
Bhāratī, Utkal University, Bhubaneswar.
Bhāratīya Itihāsa āṇi Saṁskṛti (Marathi), Bombay.
Bhāratīya Itihāsa Saṁkalana Samiti Patrikā.
Bhāratīya Sāhitya, Agra.
Bhāratīyavidyāvaibhavam, Jaipur.
Bhāṣā (Hindi), Hindi Directorate, New Delhi,
Bhāṣā-Vimarśa, Ahmedabad.
Bhāsvatī, Kashi Vidyapeetha, Varanasi,
Bhm (*Bh Man*) : *Bharat Mamisha* (Quarterly), Varanasi.
BHU ; Banaras Hindu University, Varanasi.
BHU News, Banaras Hindu University, Varanasi.
Bh. Vid. : *Bhāratīya Vidyā*, Bharatiya Vidya Bhavan, Bombay.
Bh. Vid. Bh. : Bharatiya Vidya Bhavan, Bombay,
B (*Bull*) *IIHM* : *Bulletin of the Indian Institute of History of Medicine*, Hyderabad.
Bijdragen, 's-Gravenhage.
Bi Or : *Bibliotheca Orientalis*, Leiden.
BISMQ : *Bhārata Itihāsa Saṁśodhaka Maṇḍala Qurterly*, Poona.
BITCM : *Bulletin of Traditianal Cultures, Madras*, Madras University,
BJ : *Bhavan's Journal*, Bharatiya Vidya Bhavan, Bombay,
BJVF.
BNF ; *Beiträge zur Namenforschung*, Heidelberg.
Boletim do Inst. Menezes Braganza, Panjim (Goa).
Bollettino Centro di studi filologici e linguistici Siciliani, Palermo.
Bologna Centro Camuno Studi Preistorici, Bologna.
Bonner Jahrbücher, Bonn.

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BORI : Bhandarkar Oriental Research Institute, Poona.
BPSC : *Bulletin of the Philological Society, Calcutta.*
BPTJ : *Biuletyn polskiego towarzystwa jezykoznawczego,* Wroclaw.
Br. : *Brāhmaṇa.*
Brahmavādin, Madras.
BRMIC ; *Bulletin of the Ramakrishna Mission Institute of Culture,* Calcutta.
BSL : *Bulletin de la Société de Linguistique*. Paris.
BSOAS : *Bulletin of the School of Oriental and African Studies,* London.
BSSS : *Bhāratīya-Śodha-Sāra-Saṁgraha,* Jaipur.
Bukkyō bunka.
Bukkyō ni okeru hō no kenkyū, Tokyo.
Bulletin, Vatican City.
Bulletin de groupe de recherches sémiolinguistiques, Paris.
Bulletin of the Mithila Institute, Darbhanga.
Bulletin of the Prince of Wales Museum, Bombay.
Bulletin of Tibetology.
Bull. Inst. Arch. : *Bulletin of the Insittute of Archaeology,* London.
Bunka, Japan.

Cahiers d'Extrême-Asie.
Cahiers du littérature orale,
Cahiers du Pacifique.
Cahiers dn Sud.
CAJ ; *Central Asiatic Journal,* Wiesbaden.
Calcutta Orientalists. Calcutta
Canadian Journal of Linguistics; Toronto.
CASL : Centre of Advanced Study in Linguistics, DCRI, Poona,
CASS : Centre of Advanced Study in Sanskrit, University of Poona, Poona.
CASS Stud : *CASS Studies,* CASS, University of Poona.
Celtica.
CF : *Cultural Forum,* New Delhi.
CFS : *Cahiers Ferdinand de Saussure,* Genéve.
CGVB : Chunilal Gandhi Vidya Bhavan, Surat,
ch. (chh.) : chapter (chapters),
Ch Up : *Chāadogya-Upaniṣad.*
CIIL : Central Institute of Indian Languages, Mysore.
Cintāmaṇi, Satsahitya Prakashan Trust, Bombay.
CIS : *Contributions to Indian Sociology,* The Hague.
civil. : civilization.
CLex : *Cahiers de Lexicologie,* Besancon.
Clio Medica.
CLTA : *Cahiers de linguistique théorique et appliquée,* Bucarest.
CNRS : Centre National de la Recherche Scientifique, Paris.
CNUCE.
comm. : commentary.
Comm. Vol. : *Commemoration Volume.*

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Comp. Analyt. Stud. Vedas : *A Comparative and Analytical Study of the Vedas* (see *VBD* IV. 31.22).
Comparative Studies in Society and History, The Hague.
Comparative Literature, Eugene,
Contemporary, Delhi.
Contributions to Asian Studies.
CR : *Calcutta Review*, Calcutta University,
crit. : critical.
CS.
CSMS Bulletin.
Cuadernos de Filosofia, Buenos Aires.
Cultura Turcica,
CUP : Cambridge University Press.
Current Anthropology; Unvi. of Chicago.
Current Science, Bangalore.

Daedalus, Boston.
Dainika Asam, Guwahati.
DD : Doctoral Dissertation.
Dar. Int. : *Darshana International*, Moradabad.
Dayānanda-Sandeśa, Delhi.
Dayo.
DCRI (DCPGRI) : Deccan College (Post-Graduate) Research Institute, Poona.
Dharmabhāskara (Marathi), Bombay.
Dharmaprakash, Madras.
Diachronica, Hildesheim.
Dilip, Bombay.
Diogénes, CIPSH, Paris.
Diogenes, Paris.
Diss : dissertation,
Divine.
The Divine Life, Sivanandanagar.
DJ Vol. : Diamond Jubilee Volume.
DLZ : *Deutsche Literatur-Zeitung*, Berlin.
Drev. Ind. : *Drevnjaja Indija*, Nauka, Moscow.
DS : *Dharmasūtra.*
DT.

E : English.
Eastern Anthropologist, Lucknow.
EAZ : *Ethnologisch-Arohäologische Zeitschrift*; Berlin.
EBL : Eastern Book Linkers, Delhi.
EC : *Études Celtiques.* Paris.
Economic and Political Weekly,
Economy and Society, London.
ed. : edited; editor; edition,

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EIE ; *Études indo-européennes*, Lyon.
EFOU.
Éigse, Dublin.
Em : *Emérita*, Madrid.
ENS.
Entretiens sur l'antiquité classique, Genève.
Eranös-Jahrbuch, Switzerland.
Erasmus, Wiesbaden.
Ériu, Dublin.
Estudios de Asia y Africa, Mexico.
Estudios de el Collegio de México, México.
Estudios de Filosofia y Religiones del Oriente, Buenos Aires.
Estudios Orientales, Mexico.
Ethnomycological Studies, Yale University.
Etimologija, Moscow.
Ethnos, Stockholm.
EW : *East and West*, Rome.

Fabula.
Fel. Vol. : *Feliciation Volume*.
Fenno-Ugrica Suecana, Uppsala.
Figures du vide (*Nouvelle Revue de Psychanalyse*), Paris.
FL : *Foundations of Language*, Dordrecht.
FM : *Le Francais Moderne*, Paris.
FoLH : *Folia Linguistica*, The Hague.
Folia Linguistica Historica, Berlin.
Folklore, Calcutta.
Folklore, London.
Fol. Or. : *Folia Orientalia*. Cracow.
Forum.
FuF : *Forschungen und Fortschritte*. Berlin.

Gaganāñcala (Hindi), Indian Council for Cultural Relations, New Delhi.
Gairvāṇī, Chitturu.
Gandhi Marg, New Delhi.
The Gaudiya, Madras.
Gaveṣaṇā, Agra.
GB : *Gopatha-Brāhmaṇa*.
G. B. Comm. Vol. : *Gopikamohan Bhattacharya Commemoration Volume*, Kurukshetra.
Geographical Journal, London.
Geographical Observer.
Geographical Review of India.
GI : *Glory of India*, Mot. Ban., Delhi.
Girivanavasi-Sandesh.
Girvāṇasudhā, Devavani-Mandir, Bombay.
GJV (*Vol.*) : *Golden Jnbilee Volume*.

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Gk : Greek.
GKP : *Gurukula Patrikā*, Haridwar.
GL : *General Linguistics*, University Park, Pa.
Glossa, Burnaby, B. C.
Glotta, Göttingen.
Gnomon, München.
GOS : Gaekwar Oriental Series, Baroda.
GRM ; *Germanisch-Romanische Monatschrifi*, Heidelberg.
GS : *Gṛhyasūtra*.
GSI : *German Scholars on India*, two volumes, Cultural Department of the Embassy of FRG, New Delhi.
GSLI : *Giornale Storico della Letteratura Italiana*, Torino.
Guardian, Rangoon.

Hamdard, Delhi.
Hamdard Medicus, Delhi.
Har. : Harappa.
Hindu, Madras.
Hinduism, London.
Hindustani, Allahabad.
Hindustani Research Journal.
Hindutva, New Delhi.
Hindustan Times, New Delhi.
hist. : history : historical.
Hist. Crit. Stud. AV: *Historical and Critical Studies on Atharvaveda*, Nag Pubi., Delhi.
L'histoire, Paris.
Histoire des Idéologies, Paris.
Historische Sprachforschung : (= *KZ*; *ZvS*), Göttingen.
History and Anthropology, London.
History and Archaeology, Allahabad University.
Hist Rel : *History of Religions*, University of Chicago.
HL : *Historiographia Linguistica*, Amsterdam.
Hokke-Bunka Kenkyū, Osaki.
Hokkaido Daigaku Bungakubu Kiyō.
Hokkaido Journal of Indological and Buddhist Studies, Sapporo.
L'Homme, Paris.
HOS : Harvard Oriental Series, Cambridge, Mass.
HS.
HSAJIS ; *Hariyana Sahitya Akademi Journal of Indological Studies*, Chandigarh.
HSPh : *Harvard Studies in Classical Philology*, Cambridge, Mass.
HZ.

IA : Indo-Aryan.
IA : *Indian Antiquary*.
IAC : *The Indo-Asian Culture*, ICCR, New Delhi.

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IAHA : International Association of Historians of Asia.
IBS ; Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.
IC : *Indian Culture*, Calcutta.
ICANAS : International Congress for Asian and North African Studies (formerly ICO and ICHANAS).
ICAR : Indian Council for Agricultural Research, New Delhi.
ICCR : Indian Council for Cultural Relations, New Delhi.
ICHSANA : International Congress for Humanistic Studies in Asia and North Africa (fomerly ICO and later ICANAS).
ICO (IOC) : International Congress of Orientalists.
ICPhS.
Idg. : Indogermanic.
IE : Indo-European.
IE : *Indian Express*, Bombay.
IEJ : *Israel Exploratian Journal*, Jerusalem,
IE Stud. : *Indo-European Studies*, Harvard University, U.S.A.
IF : *Indogermanische Forschungen*, Berlin.
IFZ : *Istorik filologiceskij zurnal*, Akademii nauk Armjanskoj SSR, Erevan.
IGNCA : Indira Gandhi National Centre for the Arts, New Delhi.
IHCS : Indian History and Culture Society, New Delhi.
IHQ : *Indian Historical Quarterly*, Calcutta.
IHR : *Indian Historical Review*, Indian Council for Historical Research, New Delhi.
IHSR.
II : Indo-Iranian.
IIAS : Indian Institute of Advanced Study, Simla.
IIJ : *Indo Iranian Journal*, Dordrecht, Holland.
IJDL : *International Journal of Dravidian Linguistics*, Trivandrum.
IJL : *Indian Journal of Linguistics*, Calcutta.
IJPA : *Indian Journal of Public Administration*, New Delhi.
IJHM : *Indian Journal of History of Medicine*, Hyderabad.
IJHS : *Indian Journal of History of Science*, Calcutta.
IJPL : *International Journal of Psycholinguistics*, The Hague.
IJSLP : *International Journal of Slavic Linguistics and Poetics*, Lisse.
IL : *Indian Lingustics*, Poona.
Ind F. Breslau.
India Cultures Quarterly, Jabalpur.
India International Centre Quarterly. New Delhi.
Indian and Foreign Review, New Delhi.
The Indian Archives, New Delhi.
The Indian Economic and Social Historical Review, Delhi.
Indian Heritage.
Indian Horizons, Indian Council for Cultural Relations, New Delhi.
Indian Journal of Social Work.
Indian Journal of Sociology, New Delhi.
Indian Philosophical Annual, Madras.

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Indian Political Science Review, New Delhi.
Indian Shipping.
Indica, Heras Institute of Indian History and Culture, St. Xavier's College, Bombay.
Ind. Lit. : *Indian Literature*, Sahitya Akademi, New Delhi,
Ind. Mus. Bull. : *Indian Museum Bulletin*, Calcutta.
Indoarica Etimologica.
Indo-Asia, Stuttgart.
Indo-British Review, Madras.
Indogaku Bukkyōgaku kenkyū.
Indo Gakuhō.
Indo-Iranica, Calcutta.
Indolog. Stud. : *Indological Studies*, Department of Sanskrit, Delhi University.
Indo shisōshi kenkyū, Kyoto.
Indotetsugaku Bukkyōgaku, Sapporo.
Ind. Taur. : *Indologica Taurinensia*, Torino, Italy.
L'information grammaticale, Peris.
In L : *Incontri Linguistici*, Trieste.
Inquilab, Bombay.
International Journal of Nautical Archaeology and Underwater Exploration.
International Journal of Semiotics,
International Social Science Journal.
interpret. : interpretation.
IONA : *Istituto Orientale di Napoli Annali*, Naples,
IPC : *Indian Philosophy and Culture*, Vrindaban.
IPQ : *Indian Philosophical Quarterly*, Poona.
IR : *Indian Review*, Madras,
Iranica, Napoli.
Iranica Antica, Gent.
Iran. Mitteil. : *Iranische Mitteilungen*, Allendorf-Eder.
Islam and the Modern Age, New Delhi.
ISP : International Seminar on Pāṇini, CASS, University of Poona.
ISPP : *Indian Studies Past and Preseat*, Calcutta.
Istorija SSSR, Moscow.
Istrazivanja, Moscow.
Itihas-Patrika, Thana.
I V Civil. : Indus Valley Civilization.
Iwanāmi Koya : *Tōyōshiso* : *Indoshisō*, Tokyo.
IWI : *Illustrated Weekly of India*, Bombay.
IWVS : International Workshop on Vedic Studies, Harvard University, June 1989.
Izv AN : *Izvestija Akademii Nauk SSSR*, Moscow.
Izv. Philosophic Institute of Bulgarian Academy of Sciences, Sofia.

J. : Jaiminīya.
JA : *Journal Asiatique*, Paris.

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JAAS : *Journal of Asian and African Studies*, Tokyo.
Jadavpur Journal of Comparative Literature, Jadavpur University, Calcutta.
JAH : *Journal of African History*, London.
Jahrbuch der Wirtschaftsgeschichte, Berlin.
JAHRS : *Journal of the Andhra Historical Research Society*, Rajahmundry,
JAIH : *Journal of Ancient Indian History*, Calcutta University.
Jaina-Siddhānta-Bhāskara, Arrah.
Jain Journal, Calcutta.
Janajñāna.
Janus, Amsterdam,
JAOS : *Journal of the American Oriental Society*, New Haven.
Jap. : Japanese.
JAS : *Journal of Asian Studies*, New York.
JAS : *Journal of the Asiatic Society*, Culcutta.
JASB (*Ben*) : *Journal of the Asiatic Society* (*of Bengal*), Calcutta.
JAS Bangla : *Journal of the Asiatic Society of Bangladesh*, Dacca.
JAS Bom : *Journal of the Asiatic So iety, Bombay*.
JAS Pak : *Journal of the Asiatic Society of Pakistan*.
Jaz A : *Jazykovedne actuality*, Prague.
JbKNA (*W*) : *Jaarboek der Koninklijke Nederlandse Akademie van Weitenschappen*, Amsterdam,
J Bom U : *Journal of the University of Bombay*, Bombay.
JBRS : *Journal of the Bihar Research Society*, Patna.
JbSAW : *Jahrbuch Sächsische Akademie der Wissenschaften zu Leipzig*.
J Dharma : *Journal of Dharma*, Bangalore.
JDSDU : *Journal of the Department of Sanskrit, Delhi University*.
JESHO : *Journal of Economic and Social History of Orient*, Leiden.
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad.
JGJRI : *Journal of the Ganganath Jha Research Institute*, Allahabad (now *JGJKSV*).
JHS : *Journal of Hellenic Studies*, London.
JIBS : *Journal of the Indian and Buddhist Studies*, Tokyo.
JICPR : *Journal of the Indian Council for Philosophical Research*, New Delhi.
JIDVP : *The Journal of International Dayananda Veda-Peetha*, New Delhi.
JIES : *Journal of Indo-European Studies*, Hattiesburg, Miss.
JIH : *Journal of Indian Htstory*, Trivandrum.
Jtjñāsā, Jaipur.
JIMS : *Journal of the Indian Musicological Society*, Baroda.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JIPA : *Journal of the International Phonetic Association*, London,
JIPIH : *Journal of Ishwari Presad Institute of History*, Allahabad.
JIS : *Journal of Intercultural Studies*, Hirakata.
JIS : (= *HSAJIS*),
JIT.

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Jīvana-vikāsa. Poona,

JKRCOI : *Journal of the K. R. Cama Oriental Institute*, Bombay.

JKU : *Journal of the Karnataka University*, Dharwad.

JKU : *Journal of the Kurukshetra University*, Kurukshetra.

JKUH : *Jourual of the Karnataka University, Humanities*, Dharwad.

JKUORIML (*JORIML*) : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum.

JMA : *Journal of the Music Academy*, Madras.

J Madras UH : (*JMU*) : *Journal of the Madras University, Humanities*,

J. Mithr, Stud. (*JMS*) : *Journal of Mithraic Studies*, Leiden.

JMs Stud : *Jonrnal of Mauuscript Studies*, Kerala University, Trivandrum.

JMSUB : *Journal of the Maharaja Sayajirao University Baroda*, Baroda.

JMysU : *Journal of the Mysore University*, Mysore.

Jñānamālinī, Guwahati,

Jñāneśvara (Marathi), Poona.

JNRC : *Journal of the Nepal Research Council*, Kathmandu.

JNSI : *Journal of the Numismatic Society of India*, Varanasi.

JOHRS : *Journal of the Orissa Historical Research Society*, Bhubaneshwar.

JOIB : *Journal of the Oriental Institute Baroda*, Baroda.

JOSA : *Journal of the Oriental Society of Australia*, Sydney,

Journal of the American Academy of Religion.

Journal of Asian aud African Studies, Tokyo.

Journal of the Bihar Puravid Parisad, Patna.

Journal of Central Asia, New Delhi.

Journal of Chinese Philosophy, Dordrecht.

Journal of Chinese Philosophy, Honolulu,

Journal of the Department of English, Calcutta University.

Journal of the Department of Sanskrit, Calcutta University.

Journal of European Ayurvedic Soctety, Reinbek.

Jonrnal of the Faeulty of Letters, University of Tokyo,

Journal of Folklore Institute.

Journal of the Graduate School, Taisho University, Japan.

Journal of Historical Research, Ranchi.

Journal of History of Astronomy.

Journal of Human Evolution.

Journal of the Indian Academy of Philosophy, Calcutta.

Journal of Indian Anthropological Society, Calcutta.

Journal of the Institute of Indian Studies, Kadiyali-Udupi.

Journal of Itihāsa, Andhra Pradesh Archives, Hyderabad.

Journal of the Kerala University, Trivandrum.

Journal of Mithraic Society, London.

Journal of the Naritasan Institute for Buddhistic Studies, Naritashi.

Journal of the Near Eastera Society of Columbia University, New York.

Journal of Psychedelic Drugs.

Journal de Psychologie, Paris.

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Journal de psychologie normale et pathologique. Paris.
Journal of the Rajasthan Institute of Historical Research, Jaipur.
Journal of the Rajasthan Institute of Political Research, Jaipur.
Journal of Religiou.
Journal of the Royal Anthropological Institute, London.
Journal for Scientific Study of Religion, New Haven.
Journal of Social Research.
Journal of South Asian Studies, Combridge.
Journal of Studies in Mysticism.
Journal of Tamil Studies, Tamil Nadu.
Journal of the Tribhuvan University, Kathmandu.
Journal of the Varendra Research Society, Rajshahi.
JP : *Jezyk Polski*, Krakow.
J Pak Hist Soc : *Journal of the Pakistan Historical Society*, Karachi.
JRAS : *Journal of the Royal Asiatic Society*, London.
J Rel Stud : *Journal of Religious Studies*, Patiala
JRS : *Journal of the Religious Studies*, Japan.
JSAOU : *Journal of the Sanskrit Academy Osmania University*, Hyderabad.
JSNDTWU : *Journal of the SNDT Women's University*, Bombay.
JTS : *Journal of Tamil Studies*, Madras.
JTSML : *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore.
JUG : *Journal of the University of Gauhati*, Assam, India.
JUP Hist. Soc. : *Journal of the Uttar Pradesh Historical Society*, Lucknow.
JUPHS : *Journal of the University of Poona, Humanities Section*, Poona,

K. : *Kāṇva*.
Kailash, Kathmandu.
Kairos, Salzburg.
Kalyāṇa, Gorakhpur,
Kāmakoṭi-Vāṇī, Madras.
Kauṣ : *Kauṣītaki*.
KB (*Kauṣ Br*) : *Kauṣītaki-Brāhmaṇa*.
KBS : *Klagenfurter Beiträge zur Sprachwissenschaft*, Klagenfurt.
KKT : *Kalyāṇa-Kalpataru*, Gorakhpur.
Klio, Berlin,
KNf : *Kwartalnik Neofilologiczny* Warsaw,
Kokuritsu Minzokugaku Hakubutsukan Kenkyū Hokoku.
Kosala, Indological Res. Soc. of Avadh, Faizabad.
Kratylos (*Krat.*), Wiesbaden.
KS : *Kāṭhaka-Saṁhitā*.
KSRI : Kuppuswami Sastri Research Institute, Madras.
KSV : Kendriya Sanskrit Vidyapeetha.
KURJ : *Kurukshetra University Research Journal*, Kurukshetra.
KZ : *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*, Göttingen,

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LALIES, Paris.
Latomus, Bruxelles.
Law Quarterly, Calcutta.
LB : *Leuvense Bijdragen*, Leuven.
Le Flambeau.
Le Nouvelle Revue Francaise.
Le Temps de la Reflexion.
LF : *Listy Filologicke*, Prague.
Lg : *Language*, Linguistic Society of America, Baltimore.
lg. : language.
lgg. : languages.
LHG : *Lrabar hasarakakan gitowt yownneri*, Haykakan SSR.
Ling. : *Linguistica*, Ljubliana.
Ling. Inq. : *Linguistic Inquiry*, Cambridge, Mass.
Lingua, Amsterdam.
Lingua Posnaniensis, Warsaw.
Lingue a contatto nel mondo antico, Pisa.
Linguistics The Hague.
Linguistica e filologia, Brescia.
Linguistica e Letteratura, Pisa.
Linguistique, Paris.
Lituanus : The Lithuanian Quarterly, Chicago.
LNNR Francaise.
Lochlann.
Lokabhārati. Allahabad.
Lokabhāratī, Allahabad.
Lokālokapatrikā.
Lokaprajñā, Puri.
Lok Rajya, Bombay.
L Posn : *Lingua Posnanieusis*, Poznan.
LR : *Linguistic Researches*, Banaras Hindu University.
LSAMH : *Linguistic Society of America Meeting Handbook.*

M. : *Mādhyandina.*
Madhya Bhāratī, Jabalpur University.
Māgadham, Arrah.
Mahābodhi Calcutta.
Mahāvīra Jayantī Smārikā Jaipur.
Mahfil, Quarterly of South Asian Literature.
Mainstream, Calcutta.
Man, London,
Manana, Bombay,
Man and Environment.
Man and Life.
Mānavikīya.
Manideep, Guwahati.

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Manīṣā, Darbhanga.
The Mankind Quarterly, Washington.
Mānūsa (weekly), Poona.
Marathi Saṁśodhana-patrikā. Bombay.
Marathwada Samshodhan Mandal Varshik, Aurangabad.
Maruśrī, Churu.
Mathrubhumi (Malyalam Daily), Keral.
Mātṛvidyā, Jillelamudi.
Mastsukaneyama Ronso, Osaka.
MBh. : *Mahābhārata*.
MD : Mohenjodaro.
ME.
Medhā, Raipur.
Mediterranean Language Review, Wiesbaden.
Mehr, Lachh. : Mehrchand Lacchmandas, New Delhi.
Memoirs of the Post-Graduate Research Institute, Bukkyo University, Kyoto,
Memoirs of the Research Department of Toyo Bunka, Tokyo.
Memoirs of Taisho University, Tokyo.
Midwest Folklore.
Mikkyō no bunka, Tokyo.
M in I : *Man in India*, Ranchi/Calcutta.
MIO : *Mitteilungen des Instituts für Orient-forschung*, Berlin.
Mira, Poona.
MKNAW : *Mededelingen van de Koninkliike Nederlandse Akademie van Wetenschappen*, Amsterdam.
MLR : *Modern Language Review*, Cambridge.
Mn : *Mnemosyne*, Leiden.
MO : *The Mysore Orientalist*, Oriental Institute, Mysore.
Modern Asian Studies, New York.
Mot. Ban. : Motilal Banarsidass, Delhi.
The Mother, Pondicherry.
Mother India, Pondicherry.
Movoznavstvo, Kyjiv.
MR : *Modern Review*, Calcutta.
ms. (mss.) : manuscript (manuscripts).
MSS : *Münchener Studien zur Sprachwissenschaft*, München.
MSSk : *Modern Studies in Sanskrit*, ed. RAJENDRA SINGH et al., New Delhi, 1988.
MSUOS : Maharaja Sayajirao University Oriental Series, Baroda.
MTA I, Oszlály Közlemények.
MUJ : *Marathwada University Journal*, Aurangabad.
Mukutā (Assam.), Guwahati.
Mundus, Stuttgart.
Mun. Man. : Munshiram Manoharlal, New Delhi.
Musée on, Louvain.
MUSRJ : *Meerut University Sanskrit Research Journal*, Meerut.

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NAA : *Norody Azii i Afriki*, Moscow.
Naimiṣīyam, Sitapur.
Nanya Yanjui, Beijing.
National Geographical Journal of India, Varanasi.
National Herald, New Delhi.
Navabhārata (Marathi), Wai.
NAWG : *Nachrichten der Akademie der Wissenschaften zu Göttingen.*
NBP : Northern Black Polish-Ware.
NClio.
NELS : *North Eastern Linguistic Society* (*Proceedings*), Cambridge, Massl
New Quest.
Nihon bukkyō gakkai nenpō, Japan.
NO : *Novy Orient*, Prague.
Nordic Journal of Linguistics, Oslo.
Nouvelle École.
Nouvelle Revue Théologique, Belgium.
NPP : *Nāgarī Pracāriṇī Patrikā*, Varanasi.
NS : New Series.
NTS : *Norsk Tidsskrift for Sprogvidenskap*, Oslo.
NUJ : *Nagpur University Journal*, Nagpur.
Numen, Leiden.

OA : *Oriens Antiquus*, Rome,
Ocenki fon. yost. jaz., Moscow.
OCP : Ochre-coloured pottery.
OH : Otto Harrassowitz, Wiesbaden.
OH : *Our Heritage*, Sanskrit College, Calcutta.
OIA : Old Indo-Aryan.
Okuda Jiō sensei kiju kinen Bukkyō shisō ronshū, Kyoto.
OLZ : *Orientalistische Literatur-zeitung*, Akademie Verlag, Berlin.
Onoma, Leuven,
Opus.
Orbis, Louvain.
Organiser, Delhi.
Oriens, Leiden.
Orient, Tokyo.
Ortentalia, Rome.
Orientalia Lovoniensia Periodica, Leuven.
Oriental Studies, Tartu.
Oriente e Occidente, Italy.
Origini.
Or. Ling.
Or. Suec. (*OS*) : *Orientalia Suecana.* Stockholm.
OUP : Oxford University Press.

P. : *Proceedings.*
P. (*Pur.*) : *Purāṇa*, Varanasi.

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Pacific Affairs, Vancouver.
PAICL : *Proceedings of the All India Conference of Linguists.*
Paideia, Brescia.
Paideuma, Wiesbaden.
Pailatıra (Mar.), Kolhapur.
PAIOC : *Proceedings of the All-India Oriental Conference*, BORI, Poona.
Pakistan Archaeology, Karachi.
Pakistan Journal of Forestry.
Panjab Past and Present, Patiala.
Panjabrao Krishi Vidyapeetha Research Journal, Akola.
Papeles de la India, Indian Council for Cultural Relations, New Delhi.
PAPOC : *Proceedings of the Andhra Pradesh Oriental Conference*, Hyderabad.
PAPS : *Proceedings of the American Philosophical Society*, Philadelphia,
Par. : *Pariśiṣṭa.*
Parāmarśa (Marathi), Department of Philosophy, University of Poona.
Paramārthasudhā, Varanasi.
Pārijātam (Sanskrit), Kanpur.
Parishad Patrika, Patna.
Paropakārī, Ajmer.
Past and Present, Great Britain.
Pathway to God, Belgaum.
Patna University Journal, Patna.
PBB (T) : *Beiträge zur Geschichte der deutschen Sprache und Literatur*, Tübingen.
PBLS : *Proceedings of the Annual Meeting of the Berkeley Linguistic Society*, Berkeley.
PCDL : *Proceedings of the Congress of Dravidian Linguistics.*
PCLS : *Papers Chicago Linguistic Society.*
Pensamiento.
People of Asia and Africa : (*Narodii azii i africi*, Moscow).
Peredneaziatskij Sbornik, Moscow.
Perficit, Salamanca.
Pergalé.
Persica.
PEW : *Philosophy East and West*, Honolulu.
PGW : Painted Grey Ware.
philos. : philosophy, philosophical.
Philosophic Exchange, State University of New York.
Philosophical Journal of Czechoslovakian Academy of Sciences, Prague,
Philosophy and Phenomenological Research, Philadelphia.
Phoenix, Leiden.
Phonetic Studies, Mysore.
Ph P : *Philologica Pragensia*, Prague.
PICO : *Proceedings of the International Congress of Orientalists.*
PICTS : *Proceedings of the International Congress of Tamil Studies.*
PIE : Proto-Indo-European.

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PIHC : *Proceedings of the Indian History Congress*, Delhi.
PIL : *Papers in Linguistics*, Edmonton, Ill.
PISC : *Proceedings of the International Sanskrit Conference*, New Delhi.
PISP : *Proceedings of the International Seminar on Pāṇini*, CASS, University of Poona.
PJ (*PrJy*) : *Prācī Jyoti*, Kurukshetra University.
PMLA : *Publications of the Modern Language Association of America*, New York.
PO : *Poona Orientalist*, Poona.
Poetica : *Zeitschrift für Sprach-und Literaturwissenchaft*, München.
Ponto-Baltica, Editrice Nagard.
Prace Literackie.
Prācya-Prajñā, Sanskrit Department, Muslim University, Aligarh.
Prācya Pratibhā, Bhopal.
Prajñā, Banaras Hindu University, Varanasi.
Prajñābhāratī, K. P. Jayaswal Institute, Patna.
Prajñānetram, Orissan Centre for Oriental Research, Balasore.
Prajñāloka, Nagarjuna Buddhist Foundation, Gorakhpur,
Prakāmya, Itawah.
Prakash (Assam.), Guwahati.
Prakāśitamana, Delhi.
Praṇava-Pārijāta (Sanskrit), Calcutta.
Prap. : *Prapāṭhaka.*
Prasāda (Mar.), Poona.
Pratibha India, Delhi.
Pr Bh : *Prabuddha Bhārata*, Mayavati.
Preraṇā, Asgaon (Goa).
Proc. : *Proceedings.*
Proceedings of the American Academy of Arts and Sciences, Daedolus.
PrzH : *Przeglad Humanistyczny*, Warsaw.
Prz Or. (*Pr, Or.*) : *Przeglad Orientalistyczny*, Warsaw.
PScCL : *Papers Scandinavian Conference of Linguistics.*
pt. : point.
Ptv : *Purātattva*, New Delhi.
PUF, Paris.
Pur : *Purāṇam*, Varanasi.
PURB : *Panjab University Research Bulletiu*, Chandigarh.
Pūrṇatrayī, Government Sanskrit College, Tripunithura.
Pūrṇimā, Kathmandu, Nepal.
Puruṣārtha (Mar.), Pardi.
Puruṣārtha, Paris.
Puṣpāñjali.
PVG : Pāṇini Vedic Granthamala, Mehrchand Lachhmandass, New Delhi.

Quaderni di Storea.
Quaderni linguistici e filologici, University Macerata.

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Quaderni Storici.
Quarterly Journal of Indian Studies in Social Sciences, Bombay.
QJMS : *Quarterly Journal of the Mythic Society*, Bangalore.
QRHS : *Quarterly Review of Historical Studies*, Calcutta.
Quest, Bombay.

Radical Humanist, Calcutta.
RA Linc : *Atti della Accademia Nazionale dei Lincei*, Rome.
Ravivāra Sakāḷa (Mar.), Poona.
RBPh : *Revue Belge de Philologie et d' Historie*, Bruxelles.
R. C. and I. A : *Radio-Carbon and Indian Archaeology*, TIFR, Bombay.
REA : *Revue des Études Anciennes*, Bordeaux/Paris.
RE Arm : *Revue des Études Arméniennes*, Paris,
Recontre avec l'Inde, ICCR, New Delhi.
REG : *Revue des Études Grecques*, Paris.
REL : *Revue des Études Latines*, Paris.
rel. : religion(s): religious.
Rel. : *Religion*, London.
Rel. and Soc. : *Religion and Society*, Bangalore.
Religion, Newcastle upon Tyne.
Religion och Bibel, Sver.
Religious Traditions.
Religious Studies Review.
Religious Studies, Cambridge.
Rel. Stud. : *Religious Studies*, London.
Research Journal Bangalore University Humanities, Bangalore.
Rev. : Review.
rev. : reviewed, revised.
Rev. Esp. de Ling., Madrid.
Review of Darshan.
Review of Indian Spiritualism, Calcutta.
Reviews in Anthropology, Bedford Hills.
Revista Brasileira de Lingua e Literatura.
Revista 'e Filologia Espaňola, Madrid.
Revista Loteria.
Rev. Roumaine de Ling., Bucarest.
Revue d'Esthétique, France.
RHA : *Revue Hittite et Asianique*, Paris.
RHPhR (*RHPR*) : *Revue d'Histoire et de Philosophie Religieuses*, France.
RHR : *Revue de l'Historie des Religions*, Paris.
Ricerche di storia sociale e religioso, Paideia.
RIL : *Rendiconti dell'Istituto Lombardo di Scienze ei Lettere*, Milan.
RIOno : *Revue Internationale d' Onomastique*, Paris.
Riv. Etnogr.
RJPh : *Research Journal of Philosophy*, Ranchi University.
RKJW : *Rozprawy Komisji Jezykowej Wroclaw.*

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R. N. D. : R. N. Dandekar.
Rocz. Or. (*RO*) : *Rocznik Orientalistyczny*, Warsaw.
Rom Ph : *Romance Philology*, Berkeley/Los Angeles.
Rosicrucian Digest, San Jose, Calif.
RPh : *Revue de Philologie, de Littérature et d'Histoire anciennes*, Paris.
R. P. V. P. : Rajasthan Pracya Vidya Pratisthan, Jodhpur.
RR Ling : *Revue Roumatne de Linguistique*, Bucarest.
RSkS : Rashtriya Sanskrit Sansthan, New Delhi.
RSO : *Rivista degli Studi Orientali*, Rome.
Ṛtam, Akhila Bharatiya Sanskrit Parishad, Lucknow.
Ṛtambharā, Jabalpur University Sanskrit Department.
Ṛtaṁdharā, Deoria.
Russ. : Russian.
ṚV : *Ṛgveda*,
ṚV Kh : *Ṛgveda Khila*.

S. : *Sūtra*.
S (Sk) : Sanskrit.
Śabdaśakti, Itawa.
Sādhanā.
Saeculum, Freiburg/München.
Sāg., *Sāgarikā* (Sanskrit), Sagar University, Saugar.
Sāhitya-Patrikā, Dacca.
Sai Siddhanta.
SALA : South-Asian Languages Analysis.
Śāṁ. (*ṅ*) (*Śāṅkh*) : *Śāṁkhāyana*.
Saṁ. : *Saṁhitā*.
Samāmnāya, Maharshi Academy of Vedic Studies, Ahmedabad.
Saṁ. Bh. : *Saṁskṛta-Bhavitavyam*, Nagpur.
Saṁbhāṣā, University of Nagoya, Japan.
Sambodhi, L. D. Research Institute, Ahmedabad.
Saṁgīta, Hatharas.
Sāmmanasyam, Ahmedabad.
Saṁskṛta-Bhāratī, Burdwan,
Saṁskṛta-Pratibhā, Sahitya Akademi, New Delhi.
Saṁskṛta-Ratnākaraḥ (Sanskrit), Delhi.
Saṁskṛta-Sāketaḥ (Sanskrit), Ayodhya.
Saṁskṛta-Saṁskṛti, Cultura Sanscrita, ALAS, UNAM. Mexico.
Saṁśodhaka, Dhulia.
Saṁskṛti, Sagar.
Saṁvid (Sanskrit), Bharatiya Vidya Bhavan, Bombay.
Saṁvit, Calcutta.
Saṁ. Vim. : *Saṁskṛta-Vimarśa*, Rashtriya Sanskrit Sansthan, New Delhi.
S and C: *Science and Culture*.
Sanmārgamitra (Mar.), Poona.
Sanmati (Marathi), Bahubali, Kolhapur.

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Sanskriti, Leonard Theological College, Jabalpur.
Santakṛpā (Mar.), Poona.
Saptasindhu, Chandigarh.
Śāradā (Sk), Poona.
Sarasvatī (Hindi), Allahabad.
Saritā, Delhi.
Savitā, Veda-Samsthana. Ajmer.
SBE : Sacred Books of the East.
SBÖAW : *Sitzungsberichte der Östreichischen Akademie der Wissenschaften*, Wien.
SCelt : *Studia Celtica*, Cardiff.
Science, Washington.
Scientia, Milan.
Scientia Orientalis.
SCL : *Studii şi Cercetari Linguistice*, Bucarest.
SCO : *Studi Classici e Orientali*, Pisa.
SE : *Studi Etruschi*, Florence.
Semiotica Sovietica, Aachen.
Semeiotike, Tartu.
SEz : *Sapostavitelno Ezikoznanie*, Sofia.
SFFBU : *Sbornik Praci Filosofické Brnenské University*, Brno.
shd. : should.
Shūkyo Kenkyū.
SIAS : Scandinavian Institute of Asian Studies, Copenhagen.
SII (*StII*) : *Studien zur Indologie und Iranistik*, Reinbek.
The Sikh Review, Calcutta.
SILTA : *Studi Italiani di Linguistica Teorica ed Applicata*, Padova.
Slavia, Prague.
Slavic Hierosolymitaua.
Sl. Oc. : *Slavia Occidentalis*, Poznan.
SLS : *Saggi di linguistica storica*, Torino.
SLW : *Studia Linguistica*, Wroclaw.
SMEA : *Studi Micenei ed Egeo anatolici*, Rome.
SMSR : *Studi e Materiali di Storia delle Religioni*, Rome.
SNDT University Research Journal, Bombay.
SOAS : School of Oriental and African Studies, London.
Social Campass, Louvain.
Social Science Information
Social Sciences Probings.
Social Scientist, Trivandrum.
Social Studies.
Social Welfare.
Sociologus, Berlin.
Sodha-Patrikā, Gorakhpur University, Gorakhpur.
Śodhabhāratī, Lucknow.
Śodhaprabhā, L. B. S. Kendriya Sanskrit Vidyapeetha, Delhi.

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South Asian Review. University of North Florida, Jacksonville.
South Asian Studies, Beijing.
South Atlantic Quarterly, Durham.
Sovieta Deśa (Marathi), Bombay.
Soviet Anthropoiogy and Archaeology.
Saviet Land, New Delhi.
Soviyata Bhūmi (Hindi), New Delhi.
SP : *Summaries of Papers*.
ŚPP : *Śāradāpīṭhapatrikā*, Dwarka.
Die Sprache, Wiener Sprachgesellschaft, Wien.
Spw. : Sprachwissenschaft.
Śramaṇa, Banaras Hindu University, Varanasi.
Śrīdevayānaḥ, Puri.
The Sri Lanka Journai of the Humanities.
Śrīpaṇḍitaḥ, Varanasi.
Sṛṣṭi (Assam.).
ŚS : *Śrautasūtra*.
SS : *Sarasvatī-Suṣamā*, Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi.
SSL : *Studi e saggi linguistici*, Pisa.
SSPP : *Saṁskṛta-Sāhitya-Pariṣat-Patrikā*, Calcutta.
SSVV : Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi.
Statesman, Calcutta.
Stimmen der Zeit, Germany.
StII : (= *SII*)
St. Ir. : *Studia Iranica*, Paris.
Stromata, Buenos Aires.
Studia Missionalia, Rome.
Studien zur allgemeinen und vergleichenden Sprachwissenschaft, Jena Univ.
Studies in Comparative Religion, Bedfont, Middlesex.
Studies in History, Jawaharlal Nehru University, New Delhi.
Studies in History of Medicine.
Studies in Humanities, Allahabad University.
Studies in Language Learning, Urbana.
Studies in Linguistic Sciences, Urbana, III.
Studium Generale,
Studi Vedici e Medio-Indiani, Giardini, Pisa.
Stud Or : *Studia Orientalia*, Helsinki.
Suma, Bangalore.
Sunday Review, Bombay.
Sunday Standard Magazine, New Delhi.
Sūr. : *Sūryodaya*, Varanasi,
Surabhāratī, Mainpuri.
Surabhāratī, Sanskrit College, Baroda.
Suvremena Linguistika, Zagreb.
SV : *Sāmaveda*.

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Svādhyāya (Gujarati), Oriental Institute, Baroda.
Svaramaṅgalā, Udaipur,
Svensk Missionstidskrift, Uppsala.
SVUOJ : Sri Venkateshwar University Oriental Journal, Tirupati.
ŚYV : *Śukla-Yajurveda.*

TĀ : *Taittirīya-Āraṇyaka.*
Taishō Daigaku Kenkyū Kiyō.
Tamil Civilization.
Tap. Pras. (*Pr.*), : *Tapovan Prasad*, Tara Culture Trust, Madras.
Tartu Oriental Studies, Tartu.
Tattvadīpaḥ, Melkote.
Tattvajñāna (Marathi), Bombay.
Tattvāloka.
TB : *Taittirīya-Brāhmaṇa.*
Technology and Culture, Chicago.
Temenos, Helsinki.
Teologinen Aikakauskirja, Helsinki.
Tetsugaku, Hiroshima.
Theosophist, Madras.
Thèta-Pi, Leiden.
TIFR : Tata Institute of Fundamental Research, Bombay.
TLIE.
TMV : Tilak Maharashtra Vidyapeeth, Poona.
Tohogaku, Tokyo.
ToI : *Times of India*, Bombay,
Tōkai Bukkyo, Nagoya.
Tools and Tillage, DNK.
Toyo Gakuho, Tokyo.
Toyo gakujutsu kenkyu, Japan.
Toyo University Asian Studies, Japan.
TP : *T'oung Pao*, Leiden.
TPS : *Transactions of the Philological Society*, Oxford.
trad. : tradition, traditional.
transl. : translation, translated.
Travaux de ling. IE, Brussels.
Triveni, Machilipatnam.
TS : *Taittirīya-Saṁhitā.*
Tulasīprajñā, Ladnu.

UAJb : *Ural-Altaische Jahrbücher*, Wiesbaden.
UF : *Ugarit-Forschungen*, Kevelaer und Neukirchen-Vluyn.
Ultimate : *Ultimate in Ancient Indian Thought and Discipline*, DANGE, Bombay University, 1991.
Unitas, Manlla.
Uomo e Società nelle religioni Asiatiche, Rome.

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Up : *Upaniṣad(s)*.
up. : upaniṣadic.
URSHS (*RUSSH, URSSH*) : *University of Rajasthan Sanskrit and Hindi Studies*, Jaipur.

Uttar Bharati.
UZTGU : *Tartu Oriental Studies*.

Vāgīśa, Porbandar.
Vaijñānika.
Vaikh. : Vaikhānasa.
Vāk, Deccan College Research Institute, Poona.
Vallabh Vidyanagar Research Bulletin, Vallabh Vidyanagar.
Vallabha-Vijñāna, Bombay.
Vanasthalīpatrikā, Vanasthali.
Vāṇījyotiḥ, Utkal University, Bhubaneswar.
Varjanā, Ratlam.
Vasudhā, Kathmandu.
VBD : *Vedic Bibliography, Dandekar*.
VB (*Vishvabharati*) *Journal of Research*, Santiniketan.
V. B. News : *Vishvabharati News*, Santiniketan.
VBQ : *Vishvabharati Quarterly*, Santiniketan.
VDI : *Vestnik Drevnej Istorii*, Moscow.
Veda-Jyoti, Lucknow.
Vedanta and the West, Hollywood.
Vedapradīpa, Nasik.
Veda-Savitā, Veda-Samsthana, Ajmer.
Vedavāṇi, Bahalgarh (Sonipat-Haryana).
Ved. Dig. : *Vedic Digest*, Baroda.
Vedic Light, New Delhi.
The Vedic Path, Gurukula Kangri University, Haridwar.
Ved. Kes. : *The Vedanta Kesari*, Madras.
Ve. Ku. : *Veda aura Kurāṇa* (Hindi), Delhi.
Verbum, Univ. of Nancy II.
Vestnik LGU : *Vestnik Leningradskogo gosudarstvennogo Universiteta*, Leningrad.
Vidyā, Marsala, Italy.
Vidya Bharati, Bangalore.
Vidyājyoti, Delhi.
VIJ : *Vishveshvarananda Indological Journal*, Vishveshvarananda Vedic Research Institute, Hoshiarpur.
The Vikram, Ujjain.
VI Series : Vishveshvarananda Indological Series, Hoshiarpur.
Visible Religion, Leiden.
Viśvātmā, New Delhi.
VJ : *Viśva-Jyoti*, VVRI, Hoshiarpur.
VJa : *Voprosy Jazykoznanija*, Moscow.

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The Vishvabharati Journal of Philosophy, Santiniketan.
Vishvabharati Patrika, Santiniketan.
VMU : *Vestnik Moskovskogo Universiteta*, Moscow.
Voice of Śaṁkara, Madras.
Voprosy indijskoj filologii. Moscow.
Viśvambharā (Hindi), Bikaner.
Viśva-Saṁskṛtam (*VS*), VVRI, Hoshiarpur.
Vrajagandhā, Mathura.
V. R. Fel. Vol. : *V. Raghavan Felicitation Volume*.
VS : *Vājasaneyi-Saṁhitā*.
vs. (vss.) : verse (verses).
VSLA.
VSM : Vaidika Saṁśodhana Maṇḍala, Poona.
VSMV : *Vidarbha Saṁśodhana Maṇḍala Vārṣika*, Nagpur.
VSVV : Varanaseya Sanskrit Vishva Vidyalaya, Varanasi.
VVRI : Vishveshvarananda (Vishva Bandhu) Vedic Research Institute, Hoshiarpur.

wd. : would.
Western Folklore.
wh. : which.
Wiener slawistischer Almanach, Wien.
Wisdom Light : formerly *The Divine Light*, Sivanandanagar.
Word, New York.
World Archaeology, London.
World of Music, Berlin.
WSC : World Sanskrit Conference.
W Slav : *Die Welt der Slaven*, Wiesbaden.
WZHUB : *Wissenschaftliche Zeitschrift der Humboldt Uuiversität Berlin*, Berlin.
WZKM : *Wiener Zeitschrift für Kunde des Morgenlandes*, Wien.
WZKMUL : *Wissenschaftliche Zeitschrift der Karl Marx Universität Leipzig*.
WZKSA : *Wiener Zeitschrift für Kunde Süd-Asiens und Archiv für indische Philosophie*, Vienna.

Yoga : *Quarterly Review*, London.
Yoga-Mīmāṁsā
Yojana, New Delhi.
Yuvabhārati, Madras.
YV : *Yajurveda*.

ZA : *Zeitschrift für Assyriologie und vorderasiatische Archäologie*, Berlin.
ZAAL : *Zeitschrift des Zentralen Rates für Asien-Afrika-und Lateinamerika-Wissenschaften in der DDR*, Berlin.
Z Arch., Berlin.
Zbornik za filologijui lingvistiku, Novi Sad.
ZCPh : *Zeitschrift für celtische Philologie*, Tübingen.

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ZDMG : *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Wiesbaden.
Zeitschrift für deutsche Philologie, Berlin.
Zeitschrift für Ethnalogie, Braunschweig.
Zeitschrift für Kulturaustausch.
Zeitschrift für philosophische Forschung, Meisenheim/Glan.
Zeitschrift für Religions-und Geistesgeschichte.
Zinbum, Kyoto University, Japan.
ZMR : *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, Münster.
Znak.
ZPE : *Zeitschrift für Papyrologie und Epigraphik*, Bonn.
ZPhou : *Zeitschrift für Phonetik*, Berlin.
ZPSK : *Zeitscbrift für Phonetik, Sprachwissenschaft, und Kommunikationsforschung*, Berlin.
ZSlPh : *Zeitschrift für slavische Philologie*, Heidelberg.
ZVS : *Zeitschrift für vergleichende Sprachwissenschaft* (= *KZ, Historische Sprachforschuug*), Göttingen.

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I. ṚGVEDA

1. Text, Translation, Padapāṭha, Commentaries, etc.

1. Ashu Ram Arya. *Ṛgveda* : Urdu Translation. Aryan Prakashan, Chandigarh, 1985; 4+476.

..*hissa avval*..
Rev.: Vipash, *Vedavāṇī* 38 (4), 19-20.

2. Cowell, E. B.; Webster, W. F. (ed.). *The Rig-veda Samhita*: English transl. by H. H. Wilson. Cosmo Publications, New Delhi, 1986.

..in seven volumes..see *VBD* IV. 1. 16.. see 1.17 below..

3. Dutt, M. N. *Ṛgveda-Saṁhitā* : English translation. Parimal Sanskrit Series 22, Delhi, 1986; Vol. I: xxi+477; Vol. II: 478–990; Vol. III: 991–1564.

4. Elizarenkova, T. Y. *Ṛgveda-Saṁhitā*, Maṇḍalas 1–4; Russian translation. Nauka, Moscow, 1989; 767.

..in the epilogue : "Religion and mythology of the *ṚV*"; *ṚV-style*"..(see 1.15 below)..

5. Griffith, Ralph T. H. *Hymns of the Rigveda* : English translation with a popular commentary. Mot. Ban., Delhi, 1986 and 1991; xii+707+app. and ind.

..reprint..ed. J. L. Shastri.. see *VBD* IV. 1. 3..

5A. Griffith, Ralph T. H. *Hymns of the Rigveda*: translated into English with a popular commentary. Mun. Man., New Delhi, 1987; Vol. I : 755; Vol. II : 725.

6. Hale, Mark. The Texas Ṛgveda. 1989.

..paper read at International Workshop on Vedic Studies, Harvard Univ, ..

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7. KAPALI SASTRY, T. V. Rigveda Samhita with padapatha and commentary. *Advent* 22 (4), Nov. 65; 50–60; 23 (1), Feb. 66; 54–67.

8. LAKHMIKANTA SHARMA, V. R. *The Ṛgveda Saṁhitā*. Sri Govinda Deekshithar Punya Smarana Samithi.

Rev.: *IE* (20. 4. 80), 6: 4.

9. MAX MÜLLER, F. *Rigveda Samhita : The sacred hymns of the Brahmans together with the commentary of Sayanacharya*. Krishnadas Sanskrit Series 37, 1983; lxiv + 794.

..second ed... Vol. I : Maṇḍala 1..

10. OLDENBERG, Hermann. *Metrische und text-kritische Prolegomena zu einer kritischen Rigveda-Ausgabe*. Kölner Sarasvati Serie-3, Steiner, Wiesbaden, 1982; x + 545.

..reprint of 1888 ed...

11. *Ṛgveda-Saṁhitā* (*Agnimaharṣau prokaṭībhūtā*). Haryana Sahitya Samsthana, Rohtak, 1984; 767+132.

..text only..

12. SAMKRITYAYANA, Rahula. *Rigveda Aryulu* : Telugu translation. Visalandhra Publ. House.

Rev.: Ed., *Triveṇī* 45 (2), 95-96

13. SATYAPRAKASH SARASVATI, Swami; SATYAKAM VIDYALAMKAR. *Ṛgveda-Saṁhitā* : with English Translation. Mun. Man., New Delhi, 1977–1986; volumes I–XIII (in twelve bindings).

..(see *VBD* IV. 1. 10)..exhaustive introduction, alphabetical index of *mantras*, text in Devanāgarī with romanized transliteration, English transl. with detailed explanatory notes..

14. SEHGAL, S. R. The problem of Rig-Vedic Khilas as re-examined through its own Gṛhya-Sūtras. *B. Ch. Chhabra Fel. Vol.*, Agam Kala Prakashan, Delhi, 1984; 201–203.

15. VASILKOV, Y. Rigveda in Russian. *Soviet Land* 43 (10), Oct. 90; p. 43; (also) Rusī bhāṣā men Ṛgveda (Hindi). *Soviyat Bhūmi* 40 (10), Oct. 90: 39, 52.

..note on 1. 4 above..

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16. 'Videha'-sammata vedānuvāda (Hindi). *Veda-Savitā* 9 (7-11), Feb.-June 89.

..serially..Hindi transl. ..(*Ṛgveda-Saṁhitā, Śākala-Śākhā, Śaiśirīya-Caraṇaśākhā*)..

17. WILSON, H. H. *Ṛgveda-Saṁhitā*. Nag Publishers, Delhi.

..text, English transl., notes..(see 1.2 above)..

18. ANTARKAR, W. R. (ed.). *Ṛṅmantrāṇāṁ ghanapāṭhaḥ*. Bombay, 1984; 10 + 88.

19. BRONKHORST, Johannes. Pāṇini and the Kramapāṭha of the Ṛgveda. *ABROI* 66, 1985; 185-91.

..it is possible or even probable (tho' it can't be proved beyond doubt) that Pāṇini preceded the *kramapāṭha* of *ṚV*; if we accept this, we must also accept that he preceded *Ait. Ār.* 3.1.3 wh. refers to it..

20. DEVASTHALI, G. V. Pre-fixation fermentation of the (Ṛgveda) Kramapāṭha, *Ind. Taur.* 8-9, 1981; 123-35.

..(see *VBD* IV. 1.27)..

21. DEVASTHALI, G. V. The Krama-pāṭha unit. (in) *Amṛtadhārā* (*R. N. D. Fel. Vol.*), 1984; 105-113.

..*krama* as the *prakṛti* of the 8 *vikṛtis*.. *ardharca* is considered as the unit for division (for the purposes of the formation and recitation of *kramapāṭha*)..

22. DEVASTHALI, G. V. Kramapāṭha of Ṛgveda 2.1 explained. *ALB* 50, 1986; 586-617.

..(1) a brief note on the formation of *kramapāṭha*; (2) notes on the formation of *kramapāṭha* of *ṚV* II. 1..

23. KANSARA, N. M. On Śākalya's analysis of *te* in the padapāṭha of the Ṛgveda III. 33. 10 d. *SP*, 32 AIOC, Ahmedabad, 1985; p. 12.

..*te* – *ta iti te*..

24. LUBOTSKY, A. Preparing a computerized *pada*-text of the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

25. CHATURVEDI, Sarada. *Ṛgveda-bhāṣya-bhūmikā* (*Sāyaṇa-kṛtā*). Krishnadas Sanskrit Series 58, Varanasi, 1984; 12 + 209.

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..with expository comm. in Hindi called *Śārad*..

26. DEVASTHALI, G. V. *Ṛgveda-vyākhyā mādhavakṛtā*: some salient features. *JAS Bom.* 54–55, 1979–80; 40–50.

..(see *VBD* IV. 1. 25)..

27. DEVASTHALI, G. V. Mādhava vs. Veṅkaṭamādhava. *Acharya R. C. Shukla Vol.*

28. DUTT, Binoda Bihari. *Ṛgveda-Saṁhitā : Adhyatmic Bhasya – Specimen.* Calcutta, 1989.

29. HARISHARAN. *Ṛgvedabhāṣyam* (*prathama khaṇḍa*). Bhagavati Prakashan, Delhi, 1990; 4 + 512.

Rev.: ABHAYADEVA, *Veda-Savitā* 10 (11), 329-331.

30. KAPILADEVA SASTRI. Svāmī Ātmānandakṛta Ṛgveda-bhāṣya: eka paricayātmaka viśleṣaṇa (Hindi). *KURJ* (Arts and Humanities) 18–19, 1984–85; 235–242.

31. MISHRA, Rajendra Prasad. *Ṛṅmantrārthasamālocanam.* Jaipur, 1989; *ga* + 568.

32. MODAK, B. R. A note on Madhva's Ṛgbhāṣya. *JKUH* 22, 1978; 14–21.

..(see *VBD* IV. 1. 67)..

33. NARASIMHAN, Tamraparni K. Ṛg-Bhāṣya of Śrīmadānandatīrtha Bhagavatpādācārya. *Dharmaprakash* 15–20, 1986–90.

..serially.. original *mantra*, Sanskrit text of the *bhāṣya*, English translation..

34. NARAYANAN NAMBUDIRIPAD, O. M. C. *Rig Veda Bhasha Bhashyam* (Malayalam), Vadakke Madom Brahmasvam, Trichur, 1982; Vol. I: 56–1168.

..text of the hymns, their prose order, transl. of Sāyaṇa's *Bhāṣya* in Malayalam, introd. by KUNJUNNI RAJA.. to be published in 8 volumes..

35. PANDEY, Rama Avadha. *Ṛgvedabhāṣyabhūmikā* (*Sāyaṇācāryaviracitā*). Delhi, 1990; vi + 124.

..with Hindi transl. ..

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36. PANDEYA, Srikanta. *Ṛgveda-bhāṣya-bhūmikā*. Varanasi, 1985; 22 + 203.

..crit. introd., Hindi comm., notes..

37. SATAVALEKAR, S. D. *Ṛgveda kā subodha bhāṣya*. Svadhyaya Mandal, Pardi, 1980; 256.

..Part IV: 9th Maṇḍala.. (see *VBD* IV. 1. 8)..

2. ANCILLARY LITERATURE

1. ARYA, R. P. A study in *Bṛhaddevatā* 1. 22–31. *SP*, 8 WSC, Wien, 1990.

..*BD* – one of the ten treatises ascribed to Śaunaka.. *BD* 1. 22-31 deals with the origin of names, whether of deities or *laukika* beings.. A YA offers explanations different from those of MACDONELL and Ram Kumar RAI (see 2. 11 below).. (see 2. 12 below)..

2. BHAT, M. S. *Vedic Tantrism : A Study of Ṛgvidhāna of Śaunaka with Text and Translation*. Mot. Ban., Delhi, 1987; viii + 437.

..crit. ed.—original text, transl., crit. and exegetical notes.. depends largely on a unique comm. by Mātṛsūnu.. Śaunaka has given magico.-rel. interpretation of the *śrauta viniyoga* of the *ṚV*.. acc. to B., the *Ṛgvidhāna* provides a link between Brahmanism and Purāṇic rel...

Rev.: T. N. DHARMADHIKARI, *ABORI* 69, 322; *JAS* 29 (3), 85-87; E. S. SREEKRISHNA SARMA, *ALB*, 52, 259-60; J. C. WRIGHT, *BSOAS* 53 (3), 533-34.

3. DEVASTHALI, G. V. Mādhavānukramaṇī and its contents. *Ṛtam* 11–15 (*B. R. Saksena Fel. Vol.*), 1979–83; 135–41.

..*Mādhavānukramaṇī* and *Ṛgvedānukramaṇī* are two entirely separate and independent works.. general introd.—*padārtha-vijñānahetavaḥ*.. 12 sections: *ākhyāta, nāma, nipāta, gūḍhārtha-padagocara, vibhaktyarthaprakāśinī, svarato, rthasya nirṇaya, samaya, ṛṣi, chandas, devatā, itihāsa, mantrārtha*..

4. DEVASTHALI, G. V. Mādhava's *Mantrārthānukramaṇī* (its special features : I). *Sreekrishna Sarma Fel. Vol.*, S. V. Univ., Tirupati, 1983; 193–98.

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..M. is perhaps the only *ṚV*-commentator who has cared to discuss topics and questions pertaining to metres even in the relatively small span of only the first *Aṣṭaka* of the *ṚV*.. literary topics about *ṚV* are not discussed by other commentators.. (see *VBD* IV. 1. 25; 2. 4)..

5. DEVASTHALI, G. V. *Saṅkramasūtra* of Kātyāyana. Text with translation, exposition, and illustrations. *Ṛtam* 16–18 (*G. C. Sinha Comm. Vol.*), 1984–86; 81-95.

..*saṅkrama* occurs when 3 or more *padas* (as a group) are related in the *Saṁhitāpāṭha*..

6. GUPTA, Subhash Chand. Authorship of the *Bṛhaddevatā*, the *Ṛkprātiśākhya*, and the *Ṛgvidhāna*. *SP*, 32 AIOC, Ahmedabad, 1985; 39–40.

..these three works, traditionally attributed to Śaunaka cannot have been composed by one and the same person..

7. JOG, K. P. On the *Galitapradīpa* of Lakṣmīdhara. *JGJKSV* 27 (2–4), 1971; 275–87.

8. MEHENDALE, M. A. On the *Bṛhaddevatā* 2. 102–103. *IIJ* 29 (2), 1986; 117–20.

..a propos of BRONKHORST, "Nirukta and Aṣṭādhyāyī : their shared presuppositions", *IIJ* 23, 1-14 (*VBD* IV. 26. 8)..

9. RAGHAVACHARYA, V. S. V. *Ṛgvedi-Pūrva-Prayoga*. Tirupati, 1986.

..with ṭippaṇī and explanation..

10. RAI, Ram Kumar. *Śaunaka : Bṛhaddevatā*. Kashi Sk. Series 178, 1983.

..chh. I-II: with Hindi transl. and notes..

11. RAI, Ram Kumar. *Śaunaka's Bṛhaddevatā : A Summary of the Deities and Myths of the Ṛgveda*. Varanasi, 1989; 12 + 372.

..ed. with transl...

12. SHARMA, Uma Shankar. Naming an object in ancient India. *SP*, 32 AIOC, Ahmedabad, 1985; p. 308.

..discusses this in the light of observations made by Yāska in *Nirukta* and by Śaunaka in *Bṛhaddevatā*.. origin of speech.. (see 2. 1 above)..

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13. SHARMA, Umesh Chandra (ed.). *Chandonukramaṇī of Śaunaka*. Vivek Publ., Aligarh, 1981; vi + 50 + 14.

..(see *VBD* IV. 2. 15).. introd., text, indices..
Rev.: S. G. KANTAWALA, *JOIB* 34, 274.

14. SHARMA, Umesh Chandra (ed.). *Ārṣānukramaṇī of Śaunaka*. Vivek Publ., Aligarh, 1982; 64.

..(see *VBD* IV. 2. 16).. Sk. text, Hindi transl., index of Ṛṣis..

Rev.: V. N. JHA, *ABORI* 66, 275-76.

15. SHARMA, Virendra Kumar (ed.). *Śaunakīya Bṛhaddevatā*. Vivek (Agency Publ.), Aligarh.

16. TOKUNAGA, M. On the name *Bṛhaddevatā*. *SP*, 8th WSC, Wien, 1990.

..[MACDONELL: *B* = (an index of the) many gods; GONDA: *B* = extensive (repertory) of the gods].. acc. to T., *B* = *Bṛhaddevatānukramaṇī*.. *B* was composed as a sort of comm. on the *Devatānukramaṇī* in an age much later than the several centuries B. C. postulated by MACDONELL..

17. TOKUNAGA, M. On the recensions of the *Bṛhaddevatā*. *JAOS* 101 (3), 275–286.

18. VED PAL, Vidyabhaskar. *Ṛgvidhānam – kartṛtvavicāra* (Hindi). *MUSRI* 13 (1), Jan.-June 1988, 1–8.

..author lists 12 reasons for not considering *Ṛgvidhāna* to be the work of Śaunaka.. at least, it is not the work of Śaunaka, the author of *Bṛhaddevatā*.. *Ṛgvidhāna* is later than *Smṛti*, *Purāṇa*, *Tantra*.. it is a collection made by one Viṣṇukumāra, perhaps in collaboration with several Tāntrika authors (Śaunaka may be one of them)..

19. VIJAYAPAL (ed.). *Kātyāyanīya Ṛksarvānukramaṇī* (with Ṣaḍguruśiṣya's comm. called *Kṛtsnavṛtti*). Savitridevi Bagdia Trust, Calcutta, 1985; 365.

..added at the end: Ṣaḍguruśiṣya's comm. on Śaunaka's *Anuvākānukramaṇī* and *Chandaḥsaṁkhyā*.. seven appendices.. discussion by YUDHISTHIRA MIMAMSAKA on the no. of *ṛks* in *ṚV*..

Rev.: K. K. RAJA, *ALB* 50, 643-44,

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3. Particular Hymns and Mantras

1. Abhayadeva. *ṚV* V. 19. 2. *Veda-Savitā* 4 (7), 175–177; 4 (9), 244–45; 4 (10), 280–82; *ṚV* VIII. 58. 2; 33. 9; V. 60. 5. *Veda-Savitā* 5 (2), 49–53; *ṚV* I. 97. 7. *Veda-Savitā* 6 (6), 183–84; *ṚV* I. 187. 6. *Veda-Savitā* 6 (12), p. 109; *ṚV* X. 74. 3. *Veda-Savitā* 7 (3), p. 73; *ṚV* X. 116. 1. *Veda-Savitā* 7 (6), p. 183; *ṚV* IV. 37. 1; V. 10. 6. *Veda-Savitā* 7 (8), p. 255; *ṚV* VII. 1. 5. *Veda-Savitā* 7 (10), p. 331; *ṚV* VIII. 100. 3. *Veda-Savitā* 8 (5), 168, 170; *ṚV* IX. 96. 4. *Veda-Savitā* 10 (5), p. 133; *ṚV* VI. 52. 5. *Veda-Saṣiṭā* 11 (4), 110–111; *ṚV* I. 42. 1. *Veda-Savitā* 11 (7), 169–170.

..(all in Hindi)..

2. Achar, V. Prabhanjan. *Vāgambhṛṇīya-Sūkta*. Bangalore.

..*ṚV* X. 125.. with the comm. of Śrī Vādirāja and Kannada transl...

3. Agrawala, V. S. *Hymn of Creation* (*Nāsadīya-Sūkta*, *ṚV* X. 129). Indian Civilization Series 26, Prithivi Prakashan, Varanasi, 1983; viii + 72.

..new ed. of *VBD* IV. 3. 8..

4. Ambrosini, Riccardo. Il primo inno del Ṛg-Veda e l'apparente ambiguità della poesia. *Linguistica e Letteratura* 5, Pisa, 1980; 9–22.

..cf. *VBD* IV. 3. 10..

5. Ambrosini, Riccardo. *Del X libro de Ṛg-Veda : inni tradotti e commentati*. Giardini, Pisa, 1981; 176.

6. Ananda Svami. *Mahāmantra*. Delhi, 1985; 118.

..spiritual exposition of the *Gāyatrī-mantra*..

7. Anantacharya (ed.). *Śrīsūkta-bhāṣyam*. Brindaban, 1980; *gha* + 12.

..with Hindi exposition..

8. Aphale, Suniti. Jāgatika vāṅmayātīla pahile aṅgāī gīta (Marathi). *VSMV* 1985, 1986; 31–39,

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..“ The first lullaby in the world literature”.. *ṚV.* VII. 55 (*Vāstoṣpati-sūkta*).. see 3. 22 below..

9. ASHOPURI, Ramchandra. Yajñase hamen kyā lābha hai? (Hindi). *Veda-Savitā* 4 (6), Jan. 84; p. 145.

..“ Of what avail is sacrifice to us ? ”.. *ṚV* VIII. 19. 4–6.

10. AUROBINDO, Sri. A hymn to Agni. *Advent* 29 (4), Nov. 72; 11–13.

11. AUROBINDO, Sri. Hymns from the Rig Veda. *Advent* 33 (3), Aug. 76; 9–14.

12. AUROBINDO, Sri. *Agnimantaramālā*. Sri Aurobindo Society, Pondicherry, 1976; viii + 602.

..Sanskrit rendering by JAGANNATHA VEDALAMKARA of *Hymns to the Mystic Fire* by SRI AUROBINDO.. Agni-hymns in the first *Maṇḍala*; *Vedarahasyam* : also exposition of *ṚV* X. 71; I. 113; X. 125; X. 90; X. 121; II. 12; X 129.. (see *VBD* IV. 30. 63)..

13. AUROBINDO, Sri. *Hymns to the Mystic Fire.* Pondicherry, 1985; 506.

..third ed... see 3. 12 above..

14. BAHADUR, Shakuntala. Soma-Sūryā-pariṇaya : *ṚV* X. 85 (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 3.

15. BARMAN, Binanda Chandra. *Ṛgveda* I. 1–9. New Book Stall, Guwahati, Nov. 72.

..Assamese transl...

16. BHANDARI, Santilal. Vaidikāṁcī Gāyatrī āṇi Jaināṁcī Padmāvatī (Marathi). *Prasad* 43 (1), Aug. 89; 65–74.

..“ *Gāyatrī* of the Vaidikas and *Padmāvatī* of the Jainas ”..

17. BHARADWAJ, Kiran. Gayatrī mahimā (Hindi). *Viśvātmā* 12 (2), June 86; 13–14.

.. ‘ Greatness of the *Gāyatrī* ”..

18. BHARGAVA, P. L. The deities of Ṛgveda VIII. 29. 10. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 61–63.

..Maruts are the *ṚV*-deities whose characteristic mark is singing; they are the deities of the stanza in question..

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19. BHARGAVA, P. L. The self-introducing ṛṣis of the Ṛgveda and the chronology of its hymns. *ABORI* 66, 1985; 13–30.

..author does not accept the view that Books II-VII of the *ṚV* formed the nucleus to wh. were added (first) VIII and IX and (finally) I and X.. *ṚV*-age began cir. 2500 B. C.: early *ṚV*-age (2500—2000 B. C.); middle *ṚV*-period (2000—1500 B. C.); late *ṚV*-period (1500—1000 B. C.).. author assigns portions from diff. *Maṇḍalas* to one or the other of the three periods..

20. BHATT, J. A. *Mṛṇmayaṁ gṛham* in *ṚV* VII. 89 in comparison with the theory of black holes in the modern science. *31 PAIOC*, Poona, 1984; 185–188.

..see *VBD* IV. 3.30..

21. BHATT, J. A. Phenomenalism in hymn 42 of Ṛgveda maṇḍala VII. *SP*, 32 AIOC, Ahmedabad, 1985; 3–4.

..the phenomenon belonging to a sacrifice performed in the past is re-created..

22. BHATT, J. A. Svapā vidyā or divine hypnotism in Ṛgveda VII. 55. *SP*, 33 AIOC, Calcutta, 1986; p. 40.

..the hymn has some musical method of singing wh. possesses some mystic power of its own.. sleep to drive away a mental disease.. Varuṇa as the knower of *svapā-vidyā* or divine hypnotism.. Vāsiṣṭhas inherited this knowledge from Varuṇa... see 3.8 above..

23. BHATT, J. A. Prāṇavidyā in the hymn *ṚV* VII. 68. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 4.

..an experiment of a yogin depicted in symbolic lg. in this hymn..

24. BHATT, J. A. Attainment of divinity through activities. *SP*, 35 AIOC, Haridwar, 1990; p. 138.

..refrain of *ṚV* VII (*yūyaṁ pāta..*), but ref. to *Mṛtyuṁjaya-mantra* in *ṚV* VII..

25. BHATT, V. M. *Ṛgveda* III. 61: a study. *SP*, 33 AIOC, Calcutta, 1986; p. 41.

..Uṣas as *madhudhā*.. what does *madhudhā* mean?..

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26. BHATTACHARYA, Bhabani Prasad. A poetic study of *Ṛgveda – Maṇḍala* IV. *SP*, 32 AIOC, Ahmedabad, 1985; 4–5.

27. BHATTACHARYA, Bhabani Prasad. A poetic study of *Ṛgveda – Maṇḍala* V. *SP*, 33 AIOC, Calcutta, 1986; 46–47.

28. BHATTACHARYA, Bhabani Prasad. A poetic study of *Ṛgveda – Maṇḍala* VI. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 15.

29. BHISE, Usha. The dialogue of Yama-Yamī reconsidered. *SP*, 33 AIOC, Calcutta, 1986; 47–48.

..considers (a) the social custom wh. forms the background of this hymn, and (b) the purpose for wh. the hymn is included in *ṚV*.. custom of marriage of twins was being discarded; purpose of inclusion in *ṚV* is to convey a moral message.. see 3.123 below..

30. BODEWITZ, H. W. Ṛgveda 10. 146 : the hymn to Araṇyānī. *D. N. Shastri Fel. Vol.*, Ghaziabad, 1982; 3–15.

31. BRERETON, J. P. Style and purpose of *Ṛgveda* II. 11. *IIJ* 28 (4), 1985; 237–262.

..three fundamental characteristics wh. dictate the nature of Vedic hymns : (1) hymns are expressions of the truth about the divine powers wh. shape and maintain the world. These truths take the form of myths; (2) hymns are intricate, elegantly crafted compositions; only such hymns can invoke and empower the divinities understood in the poet's insight; (3) hymns are composed to accompany a ritual.. author studies *ṚV* II. 11 focussing attention on complexity and ritual.. acc. to him, that hymn emphasizes the less obvious truth (about Indra and his powers), namely, that ritual and myth are congruent to each other..

32. CARDUCI, Paola. *Riguardo alcuno radici verbali per la conoscenza nel X libro del Ṛgveda.* Pisa, 1984; IV + 147.

..DD, Pisa Univ... on the words *vid, paś, dṛś, dhī, man, m-nas*.. see : *IIJ* 31 (1), 1987, p. 87..

33. CHAKRAVARTI, Lokanath. Sarasvatī devasvarūpam. *SP*, 35 AIOC, Haridwar, 1990; p. 22.

..ref. *ṚV* X. 75.,

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34. CHAKRAVARTY, Uma. The hymns to the Viśve Devāḥ. *HSA - JIS* 3 (1–2), Chandigarh, 1988 (90); 21–27.

..also *SP*, 33 AIOC, Calcutta, 1986; p. 48.. about 70 hymns dedicated to Viśve Devāḥ acc. to *Sarvānukramaṇī*; 48 of these may be regarded as authentic.. V. D.-hymns are not uniform so far as contents are concerned; they present multifarious themes.. views of GONDA and SRI AUROBINDO on the subject considered.

35. CHAUHAN, D. V. *pākena manasā* (*ṚV* VII. 104. 8). *VIJ* 22 (1–2), 1984/87; 29–36.

36. CHOLKAR, V. B. The physics of the Gāyatrī Mantra. *JOIB* 35 (1–2), Sept.–Dec. 85; 1–7.

..the very basic law of physics, viz., the existence of cosmic energy and transformation, finds a definite indication in this *mantra*..

37. CHOPRA, Krishan. Vedic teachings. *AH* 7, No. 74, July 90; p. 25.

..*ṚV* I. 50. 10..

38. DEVDHAR, S. K. Śrīsūkta (Marathi). *Prasad* 41 (1), Aug. 87; 12–26.

39. DEVDHAR, S. K. Rātrisūkta (Marathi). *Prasad* 41 (1), Aug. 87; 86–88.

..*ṚV* X. 127..

40. DEVDHAR, S. K. Gāyatrī mantra (Marathi). *Prasad* 43 (1), Aug. 89; 9–30.

41. DHARMAVIR ARYA. *Gāyatrī mantra kī mahān mahimā* (Hindi). Dharmavira Granthamala Prakashan, New Delhi, 1984; 34.

..versified transl. of *Gāyatrī*..

42. EICHNER-KÜHN, Ingrid. Ein Eidbruch im Ṛgveda. *MSS* 41, 1982; 23–31.

..*ṚV* X. 132 : *āntakadrúh*.. *ānta* = geschworen (gegen ein Lemma *etāvant-* 'mit strafe belegt')..

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43. ELIZARENKOVA, T. Y. (ed.). *Russian translation of hymns from the Ṛgveda and the Atharvaveda.* Moscow, 1984; 270.

..rendered into verse by V. TOXOMIROVA.. introd.: 5-28; transl.: 29-192; notes: 193-255; glossary: 256-265.

44. FATAH SINGH. The upaniṣad of an antidote to poison. *Veda-Savitā*, English section, 4 (2), July 88; 5–8.

..*ṚV* I. 191.1-16..

45. FATAH SINGH. *ṚV* II. 18.1; VII. 33.10; VIII. 40.6. *Veda-Savitā* 5 (2); 44–49; *Vāk-sūkta. Veda-Savitā* 6 (12); 404–407; *ṚV* VI 47.15. *Veda-Savitā* 8 (12); 397–400; *ṚV* VII. 103 (*Maṇḍūka-sūkta*). *Veda-Savitā* 9 (11); 417–20; *ṚV* I. 81. *Veda-Savitā* 11 (5); 152–55.

..(all in Hindi)..

46. FRAWLEY, David. *Hymns from the Golden Age.* Mot. Ban., Delhi, 1986; 256.

..English transl. (with yogic interpretation) of selected hymns of *ṚV*.. three parts: I Prelude (hymns to Dyāvāpṛthivī and Uṣas); II Fourfold godheads, viz., Agni, Indra, Soma, Sūrya (acc. to author: Agni = divine flame of awareness in the heart; Indra = spiritual man; Sūrya = solar self of divine intelligence; Soma = mystic wine, the bliss of pure perception).. acc. to author, *ṚV* represents the original cultural roots of mankind.. Rev.: S. P. DUBEY, *PrBh* 93, 116-117.

47. GANAPATI SASTRI, P. *Gāyatrībhāṣyam.* The Educational Supplies Depot, Palghat, 1986; xvi + 5 + 68.

..ed. and transl. in Malayalam by P. S. RAMANATHAN..

Rev.: K. V. SARMA, *ALB* 52, 239.

48. GAUDA, Veniram Sarma. *Gāyatrīrahasyam.* Gokuldas Sk. Series 65, Varanasi, 1984; 16 + 255.

..(ed. Umesa Misra GAUDA)..

49. GHOLAP, M. S. Caturvidha buddhidātrī Gāyatrī (Marathi). *Prasad* 43 (1), Aug. 89; 80–83.

50. GHOSH, Ardhendu Sekhar, Gayatree. *BJ* 35 (23), 15.7.89; 27–32.

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..symbolic significance of *G*...

51. GONDA, J. *Hymns of the Ṛgveda not employed in the Solemn Ritual.* Amsterdam, 1978; 138.

..see *VBD* IV. 3. 82..

Rev. : Hanns-Peter SCHMIDT, *Kratylos* 26, 198-200.

52. GONDA, J. *Ṛgveda* 7. 59. *AO* 43, 1982; 53–60.

..it is often suggested that the last stanza in *ṚV* VII. 59 (*tryambakaṁ yajāmahe*..) is a later addition; its *padapāṭha* is not available; it enjoyed considerable popularity in secondary Vedic lit... GONDA considers its occurrence in Śrauta ritual.. the redactor of *ṚV* (or one of his predecessors) has added the apparently isolated st. 12 to the preceidng stanzas because it belonged to the Tryambaka-rite..

53. GONDA, J. Notes on the ritual use of *ṚV* 10. 121. 10. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 147–163.

54. GONDA, J. *Ṛgveda* I. 36. 13 and 14. *K. S. Birth-Cent. Comm. Vol.*, Part 2, Madras, 1985; 15–20.

..suitability of the two stanzas for the prescribed ritual purpose (setting up of the sacrificial post)..

55. GONDA, J. *The Indra-Hymns of the Ṛgveda.* Brill (Or. Rheno–Tr. – 36), Leiden, 1989; ix + 226.

..considers all relevant facts concerning the structure (contents and composition of essential constituent parts) of these hymns.. investigates stylistic and phraseological peculiarities (thro' translated quotation;)..

56. GUPTA, Sudhir Kumar. Svāmidayānandamatena ṛgvedīye I. 162–163 iti sūktadvaye 'śvamedhasya parikalpaḥ. *J. Dept. of Sk.*, Univ. Calcutta, 1987; 102–114.

57. GUPTA, Sudhir Kumar. *ṚV* I. 162. 12, 13. *Bhāratīvidyāvaibhavam*, Sept. 84; 1–2.

58. HAHN, Robert. Being and non-being in Rig Veda X, Lao Tzu and Chuang Tzu, and in the later Plato. *Journal of Chinese Philosophy* 8 (2), 119–142.

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59. HAZRA, R. C. Interpretation and importance of the word *paśutṛp* in *Ṛgveda* 7. 86. 5. *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 451–55.

60. Hymns from the Rigveda. *IWI* 17 (8), 20. 2. 66 ; 27–29.

61. Hymns to Soma. *Advent* 33 (1), Feb. 76; 10–13.

62. IKARI, Yasuke. The Puruṣasūkta in the Agnicayana rite (Jap.). *Prof. Ashikaga Asunuji Fel. Vol.*, Kokusho Kankokai, Tokyo, 1978; 397–409.

63. JAGADISH CHANDRA, Sailendra. *ṚV* V. 20. 2. *Veda-Savitā* 9 (11), June 89; 379–82, 386.

..on ' old age '..

64. JANI, Jaydev A. Cāṇḍūpaṇḍita on *Ṛgveda* X. 51. *Bh. Vid.* 45–47 (J. H. Dave Fel.. Vol.), 1985–87; 43–49.

..Cāṇḍūpaṇḍita (second commentator of *Naiṣadhīyacarita* of Śrīharṣa, the first being Vidyādhara) comments on the 9 vss. of *ṚV* X. 51 (dialogue bet. Agni and other gods) in the context of *NC* IX. 75..

65. JAYAVELU, S. R. A Soorya mantra from the Vedas. *SP*, 32 AIOC, Ahmedabad, 1985; 11–12.

..considers *ā kṛṣṇena rajasā vartamānaḥ* (*ṚV*, Aṣṭaka 1, Adhyāya 1, Varga 6)..

66. JOG, K. P. Is Ṛgveda I. 117 a composite hymn ? *A. N. Jani Fel. Vol.*, Baroda, 1983; 137–141.

..(paper, Vedic section, AIOC, Santiniketan, 1980).. two units of vss., viz. 1–10 and 11–25, differ in the tenor of thoughts in them and also in the intention of the singer who proceeds to sing to the Aśvins.. Mādhavabhaṭṭa's suspicion that this hymn is composite is corroborated..

67. JOG, K. P. Who is the seer of *ṚV* 8. 29 ? *BDCRI* 44, 1985; 71–74.

..see *VBD* IV. 3. 110.. applies statistical method.. concludes that Kāśyapa Mārīca must have been the seer..

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68. JOG, K. P. About a vedantic comment on *Ṛgveda* 3. 8. 4. *SP*, 32 AIOC, Ahmedabad, 1985; p. 12.

..Ānandagiri's explanation of *Śataślokī* 45.. *jīvanmukta*..

69. JOSHI, N. Y. Gāyatrī mantrāce vaijñānika vivaraṇa (Marathi). *Santakṛpā* 11 (9–10), 1986; 20–28.

..exposition of *Gāyatrī* in the light of science.. see 3. 71 below..

70. JOSHI, N. Y. Puruṣasūkta (Marathi). *Santakṛpā* 11 (11–12). Jan. 87; 39–41. Feb. 87; 15–18.

..mantraśāstra and modern science..

71. JOSHI, N. Y. Gāyatrī mantra : eka vaijñānika abhyāsa (Marathi). *Prasad* 43 (1), Aug. 89; 45–56.

..exposition of *G.* in the light of science.. see 3. 69 above..

72. JOSHI, Suhas Hari. Srī Gāyatrīmantra amṛtamantra (Marathi). *Prasad* 43 (1), Aug. 89; 85–87.

73. JORDENS, J. Two giants look at the cosmic man — Ambedkar and Dayananda interpret the *Puruṣa-Sūkta*. *JOIB* 33 (1–2), 1983; 1–10.

..A. : "*P.* is an addition to the *ṚV* made at a later stage and is, therefore, no argument that there were 4 *varṇas* from the very beginning of the Aryan society".. D. : "in the creation of God, he who is *mukha* (the best and most prominent) is a Brāhmaṇa".. to D., the conceptions of social ethics and ideal society are basically static, because they are enshrined in Veda and in Vedic times; to A., they are dynamic, being progressively discovered in the march of history itself..

74. JVALANTA KUMAR SASTRI. Ṛgveda-bhāṣya-pāṭhālocana. *Vedavāṇī* 37 (9), July 85; 10–12.

..*Śrutivikāsa* is comm. by Bhaṭṭa Govinda on *ṚV* X. 46-191.. B. G., earlier than Sāyaṇa and Veṅkaṭamādhava.. in the light of *Śrutivikāsa*, some readings of S. and V. are comparatively studied..

75. KALE, Govind V. Ṛgvedāntargata devīsūkta (*ṚV* X. 125) (Marathi). *Santakṛpā* 11 (11), Jan. 87; 28–29.

..text, exposition in Marathi..

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76. KANTAWALA, S. G. *ṚV* I. 154. 6 : a study in sectarian interpretation. *JGJKSV* 37 (1–4) (Baladeva Upadhyaya Fel. Vol.), 1983; E 69–76. *JORM* 42–46, 1972–73 (1987); 72–77.

..see *VBD* IV. 3. 116..

77. KESHAVA DAS. *Gāyatrī*. *The Highest Meditation*. Mot. Ban., Delhi, 1990; 144.

Rev. : K. K. RAJA, *ALB* 54, 219.

78. KHOLE, G. S. Gāyatrī-samālocana (Marathi). *Prasad* 43 (1), Aug. 89; 75–79.

79. KILLEDAR, Sulabha S. Śataślokī and Ṛgveda mantras. *SP*, 32 AIOC, Ahmedabad, 1985; p. 349.

..e. g. *ṚV* X. 117. 3, 4, 6 as basis of *Śataślokī* 20 and 21..

80. KOLHATKAR, B. V. Maṇḍūka-sūkta : with biological angle. *SP*, 33 AIOC, Calcutta, 1986; p. 724.

81. KOMALBHAI "KESH". *ṚV* I. 24. 2. *Veda-Savitā* 8 (5), Dec. 87; p. 156, p. 158. *ṚV* I. 14. 9. *Veda-Savitā* 8 (6), Jan.-Feb. 88; 189–90.

82. KONNUR, B. B. *Śrī-sūktam*. Bombay, 1987; 149.

83. KRISHNALAL. Ṛgveda 7. 33 kī ādhyātmika vyākhyā (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 57.

..see 3. 84 below..

84. KRISHNALAL. A spiritual interpretation of *ṚV* VII. 33. *SP*, 7 WSC, Leiden, 1987; p. 75.

..see 3. 83 above.. (based on *ŚPB* VIII. 1. 1. 6).. Vasiṣṭha = *prāṇa* = best dweller.. Vasiṣṭhas = senses..

85. KRISHNANANDA, Swami. The message of the Purusha-sukta. *The Divine Life* 47 (6)—*Wisdom Light* 6 : 89, 1985–89.

..serially..

86. KSIRASAGAR, D. B. Pitṛsamīkṣā ke āloka men ṛgvedīya pitṛsūkta kā viśleṣaṇa (Hindi). A. I. Vidvat Sammelana (M. Ojha), Jodhpur, 1990; 6.

...3

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..*ṚV* X. 1.. *pitar* as the creative and regulative principle of *samaṣṭi* and *vyaṣṭi*..

87. KULKARNI, G. A. Ṛgvedātīla saṁvādasūkte (Marathi). *Prasad* 39 (9), April 86; 11–13.

.. dialogue-hymns in *ṚV*..

88. KUSUM LATA. Asyavāmīya-sūkta tathā sattātraya (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 34.

..three eternal *sattās* : *bhrātṛs, vṛkṣas and keśins*..

89. LAZZERONI, R. La madre di Vṛtra. (in) *Studi indo-europei* (ed. E. CAMPANILE), Pisa, 1985; 101–107.

..Vṛtra's slaughter (*ṚV* I. 32. 9) has parallels in *Edda* and *Beowulf*..

90. LAZZERONI, R. Analisi di un testo vedico : rappresentazione e evocazione in *ṚV* X. 95. *AION* 7, 1985 (86); 211–220.

91. MAGGI, D. I buoi rossi di Indra e l'Indovinello di mago Salomone. (in) *Problemi di sostrato nelle lingue i.e.* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 117–147.

..interpret. of *ṚV* VI. 27. 7.. on OIA *khilā - khilyā-* and Indo-Ir. agricultural terminology..

92. MAGGI, D. Interpretazione di Rigveda V. 33. 4. (in) *Scritti in onore di Riccardo Ambrosini* (ed. E. CAMPANILE et al). Giardini, Pisa, 1985; 135–146.

..particularly, interpret. of *urvārā-*..

93. Main kona? saṁjayā (Hindi). *Veda-Savitā* 8 (12), July 88; 409–10.

..*ṚV* X. 159. 2–3..

94. MANOHAR, Vidyalamkar. *ṚV* VIII. 1. 20. *Veda-Savitā* 8 (10), May 88; p. 316. *ṚV* VIII. 1. 22. *Veda-Savitā* 8 (11), June 88; p. 354. *ṚV* VIII. 1. 27. *Veda-Savitā* 8 (12), July 88; 402–3.

95. MAX MÜLLER, F.; OLDENBERG, H. *Vedic Hymns*. SBE 32, 46, Mot. Ban., Delhi, 1979; Vol. I : cxxv + 536; Vol. II : x + 500.

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..reprint of *VBD* IV. 30. 90.. English transl. of select hymns from *ṚV*.. ed. J. L. SHASTRI..

96. MIGRON, Saul. Living on in the son : Ṛgveda X. 10. 1 cd. *MSS* 49, 1988; 79–84.

.."(being) efficient, he shd. obtain for himself an offspring of the father (i. e. of himself) seeing (with his minds' eye) a continuer (*pratarā*) on the earth"..

97. MODAK, B. R. *Nāsadīya sūkta arthāt sṛṣṭicī janma-kathā* (Marathi). Jayanta Prakashan, Nagpur, 1983; 86.

..*Nāsadīya-sūkta* and the story of the birth of the world.. Rev. : D. K. TARE, *Jīvana-Vikāsa* 28 (5), 283–84.

98. MOGHE, S. G. Grammatical interpretation of *ṚV* II. 41. 11. *JGJKSV* 38–39, 1982–83 (86); E 13–16.

..interpretation suggested by Haradatta (in his comm. on *ĀpDS* I. 4. 14. 4) is favoured by Sāyaṇa and Nāgeśa..

99. MUKHOPADHYAYA, Samir Kumar. Śāsadvahririti mantrasya putrikāpakṣe vyākhyānaṁ yujyate na vā. *SSPP* 63, 1980–81; 68–81.

..*ṚV* III. 31. 1 (= *Śāsadvahri-mantra*) is generally regarded as being connected with *putrikāvidhi*.. the author does not agree..

100. MUKHYANANDA, Swami. The Gāyatrī-mantra upāsanā. *PrBh*. 96, April 91; 170–78.

..explains the import of this mystic formula..

101. NARANG, S. P. On the interpretation of *áśvyo vāraḥ* in *Ṛgveda* I. 32. 12. *31 PAIOC*, Poona, 1984; 213–221.

..see *VBD* IV. 79. 372.. *aśvyo vāraḥ* = obstructions of the water (and not horse's hair)..

102. NAVATHE, P. D. Kampa pronunciation in *ṚV* X. 74. 4a. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 45.

..unusual *kampa*..

103. OGUIBENINE, B. Le symbolisme de la razzia d'après les hymnes védiques. *EIE* 5, 1983; 1–17.

104. OORT, M. S. Variations on the theme of Ṛgveda X. 95. *SP*, 8 WSC, Wien, 1990.

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..Purūravas-Urvaśī myth studied from two main approaches—(1) story-line, (2) ritual-line..

105. PANCHAMUKHI, V. R. Puruṣa Sūktam : English translation. *Dharmaprakash* 16 (7–8), Mar.-April 87; 33–46.

..with exposition..

106. PANCHOLI, Badriprasad. *ṚV* II. 5. *Veda- Savitā* 6 (3), Oct. 85; 78–84; *ṚV* II. 21. *Veda-Savitā* 6 (5), Dec. 85; 150–156; *ṚV* VII. 41. *Veda-Savitā* 6 (10), May 86; 329–33; *ṚV* VI. 30. 1–5. *Veda-Savitā* 7 (2), Sept. 86; 45–48; *ṚV* VI. 3. 1. *Veda-Savitā* 11 (7), Feb. 91; 182–83.

..(all in Hindi)..

107. PANDEY, Sharda. A critical study of Bṛhaspati hymns. *SP*, 7 WSC, Leiden, 1987; p. 111.

..phenomenal fal of the exalted position of Vedic B. in the passage of time..

108. PANDEYA, Om Prakash. *Vaidika Khila Sūkta : eka adhyayana* (Hindi). Grantham, Kanpur, 1979; 289.

109. PANDYA, Bhagavatprasad P. An exposition of Bhāgavata-Purāṇa 1. 1. 1 according to Vallabhācārya. *SP*, 33 AIOC, Calcutta, 1986; 662–63.

..Vallabhācārya derives the meaning of *Gāyatrī-mantra* from the first stanza of *Bh. P.*; *Bh.P.* begins with *Gāyatrī-mantra*..

110. PANICKER, P. N. S. Mruthyunjaya mantram. *Tap. Pras.* 23 (2), Feb. 85; 10–13; 23 (3), Mar. 85; 22–26.

..*tryambakaṁ yajāmahe*..

111. PANT, M. B. Lopāmudrā saṁvāda sūkta (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 18.

..Agasti = bright star of the southern quarter; Lopāmudrā = *ulkā*..

112. PANT, M. B. *ṚV* I. 95. *Santakṛpā* 9 (11), Jan. 85; 31–34; *ṚV* II. 42, 43. *Santakṛpā* 9 (12); 24–25; *ṚV* III. 1. *Santakṛpā* 10 (1); 28–30; 10 (2); 24–26; *ṚV* VI. 44. *Santakṛpā* 10 (4); 24–27; 10 (5); 33–36; *ṚV* I. 191. *Santakṛpā* 10 (6);

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31–34; 10 (8); 23–26; *ṚV* X. 129, 130. *Santakṛpā* 10 (9–10); 74–80; *ṚV* IX. 86. *Santakṛpā* 10 (12); 18–21; 11 (1); 23–26; 11 (2); 27–29; 11 (3); 22–25; 11 (4); 28–30; *ṚV* V. 4. *Santakṛpā* 11 (8); 26–28; *ṚV* I. 162. *Santakṛpā* 11 (9–10); 106–111; *ṚV* X. 125. *Santakṛpā* 11 (11); 30–32.

..(all in Marathi).. exposition in the light of science..

113. PANT, M. B. *ṚV* X. 108 : Paṇi-Saramā-saṁvāda-sūkta (Marathi). *Santakṛpā* 11 (6), Aug. 86; 21–22.

...Saramā = producer of sound in the mid-layers of *airaṇī* clouds..

114. PANT, M. B. Ṛgveda ke pāncaven maṇḍala ke 29 ven sūkta kā vaijñānika adhyayana (Hindi). A. I. Vidvat Sammelana (M. Ojha), Jodhpur, 1990; p. 13.

..*ṚV* V. 29..

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115. PANT, N. R. Urvaśī ra purūravā ko saṁvāda (Nepali). *Pūrṇimā* 53, Kathmandu.

116. PATEL, Daulat Ram. Maṇḍūka-sūkta evaṁ varsā ṛtu ke saṁbandha kī vaijñānikatā (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 35.

117. PATEL, Vasant C. Ṛgvedanā sātama maṇḍalani sūktio (Guj.). *Bull. Chunilal Gandhi Vidyabhavan* 31, Surat, Mar. 88; 16–19.

118. PATHAK, P. V. Tectonic upheavals in the Indus region and some Ṛgvedic hymns. *ABORI* 64, 1983; 227–232; 65, 1984; 259–262.

...these tectonic upheavals led to obstruction of river courses and captivation of water surrounded by the earth crust ridges; these ridges were cleaved (that is, Vṛtra was slain) and water was released.. see 3, 119 below..

119. PATHAK, P. V.; NAIK, J. P. Tectonic upheavals in the Indus region and some Ṛgvedic hymns (Part III) : Nirṛti and significance of oblation to Nirṛti at Iriṇa. *ABORI* 67, 1986; 265–269.

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..see 3.118 above.. geological findings point out that Indus valley and the neighbouring region have been hot-bed of the tectonic activity since pre-hist. times.. this region may be identified with *nairṛtya dik* where great geological calamities were observed by the ancients to have originated; therefore association with Nirṛti.. oblaions to Nirṛti on *iriṇa*; *iriṇa* is a crevasslike spot of land wh. is unproductive; this can occur due to tectonic movement..

120. PATHRIYA, Satya. *ṚV* I. 3.10. *Vedavāṇī* 37 (6); 1–2; *ṚV* I. 97.8. *Vedavāṇī* 37 (7); 1–2; *ṚV* X. 63.10. *Vedavāṇī* 37 (9); 1–3; *ṚV* I. 41.9. *Vedavāṇī* 37 (11); 1–2; *ṚV Khila* (*Śrīsūkta*) 11.6. *Vedavāṇī* 39 (9); 1–2; *ṚV* I. 11.7. *Vedavāṇī* 40 (4); *ṚV* V. 62.3–10. *Vedavāṇī* 40 (7); 1–2; *ṚV* X. 15.8. *Vedavāṇī* 40 (10); 1–2; *ṚV* X. 24.6. *Vedavāṇī* 40 (12); 1–2; *ṚV* I. 24.15. *Vedavāṇī* 41 (12); 1–2; *ṚV* I. 113.19. *Vedavāṇī* 42 (1); 2–3; *ṚV* I. 36.14. *Vedavāṇī* 42 (11); 1–2.

121. PIRART, Eric. *ṚS* I. 85.7 *dhāvat*. *IIJ* 27 (2), April 85; 102–103.

..*Padapāṭha*: *yad ha āvat*.. author suggests *yad dhāvat*..

122. PRABHU ASHRIT, Swami. *Gāyatrī-Rahasya*. New Delhi, 1986 (reprinted); XII + 248.

..transl. by J. KRISHNA CHOWDHURY..

123. PRADHAN, Shruti S. The Yama-Yamī sūkta : new perspectives. *ABORI* 71, 1990; 109–138.

..see *SP*, 32 AIOC, Ahmedabad, 1985; p. 20.. *ṚV* X. 10.. the views of early Western scholars (obviously influenced by their Christian background) are unacceptable.. so too of some Indian scholars.. author proposes interpretation of the *sūkta* in the light of sociology and Marxism.. the *sūkta* is a dramatic presentation of a past stage in the life of the Aryans—the transition from consanguinity to non-consanguinity.. Yamī represents the dying practice of incest; Yama represents the new norm as laid down by Mitra and Varuṇa.. ref. to other myths of Yama-Yamī, both Indian and Iranian.. see 3.29 above..

124. PRASHASYAMITRA SASTRI. "Kasmai devāya" para eka vicāra (Hindi). *Vedapradīpa* 3 (2), Aug. 88; 16–17.

..*kasmai* = *ekasmai*..

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125. PURANIK, Hari Babaji; BHAYALIKAR, Annaji Ramachandra. *Sūktārthamuktāvalī : A New Commentary on ṚV VI. 53.* Baroda, 1933; xxxv + 40.

126. PUSHPA, Srimati. Akṣasūkta aura uṣaḥsūkta ke pariprekṣya men vaidika-saṁhitāen (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 70-81.

..*Uṣaḥsūkta* : the diff. between nature and the sentient got rid of thro' poetic insight.. *Akṣasūkta* : relation of individual to society..

127. RAMA CHANDRA RAO, S. K. *Śrī-Sūkta.* Kalpatharu Res. Acad. Publications, Bangalore, 1985; 112.

..text, English transl. and exposition..

128. RAMANATH. *ṚV* V. 83.1. *Veda-Savitā* 4 (1); p. 6; *ṚV* II. 42. *Veda-Savitā* 4 (5); 107-109.

..(in Hindi)..

129. RAMANUJA CHARI, S. K. The greatness of Gāyatrī Manthra. *Viśvātmā* 13 (3), July 87; 47-49.

130. RAMBILASS, B. A comparative study of the translations and commentaries on *Ṛgveda* I. 112. *SP*, 8 WSC, Wien, 1990.

..Western scholars : "myths" vs. Arya Samaj: "allegories"..

131. RAM GOPAL. Interpretation of jāraḥ kanīnām (*ṚV* I. 66. 8). *VIJ* 3 (1), Mar. 65; 13-16.

..see *VBD* III. 3. 166..

132. RASTER, Peter. Phonetic symmetries in the first sūkta of *Rig Veda*. Maharshi Vedic Univ., 2nd week-end seminar, Mar. 88.

..summary..

133. RAY, Pramod Ranjan. A stylistic analysis of the *Ṛgveda* X. 127. 1-8. *Prajñānetram* 1 (1), Orissan Centre for Oriental Res., Balasore, 1985; 69-80.

..*Rātrisūkta*..

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134. RAY, Upendra Nath. Hiraṇyagarbha-sūkta men 'ka' (Hindi). *Vedavāṇī* 40 (1), Nov. 87; 11–13; *MUSRJ* 13 (1), Jan.–June 88; 31–34.

..*ka* = Prajāpati (*ŚPB* 7.4.1.9; *MS* 1.10.10; *Kāṭhaka S* 36.5).. *ka* = *sukha*.. *kasmai* = *ekasmai* (*Śaṅkara-bhāṣya* on *Viṣṇusahasranāma* 10).. *kasmai* — unto whom?.. acc. to author; *kasmai* — to him; for his sake (for Prajāpati's sake)..

135. Rishi Dirghatama's hymn to the sun (*ṚV* I. 164). *Advent* 26 (4); 10–14; 27 (1); 15–21; 27 (2); 15–21.

136. RUPACHANDA 'DIPAK'. *ṚV* I. 90. 9. *Veda-Savitā* 8 (11); 355–56.

137. SARMAH, Thaneswar. *Agni-sūkta* (*ṚV* I. 1). *Sṛṣṭi* 6 (1–2), Guwahati, 1983; *Vāyu-sūkta* (*ṚV* I. 2). *Sṛṣṭi* 6 (8); *Aśvin-sūkta* (*ṚV* I. 3). *Sṛṣṭi* 7 (5); *Indra-sūkta* (*ṚV* I. 4). *Sṛṣṭi* 7 (7–8); *Indra-sūkta* (*ṚV* I. 5). *Sṛṣṭi* 7 (10); *Indra-sūkta* (*ṚV* I. 6). *Sṛṣṭi* 8 (1–2); *Indra-sūkta* (*ṚV* I. 7). *Sṛṣṭi* 8 (4); *Indra-sūkta* (*ṚV* I. 8). *Sṛṣṭi* 8 (6); *Indra-sūkta* (*ṚV* I. 9). *Sṛṣṭi* 8 (9); *Indra-sūkta* (*ṚV* I. 10). *Sṛṣṭi* 8 (10–11).

..Assamese transl. with annotations...

138. SARMAH, Thaneswar. Vāgāmbhṛṇī vā Devīsūkta (*ṚV* X. 125). *Dainika Asam*, Pūjā vol., 1986.

..Assamese transl. and notes..

139. SARMAH, Thaneswar. Yama-Yamī-Saṁvāda (Ass.), *Prakash* 14 (1), Guwahati, 1988; 50–54.

140. SATHE, Jayashree. Is *ṚV* 10. 121 a hymn to Prajāpati? *JOIB* 36, 1986–87; 29–37.

..not related to Prajāpati.. it is simply a philosophical poem— a spontaneous outcome of the poet's burning desire for understanding the Supreme Being.. the All-pervading Being can't be really known — therefore, question-mark..

141. SATHE, R. G. (ed.). *Tṛcabhāskara of Bhāskarācārya.* GOS 170, Baroda, 1982; VIII + 9 + 153.

..written in 1708; tantric ritual named after the *tṛca* — *ṚV* I. 50. 11–13..

Rev.: W. RAU, *OLZ* 81 (5), 501.

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142. SATYAPRIYA. *ṚV* I. 31. 7. *Vadavāṇī* 36 (11), Sept. 84; 1–2.

143. SATYAVRATA, Siddhantalankar. *Sāṁmanasya-sūkta. Vedic Path* 44 (1–2), Sept. 81; 1–2; *Hiraṇyagarbha-sūkta. Vedic Path* 46 (4); 1-4; *Mana-āvartana-sūkta* (calling back the mind to the centre, *ṚV* X. 58). *Vedic Path* 49 (2–3); 1–4.

144. SCHLERATH, Bernfried. *rákṣate śíraḥ, ṚV* 9. 68. 4. *StII* 13–14 (W. Rau Fel. Vol.), 1987; 195–201.

.. = "he (Soma) protects (his own) head" (not "Das Oberhaupl schützt" as suggested by LÜDERS).. cryptic allusion to the killing (*su* = *han*) of Soma..

145. SCHMEJA, Hans. *Interpretationen aus dem Rigveda.* Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 61, Innsbruck, 1987; 45.

..treats *ṚV* I. 1; I. 32 (mit einem Exkurs zu *Y* 9, 11); X. 119..

Rev. : HARRY FALK, *IIJ* 32 (4), 287–89; B SCHLERATH, *OLZ* 85 (3), 339-41.

146. SHARAN, Madhav. The death-conquering hymn. *KKT* 34 (1), Mar. 74; 28–30.

147. SHARMA, Jagadish Chandra. *ṚV* IV. 5. 2. *Veda-Savitā* 4 (6); 146–148, 162.

..ingratitude..

148. SHARMA, Jayamangal. *ṚV* X. 46. *Veda-Savitā* 10 (12); 365, 367; *ṚV* X. 83–84. *Veda-Savitā* 11 (3); 78–79.

149. SHARMA, Munshi Ram 'Soma'. *ṚV* III. 43. 5; V. 54. 7. *Veda-Savitā* 8 (4); 112–113, 115.

..Ṛṣi and Rājā are both comrades — are experts in ritual, charity, and penance..

150. SHARMA, Shila Svarup. *ṚV* II. 41. 11. *Veda-Savitā* 4 (6); 142–44.

151. SHARMA, Virendra. Swami Dayananda on *ṚV* IX. 113. *VIJ* 22 (1–2), 1984 (87); 118–137; *AH* 5, No. 47, April 88; 19–24.

...4

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..acc. to D., as far as worship is concerned, it is only the Supreme God who is invoked and supplicated in the Veḍas by various names wh. are expressive of his diff. qualities.. D. interprets Soma pavamāna in vss 7-11 of this hymn as the Supreme God, and in vss 1, 2, 4, 6 as *saṁnyāsin*..

152. SHASTRI, A. D. *Yūyaṁ pāta svastibhiḥ sadā naḥ. SP*, 35 AIOC, Haridwar, 1990; p. 151.

..significance of this refrain of *Maṇḍala* VII (only 75 hymns).. why does it not occur in 29 hymns?..

153. SHASTRI, D. V. Some observations on the Brahmajāyā hymn (X. 109) in the *Ṛgveda*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 23.

..the hymn has its sociological parallel in *AV* 5. 17.. Brāhmaṇa's wife ill treated by Soma.. *kilbiṣa* in woman is more a social stigma than a moral one..

154. SHASTRI, D. V. The evil spirits in the Vasiṣṭha Maṇḍala of *ṚV*. *SP*, 33 AIOC, Calcutta, 1986; 72–73.

..Vasiṣṭha was perhaps the only sage of *ṚV* who came across the most enemies and inimical elements of this mortal domain—*yātumāvat*, *vandana*, *yakṣa*, *kimidin*, *ducchumā* (perhaps a dog affected by hydrophobia), *atrin*, *druh*, *nirṛti*, *ripaḥ*.. cf. *ṚV* VIII. 10. 4..

155. SHASTRI, D. V. Some observations on the Ṛjunīti hymn (*ṚV* I. 90) of Gotama Rāhugaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 32.

..religio-ethical pt. of view.. four layers of thoughts..

156. SIMHA, Janardan Prasad. Vedamātā gāyatrī aura unakā svarūpa (Hindi). *Kalyāṇa* 64 (1), 1990; 268–270,

157. SINGH, S. P. Interpretation of *Ṛgveda* I. 164. 46. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 43.

..in this *mantra*, a unique unification of gods has been accomplished both region-wise and group-wise.. the crux of Dīrghatamas's vision lies in realizing the Essential Being as manifesting diversely on different planes of Becoming including the physical as well as spiritual..

158. SIVAPUJANA SIMHA, *ṚV* I. 19. 5. *Vedavāṇī* 36 (8); 19–20; *ṚV* II. 12. 3. *Vedavāṇī* 36 (11); 9–11,

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..*ṚV* I. 19. 5 : *riśādāsaḥ* = destroying diseases; *sukṣatrāsaḥ* = those who wield sovereignty in midregion.. *ṚV* II. 12. 3 : Indra = Agni..

159. SORESSI, Tiziana. *Áṁhaḥ* in *ṚV* VI. 3. 1. *AGI* 72, 1987 (88); 55–67.

160. STUHRMANN, Rainer. *Ṛgveda* X. 119 : Der Rausch des Kiebitz. *StII* 11/12, 1986; 299–309.

.. *laba* = peewit; lapwing (not quail).. cf. Lat *labō*, *labor*..

161. SUKUMAR SHASTRI. Yama-Yamī-sūkta : vaijñānika pariprekṣya men (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 71–72.

..Yama = hydrogen; Yamī = oxygen..

162. SUNDER RAJ, M. The Puruṣasūkta (*ṚV* X. 90). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 33.

..*Puruṣasūkta* is an allegory, a poetic vision, and is not to be taken in a literal sense..

163. THAKUR, Bhagendra Simha. *ṚV* I. 164. 46. *Veda-Savitā* 7 (10); 333–336.

..also see *Veda-Savitā*, Suparṇāṅka, 38–39..

164. THATTE, R. P. Gāyatrī : upāsanā tantra (Marathi). *Prasāda* 43 (1); 31–44.

165. THIEME, P. Bemerkungen zum Vṛṣākapi-Gedicht (*ṚV* X. 86). *ZDMG*, Supplement VI, 1985; 238–248.

..explains the hymn as a burlesque recited during the bridal night as a fertility spell..

166. THIEME, P. Zu *ṚV* 10. 72. *Ernst Risch Fel. Vol.*, Walter de Gruyter, Berlin, 1986; 159–175.

..(cosmogonic hymn).. discussion among diff. speakers.. incidentally considers *vipanyā́-* = Welteifer..

167. THIEME, P. Das Rätsel *ṚV* 1. 164. 15–16. *Ulrich Schneider Fel. Vol.*, Freiburg, 1987; 329–339.

..also *SP* 32 ICANAS, Hamburg, 1986; p. 316.. *ṚV* I. 164 = collection of riddles.. solution of vss 15–16..

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168. TIWARI, Anant Sharan. A propos of the Vedic metre *virāj* (*ṚV* X. 130. 4–5). *31 PAIOC*, Poona, 1984; 231–34.

..Madhva (1238–1317 A. D.) and Jayatīrtha and Chalāri have discussed this subject..

169. TIWARI, Shashi. *Ṛgvedīya Āprīsūkta: Adhyayana aura Vyākhyā* (Hindi). Bharatiya Vidya Prakashan, Delhi, 1981; 19 + 344.

..The *Āprīsūktas* of the *ṚV*: A Study and Interpretation.. see *VBD* IV. 3. 254..

Rev.: Priti SINHA, *Ṛtam* 16-18, 592-93..

170. TIWARI, Shashi. Ṛgvedīya Puruṣasūkta (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 45–52.

171. TOPOROV, V. N. The hymn to Vāc - *ṚV* X. 125 (Russ.) *Poetica* 13 (3–4), 1981; 232–38.

..(in "Die Ursprünge der ie. Poetik"—189-251)..

172. TOPOROV, V. N. *ṚV* I. 51. 9; X. 99. 5, 12; IV. 19. 9: Indra and the Ant (Russ.). *Drev. Ind.*, Nauka, Moscow, 1982; 327–341.

173. TRIPATHI, Ramadeva. Brahmavidyā gāyatrī aura usakī upāsanā (Hindi). *Kalyāṇa* 61 (3), Mar. 87; 612–19.

174. VAN DEN BOSCH, Leurens P. The Āprī hymns of the Ṛgveda and their interpretation. *IIJ* 28 (2), April 85; 95–122; 28 (3), July 85; 169–189.

..discusses earlier views (rejects the views of GONDA and POTDAR).. analysis of Āprī hymns.. Āprī hymns and the animal sacrifice.. conclusions: stanzas of the Āprī hymns, handed down by the various priestly families of *ṚV*, have functioned as a collection of texts used by Hotṛ as liturgical formulas in a 'popular' ancient family sacrifice; it was a sacrifice in wh. the householder offered a sacrificial victim to the god Tvaṣṭṛ, the 'shaper' of man and animal, and to the three fertility goddesses Sarasvatī, Iḷā, and Bhāratī (=Mahī) for the sake of well-being and continuity of the family, wh. was realized by means of an abundance of sons and cattle..

175. VASANTA. *ṚV* VIII. 58. 2. *Veda-Savitā* 8 (4), Nov. 87; 111–12.

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176. VEDABODHA, Swami. *ṚV* I. 170. 4. *Veda-Savitā* 9 (1); 7-9; *ṚV* VII. 32. 9. *Veda-Savitā* 9 (5); 166–68.

177. VEDIA, D. G. Viṣahāriṇī Upaniṣad. *SP*, 33 AIOC, Calcutta, 1986; 82–83.

..*ṚV* I. 191.. words denoting antidotes shd. be interpreted in the light of the respective deities..

178. VENIRAM SHARMA. *Gāyatrīrahasyam.* Chowkhamba Orientalia, Varanasi, 1984; 255.

..(ed. Umesh Mishra GAUD)..

179. VERENNE, J. La révolution est faite (*ṚV* 10. 124). *EIE* 1, 1987; 49–63.

..(wrongly for VARENNE, J)..

180. VIJNANANANDA, Swami. *Mahāgāyatrī mantra* (Marathi). Samaj-Sikshana-Mala—461, Poona, Feb. 89; 36.

181. VIKRAMADITYA 'VASANTA'. *ṚV* VI. 60. 11. *Veda-Savitā* 6 (5), Dec. 85; 157–58; *ṚV* IV. 10. 5. *Veda-Savitā* 6 (9), April 86; 300–301; *ṚV* VII. 89. 6. *Veda-Savitā* 7 (12), July 87; 402–404.

182. VINOBA. Gāyatrī kā tattvārtha (Hindi). *Viśvātmā* 14 (8), Dec. 88; 13–15.

183. VIRA RAGHAVACHARYA, K. Ṛgveda ke viṣṇu mantra aura kuṇḍalinī yoga (Hindi). *Viśvātmā* 13 (2); 23–24; 13 (3); 29–33; Ṛgveda ke viśvakarmā sūkta (Hindi). *Viśvātmā* 13 (9–10); 24–25; Nāsadīya sūkta aura sṛṣṭividyā kā varṇana (Hindi). *Viśvātmā* 14 (3); 22–25.

184. VIRASWAMI PATHAR, S. *Gāyatrī.* 163.

Rev. : *Advent* 27 (3), 49-52.

185. VISHNUBHADRA SUBRAHMANYA SASTRI. 'Agne naya supathā rāye asmān' iti mantravicāraḥ. *SP*, 33 AIOC, Calcutta, 1986; p. 37.

186. VISHVANATH SHARMA. Smṛti-sāhitya men ṛgvedīya mantron kā bhāvavyākhyāna (Hindi). *Vedavāṇī* 38 (1), Nov. 85; 18–21.

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187. VON SIMSON, Georg. Ṛśyaśṛṅga: Ursprung und Hintergrund. *Nils Simonsson Fel. Vol.*, Norwegian Univ. Press, 1986; 203–228.

..discusses the *Sūryāsūkta* (*ṚV* X. 85)..

188. VYAS, R. T. Symbolism in Ṛgveda IV. 58. A. I. Vidvat Sammelana (M. Ojha), Jodhpur, 1990; 10.

..*ṚV* IV. 58 contains a profound symbolic presentation of the typical process of the immortal spirit in the innermost recesses of human heart and the attainment of abiding bliss..

189. WERNER, Karel. The longhaired sage of *ṚV* 10. 136 : a shaman, a mystic, or a yogi? (in) *The Yogi and The Mystic* (ed. K. WERNER), Curzon Press, London, 1987; 33–53.

..stresses the spiritual dimension..

190. YUDHISTHIRA MIMAMSAKA. Ṛgvedasya nadīsūkte śrūyamāṇānāṁ gaṅgāyamunādipadānāṁ paryālocanam. *SP*, 33 AIOC, Calcutta, 1986; 789–90.

..the words *gaṅgā*, *yamunā*, etc. in the *Nadīsūkta* do not denote the Indian rivers; they denote all the streams of the Soma-principle; they flow in heaven, earth, and mid-region..

4. GENERAL STUDY

1. ABHAYADEVA. Ṛgveda kā adhyayana (Hindi). *Veda-Savitā* 7 (4), Nov. 86.

..serially from Jan. 81 (intermittently)..

2. AMBROZINI, R. Pervyj gimn Rigvedy i minimaja mnogoznačnost' poétičeskich tekstov. *VJa* 1, 1981; 90–97.

3. The Atharvans in the Ṛgveda and the Atharvaveda. *SP*, 33 AIOC, Calcutta, 1986; p. 87.

4. BANERJEE, Ashim. *Hidden Wisdom of the Ṛgveda Saṁhitā*, Vol. I. Calcutta, 1986; v + 70.

5. BARUA, Ananda Chandra. Ṛgveder kavitā (Assam.). *Manideep* 6 (4), Guwahati, 1966; 262–64.

6. BHAGWAN SIMHA. Ṛgveda men pur (Hindi). *Ṛtambharā*.

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7. BHARATI, H. L. N. Quantification of intonation in the *Ṛgveda*. *SP*, 32 ICANAS, Hamburg, 1986; p. 32.

..tries to arrive at a norm for pitch features of the Vedic intonation..

8. BHOJ RAJ. Social mobility – its origin and evolution in the *Ṛgveda*. *JOIB* 38 (1–2), Sept.-Dec. 85; 1–5.

..a study of the Ṛgvedic society shows a transition from a state of egalitarianism to one of an incipient social stratification wh. in later Vedic period developed into full-fledged castesystem.. (*ṛta* of *ṚV* was finally reborn in *dharma*).. the change from the original state was occasioned by consequences of warfare..

9. BREGENHOJ, Carsten. *Ṛgveda as the key to Folklore: An Imagery Experiment*. Dansk Folkemindesamling Studier 16–17, Copenhagen, 1987; 79.

..(ed. Eric HOVRING; English transl. bv Martha Gaber ABRAHAMSON).. popular culture — where does it all come from?.. central role of imagery in folklore study.. ordinary folktales are in fact transformations of metaphorical rel. poetry.. the lg. of *ṚV* is the forefather of most Eur. lgg.; the content of the Vedic hymns is the origin of much Eur. folklore..

Rev.: Daniel DUBUISSON, *RHR* 205 (2), 219–20.

10. BUDDHADEVA VIDYALANKAR. *Ṛgveda Maṇḍala Maṇisūtra*. Samarpana Shodha Sansthana, New Delhi, 1964; 74 + 564.

11. CHAUHAN, D. V. The yak in the Ṛgveda. *ABORI* 64, 1983; 215–220.

..*gāvo bhūriśṛṅgā ayāsaḥ* (*ṚV* I. 154. 6) are yaks having their habitat on high mountain plateaus (*div*).. *vṛṣṇaḥ* = of the one who releases water..

12. CHAUHAN, Devising. *Understanding Ṛgveda*. Bhandarkar Or. Series 20, BORI, Poona, 1985; ix + 358.

..(Foreword by R. N. D.)..

Rev. : Nilmadhav SEN, *ABORI* 66, 340–48.

13. DANGE, Sadashiv A. The yūpa — two images from the *Ṛgveda*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 38.

..ref. *ṚV* III. 8. 9 and III. 8. 10..

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14. DANGE, S. S. Ṛgvedic accounts. (in) *Myths of Creation* (ed. S. S. DANGE), Bombay Univ., 1987; 7–11.

..ref. *ṚV* X. 129; 90; 121; 72..

15. DAVE, Mrudula D. Kyā ṛgveda kī saraṇyū Saurāṣṭra kī rannāde hai? (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 38.

..yes..

16. DE MORA, Juan Miguel. On death and other subjects in the Ṛgveda. *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 467–70.

..Ṛgvedic beliefs had no relation to the fear of the dead; also in Ṛgvedic beliefs there was no spiritualism whatsoever.. we find in *ṚV* beliefs born of exclusively material experiences and exclusively directed to the solution of issues of a material and worldly nature.. the primeval thought of Ṛgvedic man oriented by vital empiricism was altered by the concrete interests of priests..

17. DEVASTHALI, G. V. Pāṇini and Ṛgvedic interpretation. *JORM* 40–41, 1970–72.

18. ELIZARENKOVA, T. Y. Towards the concept of a 'new song' in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..the new char. of a song was treated either as creation of new stylistic devices (DIVEKAR) or as a magical means of strengthening the deity (GONDA). The new approach to the problem, regarding the 'new song' as a new communication-act (in the sense of JACOBSON) bet. the addresser - Ṛṣi, who sends a message to the addressee - Devatā, models both the formal and functional peculiarities of a 'new song'.. new channels of information are started on the "expressive level"; phonic hints at the theophoric name, "expressive paradigm" of this name, magical play with pronouns, referring to the deity and his devotee, phonic hints at the contents of the message and at the name of Ṛṣi..

19. FRAWLEY, David. Astronomical evidences of 12,500 B. C. in the *Ṛgveda*. *GI* 5 (3–4), 1981.

20. FRAWLEY, David. Vedic cosmology and the Supermind. *Advent* 39 (3); 36–43; 39 (4); 201–209.

21. FRAWLEY, David, Rebirth in the *Ṛgveda*. *GI* 7, New Delhi, 1983; 1–12.

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22. FRAWLEY, David. The image of the ocean in the *Ṛgveda*. *GI* 8, 1984 (89); 17–23.

..one thing is certain from the symbolism and terminology of *ṚV*: the Vedic people lived at least in part by the ocean, had common knowledge of it, had ships wh. travelled on it.. *ṚV* is a poetic song, a myth, and a legend of maritime, ocean-going people, a people who had the grace of the waters, the rivers, and the sea..

23. GUPTA, M. N. On the Ṛgvedic riddle of the two birds in relation to the symbolism of the two birds on a seal from Mohenjodaro. *Paper*, Indian Science Congress, 1978.

24. JEŽIČ, Mislav. The transfer of divine attributes in the *Ṛksaṁhitā*. *JIES* 16 (1–2), 1988; 127–152; *Indol. Taur.* 15–16; 145–175.

..neither the characters nor the relative imp. of diff. divinities are clearly distinguished in *ṚV*; even names and epithets may be substituted for each other.. feature expressing or revealing the essence of a divinity or a group of divinities are regarded as "divine attributes" in the context of this paper.. attributes like "all-embracing nature" show the pre-eminence of deity and may be applied to diff. divinities, but that does not necessarily prove that they are of the same nature but rather that they are of equal rank, and so substantiate the henotheistic conception of the Vedic pantheon.. author points out that the apparent synchronic chaos of kathenotheism appears clearly as a diachronic development of Ṛgvedic pantheon where identical attributes of diff. divinities may point to diff. ages from the IE period at least, in wh. they played partially analogous roles..

25. JOHNSON, Willard. *Poetry and speculation of the Rig Veda*. Calif. Univ. Press, 1981; 18 + 192.

..see *VBD* IV. 4.28..

Rev.: Kenneth G. ZYSK, *JAOS* 104, 783-84.

26. KARLTUNEN, Klaus. From the early days of Finnish Indology: Metrical translations from the Rigveda by Otto Donner. *Stud. Or.* 56, Helsinki, 1984; 501–12.

27. KAWATHEKAR, P. N. The Paṇis in the Ṛgveda. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 217–19.

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..*ṚV* X. 108 : Saramā-Paṇi-Saṁvāda.. Paṇis lived beyond the river Rasā; they were the first 'coiners' in the world..

28. KHECHINASHVILI, M. S. Basic oppositions shaping the spatial orientation in the Rigveda. *SP*, Soviet Scholars, 6 WSC, 1984; 77–81.

29. KHUTSISHVILI, K. G. On the method of studying personal names in the Rig-Veda. *SP*, Soviet Scholars, 6 WSC, 1984; 81–84.

30. KRISHNALAL. Ṛgveda men vasu (puṁliṅga ekavacana) (Hindi). *Veda-pradīpa* 2 (4), Nasik, Oct. 87; 36–38.

31. LADUKESHWAR SATAPATHI. Ṛgvedasya yajña-mūlatvaṁ na vā. *Vāṇījyotiḥ* 1, Utkal Univ., 1986; Sk. 5–12.

..all Vedas are related to sacrifice; so too, *ṚV*.. *Śruti* as source of *yajña*; *yajña* as source of *śruti*..

32. MILLER, Jeanine. The Rigveda in the light of the secret doctrine. *Theosophist* 95 (11), Aug. 74; 228–36; 95 (12), Sept. 74; 373–82.

33. MINKOWSKI, C. Z. Ṛgveda prose khilas (Nivids and Praiṣas) and their relation to Vedic texts and schools. *Paper*, IWVS, Harvard Univ., June 89.

..*N.* and *P.*, being prose, can never be included in *Saṁhitā*; being central to the ritual of *ṚV*-priests, they can't be forgotten; tracing their progress provides information that is useful in establishing the still-problematic hist. of Ṛgvedic texual trad... Āśvalāyana and Śāṅkhāyana preserve significantly diff. versions of *N.* (and also *P.*)..

34. MOGHE, S. G. A note on Professor H. D. Velankar's 'Word economy and Ṛgvedic interpretation'. *ABORI* 65, 1984; 251–57.

..(ref. H. D. V., *ABORI* 45, 1-18; *VBD* III. 4. 58).. V.'s attempt at introducing new interpretation of some *ṚV*-passages does not appear to be sound and convincing in the light of the *Mīmāṁsā* position of interpretation..

35. NEUFELDT, Ronald W. *F. Max Müller and the Ṛgveda: A Study of its Role in his Work and Thought*. Minerva Associates, Calcutta, 1980; viii + 192.

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..(DD, Univ. of Iowa).. see *VBD* IV. 4.37; (34.148).. acc. to M., (1) *ṚV* presents the earliest gems of rel. and mythological thought, the most primitive stages of lg. and genuinely savage or uncouth level of poetry; (2) its study provides the necessary tools for the discovery of true origins and development of mythology, rel., lg., and thought; (3) there is close relationship between the development processes outlined in *ṚV* and the processes that characterize each of the said four sciences..

Rev. : K. V. SARMA, *IHR* 8, 121-22

36. OGUIBENINE, B. *Le déesse Uṣas. Recherches sur le sacrifice de la parole dans le Ṛgveda.* Peeters, Paris-Louvain, 1988.

37. PANDA, Snigdharani. Numeral two (*dvi*) in Ṛgveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 12.

38. PANDEY, D. K. A note on the order of ten books of Rigveda : Some observations on "Ross" paper. *Patna Univ. Journal* 27 (2–4), April-Oct. 72; 11–16.

39. PANDEYA, Umesh Datta. Ṛgveda men guṇarīti-vivecana (Hindi). *Lakshmandatta Chaturveda Comm. Vol.*, Delhi, 1986; 82-86.

..*ṚV* in the light of poetics..

40. PAPESSO, V. *Inni del Ṛgveda.* Rome, 1979.

..reprint of *VBD* I. 8.3..

41. PARAKHE, M. S. *Agnimīḷe.* VSM, Poona, 1984; 24.

..an essay in Marathi on Agnihotra..

42. PRABHAKAR, C. L. The relevance of the Ṛgveda to the modern times. *Triveṇi* 47 (1–2), Apr.–Sept. 78; 77–83.

..(see *VBD* IV. 4.49)..

43. PRASAD, Rameshwar. *Ṛgvedīyam.* Delhi, 1989; xviii + 318.

44. RAMANATHA VEDALANKAR. Ṛgvede prákṛticitraṇaṁ tataḥ prāptaḥ saṁdeśaś ca. *JIDVP* 3 (2), June 90; 238–292.

45. Ṛgveda kā mahākāvyatva (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 100.

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46. *Ṛgvede Śāṅkhāyanākhyam.* Poona, 1987; 6 + 48.

47. Rigveda and the United States Supreme Court. *The Vedic Path* 46 (2), Sept. 83; 82–83.

48. SARMAH, Thaneswar. Ṛgveda-paricaya (Assam.). *Souvenir*, 34th Assam Sk. Board Convocation, Hatisong, 1982.

49. SARMAH, Thaneswar. Ṛgveda, iyār adhyayana āru arthoddhār : ek dṛṣṭipāt (Assam.). *Asam Sahitya Sabha Patrika* 14 (2), Jorhat-Guwahati, 1989; 51–55.

50. SCHETELICH, Maria. Frühe Formen des Grund-eigentums in Indien – *urvarā* und *kṣetra* im *Ṛgveda*. *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 62–66.

51. SCHLERATH, Bernfried. Beobachtungen zum Wortfeld " singen, preisen, rufen, verkünden " im Rigveda. *MSS* 44, 1985; 191–214.

52. SHENDGE, Malati J. Rationality as a criterion for the interpretation of *Ṛgveda*. *Proc. 31 ICHSANA*, Tokyo, 1984; 534–35.

53. SINHA, Nag Sharan. *Ṛgveda-paricaya* (Hindi). Delhi, 1990; 156.

..(*vivaraṇ-sūcī*)..

54. SIVARAMAKRISHNA SASTRI, S. Ṛgvedapratipādyo 'rthaḥ. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1982; 6–11.

55. SÖHNEN, Renate. *Ṛgveda* and the computer (II). *SP*, IWVS, Harvard Univ., June 89.

..metrical studies may well be promoted with the aid of a computer.. "*Tübingen ṚV*"—metrically satisfactory new ed. of *ṚV*..

56. SRINIVASAN, Doris M. Findings from the Rig Veda.

57. SUNDAR RAJ, M. *Rg Vedic Studies.* International Society for the Investigation of Ancient Civilization, Madras, 1983–86. Series I (Study I. 1–5) : Jyoti–Tamas; 81; Series II

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(Study II. 1–5) : Space; 85; Series III (Study III. 1–5) : Time; 81; Series IV (Study IV. 1–5) : Rhythm of Life; 125; Series V (Study V. 1–6) : Sound – Nāda; 132; Series VI (Study VI. 1–6): Śakti – Power; 91.

..acc. to author, it is to the Veda that Hindu theology turns for legitimising authority. He deplores the fact that the Hindus have today a kaleidoscopic view of their rel... the present series aims at unravelling the mysteries of *ṚV*; each centres round a specific role of Agni..

58. SURYAKANTA. Once more to the kernel of the *Ṛgveda*. *KURJ* (Arts and Humanities) 3 (2), Sept. 69; 297–305.

..(= *VBD* III. 4. 52)..

59. TATE, Paul D. Comparative hermeneutics. Heidegger, the pre-Socratics, and the *Ṛgveda*. *PEW* 32 (1); 47–59.

60. TIWARI, Omkar Nath. Dārśanikadṛṣṭyā ṛgvedasya mahattvam. *SS* (Gopinath Kaviraj Birth-Cent. Vol.) 39 (1–4), 1984–85; 236–243.

61. TIWARI, Shashi. Ṛksaṁhitā men maraṇottara jīvana (Hindi). *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984–86; 377–389.

..considers such concepts as *martya-amṛta*, *pitṛs*, Yama, *devayāna-pitṛyāṇa*, *svarga-naraka*, *punarjanma*..

62. TRIPATHI, Kailash Chandra. *Ṛksaṁhitā evaṁ Nighaṇṭu* (Hindi). 1968.

63. UDAYAVIRA SASTRI. Ṛgvede kūṭārthakathanaṁ tathā bhūtārthakathanaṁ ca. *JIS* 1 (1), Haryana Sahitya Akademi, 1986; 255–262.

..myth and reality in *ṚV*..

64. URSEKAR, H. S. Ṛgvedic roots of Hindu law. *SP*, 32 AIOC, Ahmedabad, 1985; 421–22.

..ref. to Sūryā's marriage (X. 85); purpose of marriage was pregnancy; *gāndharva-vivāha* (X. 27.18); son alone is entitled to paternal property; *putrikāputra* (III. 31.1)..

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65. VARMA, V. P. The Rigveda, Buddha, and Marx. *SP*, National Seminar (Ancient Indian Political Theories), TMV, Poona, Jan. '91.

..Ṛgvedic notion of *ṛta* is relevant today as a support for the sovereignty of Natural Law.. the Vedic concept of *abhaya* is highly significant both as a philosophy of dissent against injustice and as a concept stressing fearlessness against all odds including state-power and terrorism.. significance of *tena tyaktena bhuñjīthāḥ* (*Īśa-Up*)..

66. VISHVANATH VIDYALANKAR. *Ṛgvedaparicaya* (Hindi). Ramlal Kapur Trust, Bahalgarh, 1986; 8 + 120 + 4.

Rev.: Madan Simha CHAUHAN, *Veda-Savitā* 7 (7), 238-39.

67. ZIMMER, Stefan. Tod und Sterben im *Ṛgveda*. *IIJ* 28 (3), July 85; 191–199.

II. ATHARVAVEDA

5. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1. GAUDA, Ramaswarup Sharma. *Atharvaveda-Saṁhitā Sāyaṇabhāṣyasahitā Hindībhāṣānuvādasaṁvalitā*. Varanasi, 1990; 8 volumes, 5077 pp.

..text, Sāyaṇa's comm., Hindi transl., introduction to each vol...

2. GRIFFITH, Ralph T. H. *Hymns of the Atharvaveda*. Mun. Man., New Delhi, 1985; 2 volumes : Vol. I, 521 pp.; Vol. II, 433 pp.

..(reprint).. transl. into English with a popular comm. by G.. introd. and new appendix by S. R. SEHGAL.. Foreword by Siddheshwar VARMA..

3. SHASTRI, Vidya Nath. *Atharvaveda* (Transl. into Hindi). New Delhi; Vol. I (Books I–X), 827 pp.; Vol. II (Books XI–XX), 736 pp.

4. TSUJI, Naoshiro. *Ataruvavēda sanka : Kodai Indo no juhō*. Iwanami Shoten, Tokyo, 1977; 270 + 8.

..Japanese transl. of *AV*-excerpts.. (pocket book size)..

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5. WHITNEY, William Dwight. *Atharvaveda-Saṁhitā*. HOS-8, Mot. Ban., Delhi, 1984 (reprint); Vol. I (1–8) : clxi + 470; Vol. II (9–19): 471–704.

5A. WHITNEY, William Dwight. *Atharvaveda-Saṁhitā*. Delhi, 1987; Vol. I : xlii + 632; Vol. II : 633–1010 + 103.

..(rev. and ed. Nag Sharan SINGH).. text with English transl.; index of *mantras*, *ṛṣis*, *devatās*..

6. ACHARYA, K. C. A Śaunaka text vis-a-vis its Paippalāda version. *Vāṇījyotiḥ* 1 (1), Uktal Univ., 1986; E. 12–15.

..(also *SP*, 32 AIOC, Ahmedabad, 1985; 1–2).. considers *Ś*. XIX. 56.2 and *P*. III. 8.2.. acc. to author, *P*. presents authentic reading..

7. BHATTACHARYA, Dipak. On the new material in the Atharvaveda Paippalāda. *IIJ* 27 (3), July 84; 173–188.

..1. A quantitative comparison of diff. versions (Or., K., and *AVŚ* hymns and stanzas); derangement of material in Kāṇḍas XI, XII, and XIII in K.; comments; 2a. General nature of the new material and its presentation; 2b. Some new material in Kāṇḍa VII : 6 instances of lacunae..

8. BHATTACHARYA, Dipak. Was Kashmir the home of the Atharvaveda Paippalāda? *33 PAIOC*, Poona, 1989; 133–139.

..(also *SP*, 33 AIOC, Calcutta, 1986; p. 46).. (C. V. HÜGEL in the 2nd ed. of *Kashmir und das Reich der Siek*, 1840–48, noted that the Brahmins of Kashmir belonged to *AV*.. *Paipp. AV* sent from Kashmir was called by ROTH as Kashmirian *AV*).. (No Atharvavedin was ever found in Kashmir).. existence of *AVP* trad. discovered in Orissa in 1960–70 by Durgamohan BHATTACHARYYA; acc. to him, *AVP* was brought to Kashmir by a single man, Yuddhabhaṭṭa, in 15th cent.; Dipak BHATTACHARYA suggested (1970) that southern kings of Aṅgiras *gotra* who had moved to Eastern India around 10th cent. A. D. cd. have been responsible for the transplantation of *AVP* into Orissa.. WITZEL favours a Kashmir *AVP* trad. (*VBD* IV. 5.41–42).. Dipak BHATTACHARYA does not accept that there was any *AVP* trad. in Kashmir before Yuddhabhaṭṭa introduced it there after having learnt the same in Karnataka.. at the same time, the existence of a diff. *AV* trad. in Kashmir from early medieval times can't be ruled out; probably that trad. was that of the Mauda recension.. see 5.8A and 5.19 below)..

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8A. BHATTACHARYA, Dipak. The identity of the Atharvavedic tradition of Kashmir. *G. B. Comm. Vol.*, Kurukshetra, 1991; 1–7.

..ref. *VBD* IV. 5.41–42.. (1) against and for a theory of Kashmirian origin of *AVP*; (2) new facts since 1976 — they go against the view that there was any *AVP*-trad. in Kashmir before Yuddhabhaṭṭa introduced it there after having learnt the same in Karnataka where *AVP* had been popular in modieval times; (3) the case for *third AV*-revension in Kashmir.. see 5.8 above..

9. HOFFMANN, Karl. Textkritisches zur Paippalāda-Saṁhitā. *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 457–461.

..(also *SP*, 4 WSC, Berlin, 1979; 194-197).. considers *AVP* I. 46.2; IV. 11.5a; II. 36.4; II. 66.4; II. 19.3: II. 73.3; II. 61.1; IV. 21.6; IV. 20.7ab..

10. INSLER, Stanley. On the recensions of the Atharvaveda and Atharvan hymn composition. *SP*, IWVS, Harvard Univ., June 89.

..did Kaṇva poets compose *AV*-hymns?.. redactional hist. of the corpus..

11. MISHRA, R. C. The extant *Atharvaveda-śākhās* and their area of circulation. *31 PAIOC*, Poona, 1984; 207–214; *A. C. Swain Fel. Vol.*, Utkal Univ., 1985; 179–186.

..besides Śaunaka and Paippalāda, there probably existed a third *śākhā*, namely, Devadarśī (in Andhra region).. see *VBD* IV. 7.29..

12. PATNAIK, Minati. Authenticity of the Paippalāda version of the *Atharvaveda*. *SP*, 32 AIOC, Ahmedabad, 1985; 18–19.

..discusses some words from *AVP*, first *kāṇḍa*, on the basis of fresh ms. evidence..

13. PATNAIK, Minati. A few readings in the second kāṇḍa of the Paippalāda Saṁhitā – Orissa version. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 19.

..compared with hose in D. M. BHATTACHARYYA's ed..,

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14. PATTANAYAK, Dukhisyama. *Paippalāda-Saṁhitā* – the Orissan recension of the *Atharvaveda*. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 475–77.

..considers 20 readings..

15. SHARMA, M. D. *Paippalāda-Saṁhitā* and Patañjali's *Mahābhāṣya*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 307.

..(ref. *VBD* IV. 7. 1).. P. was acquainted with the text of *AVP*; the purpose of some *Vārttikas* of *MB* was directed to derive some words occurring only in *AVP*..

16. VEERABHADRA SWAMY, M. R. Identity of the commentator of the *AV* with Sāyaṇa, the commentator of the *Ṛv*. *JKU* 22, 1978; 39–46.

..see *VBD* IV. 1. 75..

17. VISVANATHA VIDYALANKAR. *Atharvaveda-bhāṣyam*. *Kāṇḍas* 14–17, Karnal, 1981; *ja* + 323; *Kāṇḍas* 4–6, Bahalgarh, 1991.

18. WITZEL, M. Die mündliche Tradition der Paippalādins von Orissa. *MSS* 44 (Karl Hoffmann Festgabe 1), 1985; 259–289.

19. WITZEL, M. Die Atharvaveda-Tradition und die *Paippalāda-Saṁhitā*. *ZDMG*, Suppl. VI, 1985; 256–271.

..stresses the imp. of studying scribal mistakes based on local pronunciation, on misreadings, and on geographical spread of texts..suggests that Gujarat was the medieval centre of the Paippalādas but that their trad. must have become extinct bet. cir. 1250 and 1431, and that from 1431 until cir. 1700 the *Śaunaka-Saṁhitā* was transmitted in Gujarat by one family.. (see 5. 8 above)..

20. WITZEL, M. Note on the transcription of the *Paippalāda-Saṁhitā*. *Paper*, IWVS, Harvard Univ., June 89.

21. BAHULKAR, S. S. The Nakṣatrakalpa and the Śāntikalpa. *31 PAIOC*, Poona, 1984; 179–184; *JOIB* 34 (3–4), Mar.-June 85; 135–139.

..chronological sequence : *AVŚ* (I—XVIII) → *Kauśikasūtra* → *NK* (*Kṛttikārohiṇī*) → *AVŚ* (XIX) → *ŚK*.. *NK* (present text) presents two strata—the former may be called *Kṛttikārohiṇī* and the latter *NK*..

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22. BAHULKAR, S. S. *Āṅgirasakalpa* : a brief survey. *ABORI* 68, 1987; 571–579.

..five *Kalpas* of *AV*.. ref. to *Āk* in Dārila's *Bhāṣya* on Keśava's *Paddhati* and Sāyaṇa's *Bhāṣya*.. Āṅgirasas known as Atharvavedin Brāhmaṇas (ref. to by Nagendranath BASU in *Arch. Survey of Mayurbhanj*, Vol. I, 1911).. BAHULKAR gives information re *Āṅgirasam* (= *Āk*) from 2 mss. in BORI.. *Āk* of Śaunaka lost; present text composed later by Atharvavedins of the Paippalāda *śākhā* in Orissa.. influence of Nṛsiṁha-cult...

23. BHAGAVADDATTA (ed.). *Atharvavedīya-Pañcapaṭalikā*. New Delhi, 1985 (reprint); 40.

..third *Lakṣaṇagrantha* of *AV*.. (with Hindi transl.)..

24. BONER, Alice, et al (ed.) *Vāstuśāstra Upaniṣad*. Mot. Ban., Delhi, 1982; XXII + 192 + tables.

..(The Essence of Form in Sacred Art).. supposed to belong to Paippalāda *śākhā* of *AV*; but the text gives citations only from Śaunaka..

Rev. : O. v. H., *ZDMG* 134 (2), 385; W. A. P. MARR, *BSOAS* 47 (3), 576-77.

25. CHAUSALKAR, Ashok S. Pre-Kauṭilyan *artha-śāstra* tradition. *SP*, National Seminar on Ancient Indian Political Thought, TMV, Poona, Jan. 91.

..*Arthaśāstra* = *Upaveda* of *AV*.. based on *Pañcama-veda*.. emphasizes role of Purohita..

26. LAL, S. K. Ghṛtakambala rite in *Atharvaveda-Pariśiṣṭa* 33. *SP*, 2 Seminar on Inst. of Sacrifice. VSM, Poona, 1986.

..studies this rite from a psycho-rel. pt. of view..

27. LISHK, Sajjan Singh; SHARMA, S. D. Standardization of time-unit *muhūrta* through the science of sciatherics in Atharva Vedāṅga Jyotiṣa. *IJHS* 15 (2), New Delhi, 1980; 193–203.

28. MISHRA, R. C. The Paippalādīya Nakṣatra Kalpa – a critical study. *SP*, 32 AIOC, Ahmedabad, 1985; p. 475.

..*NK* of Paippalāda *śākhā* is completely diff. from the *NK* hitherto known to scholars; *NK* of P. seems to be the real *NK*,

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the one among the five *Kalpas* of *AV*; this is testified by the commentator Śrīdhara..

29. MISHRA, R. C. Paippalādīya Nakṣatrakalpa rite : a brief survey. *SP*, 33 AIOC, Calcutta, 1986; p. 21.

..*NK* of Paippalāda diff. from that of Śaunaka.. (text edited for the first time)..

30. MODAK, B. R. Aspects of ritual in the *Atharva-Pariśiṣṭas*. *SP*, 33 AIOC, Calcutta, 1986; 22–23; *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986; (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 41–48.

..*AV Par* 21-28 deal with this topic.. considers such items as site, altar, *kuṇḍa*, *araṇis*, etc...

31. SASTRI, Keshav Deva. *Atharvasaṁhitāvidhāna*. New Delhi, 1988; 4 + 12 + 147.

32. VAN DER BOSCH, Laurens Peter. *Atharvaveda-Pariśiṣṭa, Chapters 21–29*. VRB-Drukkerigen, Groningen, 1978; 129.

..Introd., transl., notes.. *abhicāra* practices and meteorological omina..

Rev. : Ioan Petru CULIANU, *Hist Rel* 23 (2), 193-195.

6. PARTICULAR HYMNS AND MANTRAS

1. ABHAYADEVA. Atharvaveda kā adhyayana (Hindi). *Veda-Savitā*, serially from 7 (2), Sept. 86, onwards.

..contd. from *Veda-Savitā*, Aug. 80; 13-15..

2. ABHAYADEVA. *AV* XI. 1. 22. *Veda-Savitā* 7 (2); 43–45; *AV* IV. 33. 7. *Veda-Savitā* 6 (6); 183–184; *AV* X. 8. 32. *Veda-Savitā* 7 (4); p. 109; *AV* VIII. 1. 3. *Veda-Savitā* 11 (11); p. 313.

..(Hindi)..

3. ACHARYA, K. C. A Śaunakīya text vis-a-vis its Paippalāda version.

..see 5 6 above..

4. AGRAWAL, Kiran Prabha. Ekatā kā pratipādaka — Atharvaveda kā sāṁmanasya-sūkta. *VJ* 35 (7), Oct. 86; 18–20.

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5. AMBROSINI, R. *Magia e sapienza dell'India antica. Inni dell' Atharvaveda.* Studi e testi orientali, Editrice Clueb, Bologna, 1984; liv + 183.

..selected *sūktas* from *AV*: transl. and commented..

6. ARYA, Ram Dayal. *AV* VI. 19.1. *Vedavāṇī* 41 (8), June 89; 2–5.

7. BALASUBRAHMANYAM, M. D. *Subhagaṁkáraṇī* in *AV* 6.139.1. (in) *Amṛtadhārā*, R. N. D. Fel. Vol., Ajanta, Delhi, 1984; 21–27.

..*subhagaṁ-kāraṇī* is the genuine reading; the *pada*-text analyses the word correctly; Sāyaṇa has rightly relied on Pāṇini's rules for justifying the Vedic word-formation and accentuation.. *subhāgaṁ*-found in 9 mss is not correct..

8. BÄUMER, Bettina. Vena : a mystical hymn of the Atharva Veda. *Navonmeṣa* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E. 289–291.

..*AV* II. 1 (English transl. given).. without mentioning once the word *brahman*, this hymn is one of the most complete expressions of that Atharvanic *brahmavidyā* wh. is a clear forerunner of the *Up.* wisdom..

9. BHARTIYA, Kanti Kishor. *AV* VII. 56.7; VI. 100.2; IV. 6.3; (*ṚV* VIII. 102.21). *Vedavāṇī* 38 (9), July 86; 19–21.

10. BHATTACHARYA, Ramakrishna. Identification of a quotation from the *śruti* in Appayyadīkṣita's *Vedānta-Kalpataru-Parimala*. *ABORI* 66, 1985; p. 263.

..(ref. GODE, *ABORI* 19; 93-95).. '*pṛthivī pratiṣṭhā*' *iti śrutyantarāt* — B. suggests that the *śruti* intended here is *AV* XVIII. 4.5b..

11. BLOOMFIELD, Maurice. *Hymns of the Atharvaveda* (together with extracts from ritual books and commentaries). SBE 42, Mot. Ban., Delhi, 1987; lxxiv + 716 + indices, notes.

..(reprint).. English transl...

12. CHAUHAN, Madan Simha. *AV* VII. 60.6. *Veda-Savitā* 4(2); 51–54; *AV* IV. 17.15; VII. 23.1. *Veda-Savitā* 11 (7); 176–180.

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13. DANGE, Sadashiv A. The Kuntāpa hymns and the 'śilpa'. *Amṛtadhārā*, R. N. D. Fel. Vol., Ajanta, Delhi, 1984; 85-93.

..*Kuntāpa-sūktas* once formed part of a regular ritual for fertility.. the hymns must have been popular in the period of Ruśamas, Kaurava, Parīkṣit.. their ritual was believed to destroy evil (*ku*).. they were given the status of the 4 imp. hymns and were mixed with them as the *śilpa* as they were already settled in belief as wonder-producing.. diff. bet. *brahman* and *śilpa*..

14. DAYANANDA, M. *AV* XII. 1. 1. *Veda-Savitā* 4 (2), Sept. 83; 60-63.

15. DVIVEDI, Kapil Dev. *Vedāmṛtam : Atharvaveda-Subhāṣitāvalī*. Varanasi, 1988; 10 + 424.

16. ELIZARENKOVA, T. Y. (ed.). *Translation of hymns from the Ṛgveda and the Atharvaveda.*

..see 3.43 above..

17. ELIZARENKOVA, T. Y.; TOPOROV, V. N. The structure of *AV* X. 2 : an interpretation in the light of Vedic anthropology (Russ.). (in) *Literature and Culture of Ancient and Medieval India* (Russ. : ed. G. ZOGRAPH), Nauka, Moscow, 1987; 43-73.

18. FATAH SINGH. *AV* XII. 1. 45. *Veda-Savitā* 3 (10); 292-95; *AV* XIX. 41. 1. *Veda-Savitā* 4 (8); 216-222; *AV* III. 25. 2. *Veda-Savitā* 6 (7); 224-228; *AV* VI. 2. 1. *Veda-Savitā* 10 (7); 208, 212; *AV* X. 8. 7-8. *Veda-Savitā* 11 (2); p. 51.

19. GONDA, J. The gods of the *godāna* ceremony (*AVŚ* 6. 68). *Amṛtadhārā*, R. N. D. Fel. Vol., Ajanta, Delhi, 1984; 153-158.

—part played by Prajāpati in *godāna* ceremony.. *godāna* as a passage rite.. gods concerned with the rite connected with 'shaving'..

20. GONDA, J. *Nidhipati* (*AVŚ* 7. 17. 4 etc.). *Ṛtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 115-126.

..the prayer accompanies the first *samiṣṭayajus* oblations indicating the completion of sacrifice.. *nidhipā* shd. rather be

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taken to mean "the guardian of deposit(s)" and probably denotes the guardian of the "treasure" deposited by the person who by performing a definite rite has acquired the merit wh. is usually called *sukṛtam*..

21. GUPTA, Manoharlal. Vedon kī pṛthivī (4) (Hindi). *Veda-Savitā* 11 (2), Sept. 90; 53–55.

..*Pṛthvīsūkta* in *AV*..

22. GUPTA, M. N. The riddle of *triṣaptāḥ* of *Atharvaveda* I. 1. 1 in relation to symbolism on seals from Mohenjodaro in the Indus Valley (an archaeology-aided solution). *A. N. Jani Fel. Vol.*, Or. Inst., Baroda, 1983; 155–181.

..mentions earlier interpretations.. effort made by the Indus seer and the scribe for the presentation of the text of the Veda in a highly developed technique.. correct interpretation of 3 or 7 or 3×7 will be found in a linguistic concept..

23. GUPTA, P.. Hym s of Garutman in Atharva Veda. *47 PIHC*, Srinagar, 1986; 130–137.

..9 hymns in *AV* of exclusive toxicological char... 7 (IV. 6-7; V. 13; VI. 12, 100; VII. 88; X. 4) assigned to Garutman, one each to Saṁtati (VI. 54) and Atharvan (VII. 56).. Garutman hymns deal with various poisons and various specific antedotes.. Garutman and Suparṇa.. significance of dice and divination..

24. HAUDRY, Jean. Un croisement de formulas dans l' Atharvaveda (AV, 10. 2. 22). *JA* 271 (3–4), 1983; 277–280.

..(English summary)..

25. HEGDE, R. D. Hymns on Rātrī in the Atharvaveda. *Sambodhi* 12 (1–4), April 83–June 84; 35–38.

26. Hymns to Skambha (the Pillar): *AV* X. 7. *Advent* 35 (2); 15–19; 35 (3); 12–14; 35 (4); 12–14.

27. JAGANNATH, Vedalankar. *Kuntāpasūktasaurabham*. Guru Gangeshvara Chaturveda Prakashan Samsthana, Mathura, 1984; 153 + 14 + 4.

..spiritual exposition in Sanskrit of *AV* XX. 127-139..

Rev. : S. SRIVASTAVA, *Veda-Savitā* 4 (10), 276-78.

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28. KANTAWALA, S. G. Some remarks on *Atharvaveda* XIX. 53 and 54. *J. Dept. of Sk.*, Calcutta Univ., 1987; 47–50.

..(also *SP*, 32 AIOC, Ahmedabad, 1985; 12–13).. 'time' as the highest principle.. these two hymns mark some development in speculative thinking..

29. KAPUR, Karmanarayan. *AV* IV. 16. 5. *Vedavāṇī* 41 (7), May 89; 2–3.

..(Hindi)..

30. KOMALABHAI 'KESH'. *AV* VII. 2. 1. *Veda-Savitā* 5 (6); 197–199; *AV* VII. 16. 1. *Veda-Savitā* 7 (1); 5–6; *AV* VII. 23. 1 and V. 17. 5. *Veda-Savitā* 7 (2); 41–42; *AV* VII. 3. *Veda-Savitā* 7 (7); 223–224; *AV* II. 31. 2. *Veda-Savitā* 8 (4); 116–117.

..(Hindi)..

31. MANOHAR. Atharvaśruti-Muktāmālā 2–28 (Hindi). *Veda-Savitā* (serially) 8 (11)–11 (11), 1988–91.

..various *AV*-passages explained..

32. MONE, Neelima N. Study of AVŚ 6. 51. *JGJKSV* 38–39, 1982–83; E 67–73.

..the 3 verses of the hymn do not form a consistent and congruent hymn; its various *viniyogas* also point to the same fact..

33. MONE, Neelima N. On the variant readings in AVŚ 3. 12 as noted in Sāyaṇabhāṣya. *Sambodhi* 11 (1–4), 1982–83; 29–36.

..Sāyaṇa, who has many diff. readings (not only here, but also elsewhere) presents some text available to him and that is apparently unacceptable..

34. PANCHOLI, Badriprasad. *AV* VI. 1. 3. *Veda-Savitā* 8 (4); 114–116; *AV* XIX. 40. 1. *Veda-Savitā* 8 (8); 237–238. (Hindi)..

35. PATHRIYA, Satya. *AV* III. 25. 2. *Vedavāṇī* 37 (10); 1–2; *AV* VI. 30. 3. *Vedavāṇī* 38 (9); 1–2; *AV* XIV. 1. 31. *Vedavāṇī* 38 (10); 1–3; *AV* IX. 1. 22. *Vedavāṇī* 39 (12); 5–6; *AV* XIX. 47. 46. *Vedavāṇī* 40 (1); 1–3; *AV* III. 30. 5. *Veda-*

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vāṇī 41 (1); 2–4; *AV* IX. 9. 3. *Vedavāṇī* 41 (2); 1–4; *AV* XX. 126. 20. *Vedavāṇī* 41 (6); 1–3; *AV* VI. 81. 3. *Vedavāṇī* 41 (11); 2–4.

36. PRABHAKAR, C. L. The *Pṛthivī-sūkta* of the *Atharvaveda* (XII. 1. 1–63). *SP*, 33 AIOC, Calcutta, 1986; 66–67.

..ref. to literary excellences and other merits of the hymn.. *AV* regarded as a genesis for *kavi* and *kāvya* aspects of Indian literature..

37. PRIYAVRATA. *AV* XII. 1.30. *Vedavāṇī* 39 (2); 1–2.

38. RATH, Prativa Manjari. Skambha-hymn of *Atharvaveda* — a literary appreciation. *Bh. Vid.* 49 (1–4), 1989; 34–38.

..questioning method.. poetic images.. figures of speech.. Vedic seer—both a poet and a philosopher..

39. RUSTAGI, Urmila. Rāṣṭrīya ekatā aura *Pṛthivī-sūkta* (Hindī). *Veda-Savitā* 11 (3), Oct. 90; 70, 76.

..national integration and *Pṛthivī-sūkta*..

40. SATYAKAM VIDYALANKAR. Vedic harvest songs. *The Vedic Path* 47 (1), June 84; 1–2.

..*AV* III. 24..

41. SATYAPRIYA. *AV* XII. 2. 28. *Vedavāṇī* 36 (7), May 84; 1–2; *AV* XIV. 1. 38. *Vedavāṇī* 36 (8), June 84; p. 1.

..(Hindi)..

42. SATYAVRATA SIDDHANTALANKAR. Prithivi Sukta. Part I: *The Vedic Path* 49 (4), May 87; 1–4; Part II : 50 (1), June 87; 1–6; Part III : 50 (2–4), Mar. 88; 1–7.

..transl. and exposition..

43. SATYAVRATA SIDDHANTALANKAR. Brahmacarya Sukta, *The Vedic Path* 52 (4), Mar. 90; *AH* 7 [75], Aug. 90; 17–18.

..*AV* 11. 5. 1-26..

44. SCHWARTZ, Martin. *Atharvaveda* 2. 27 : *pāṭā*, pig, and poetics. *SP*, 7 WSC, Leiden, 1987; p. 146.

..mention of the boar may be due solely to the poetics of the text; it need not reflect the realia of *pāṭa* (e, g. that *p.* is a truffle or mushroom)..

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45. SHARMA, Jayamangal. *AV* VII. 60. 1. *Veda-Savitā* 10 (8), May 90; p. 249; *AV* IV. 2. 17. *Veda-Savitā* 10 (9), April 90; 267–68.

..ideal householder.. ideal wife and mother..

46. SHUKLA, Siddhanath. *Atharvavedīya Bhūmisūkta.* Allahabad, 1984; 56.

47. SIVAPUJANA SIMHA. Brahmacārī kā paridhāna kṛṣṇājina (mṛgacarma) (Hindi). *Vedavāṇī* 37 (2), Dec. 84; 9–18.

..*AV* XI. 5.6.. *kārṣṇa* = *kṛṣṇājina*..

48. THIEME, Paul. The first verse of the *Triṣaptīyam* (AVŚ 1.1 — AVP 1.6) and the beginnings of Sanskrit linguistics. *JAOS* 105 (3), 1985; 559–565.

..(= *MS* 4.12.1).. 21 items of an old *Varṇopadeśa* will be: *a, i, u, ṛ, e, o, ai, au, y, r, l, v, k, c, ṭ, t, p, ś, ṣ, s, h*..

49. TSUCHIYAMA, Y. The coronation ritual of the Atharvaveda — AV 4.8. *Hokkaido Journal of Indological and Buddhist Studies* 3, Sapporco, 1988; 155–169.

50. VAJAPEYI. Ram Saran. Tāntrika pariprekṣya men kuntāpa (Hindi). (in) *Navonmeṣa*, G. Kaviraj Comm. Vol., Varanasi, 1987; H 207–214.

51. VEDABODHA, Swami. *AV* II. 8.1. *Veda-Savitā* 8 (12); 403–405, 410; *AV* VIII. 8.24. *Veda-Savitā* 9 (3); 73, 79; *AV* XVIII. 3.17. *Veda-Savitā* 9 (4); 134–135, 140; *AV* V. 30.11. *Veda-Savitā* 9 (10); 345–46, 350; *AV* IV. 3.7. *Veda-Savitā* 9 (11); 423–24.

52. VEDIA, D. G. Medhājanana-sūktas of the *Atharvaveda* – a study. *SP*, 32 AIOC, Ahmedabad, 1985; p. 27.

..*AV* I. 1; IV. 30; VI. 108; VII. 61... *AV*-seer gives practical usage of medicine in guise... words *vācaspati* and *vasoṣpati* denote medicinal plants Acorus calamus Linn. and Agati Grand flora.. *AV* as origin of Āyurveda medicines..

53. VIKRAMADITYA "VASANTA". *AV* XIX. 44. 6. *Veda-Savitā* 7 (11), June 87; 371–72; *AV* II. 34. 3. *Veda-Savitā* 8 (1), ...7

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Aug. 87; 5–7; *AV* VII. 8. 1. *Veda-Savitā* 8 (11), June 88; 359–363.

54. VIRENDRA MUNI, Sastri. Kuntāpasūkta (Hindi). *Vedavāṇī* 36 (11), Sept. 84; 12–13.

..*Kuntāpasūkta* as *prakṣipta* (= *pariśiṣṭa*)..

55. VISHVASHRAVA VYAS. Veda kā eka asamādheya sthala (Hindi). *Vedavāṇī* 39 (1), Nov. 86; 9–15.

..a difficult Vedic passage—*AV* IX. 6. 3 : *māṁsa* = a thing wh. is dear to mind..

7. GENERAL STUDY

1. AGRAWAL, Kiran Prabhu. Atharvaveda men ātithya-satkāra (Hindi). *Vedavāṇī* 38 (7), May 86; 3–8.

..hospitality in *AV*..

2. The Atharvans in the Ṛgveda and Atharva Veda. *SP*, 33 AIOC, Calcutta, 1986; p. 87.

..see 4. 3 above..

3. BAHULKAR, S. S. Atharvanic element in the Āyurveda. (in) *Essays in Science*, S. Mahdihassan Fel. Vol., Karachi, 1987; 66–74.

..a collection of "treatments void of rational basis".. mostly from 4 *Saṁhitās*..

4. BHATTACHARYA, Dipak. The position of the Vāstu-sūtropaniṣad in the Atharvanic literature. *Vāstusūtra Upaniṣad*, Delhi, 1982; 30–36.

5. BHATTACHARYA, Ram Shankar. Reason for the Bhāgavata view about the Upaveda of the Atharvaveda. *Pur* 27 (2), July 85; 376–380.

..*Bhāg*. 2. 12. 37-38 : *Sthāpatyaveda* as *Upaveda* of *AV*, because *sthāpatya* is treated at great length in *Tantra-Āgama* lit. wh. latter is intimately connected with *AV*.. also because Kṛṣṇa-Vāsudeva was an eminent practitioner of *sthāpatya*..

6. CHAKRAVARTI, D. Occultism in the Atharvaveda. *SP*, 26 AIOC, 1972.

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7. DEVADATTA SASTRI. Atharvavedīya tantravijñāna (Hindi). Allahabad, 1985; 8 + 256.

..technology in *AV*..

8. DEVASTHALI, G. V. Name of the Atharvaveda. *IA* 2 (3), July 67; 26–36.

9. DEVASTHALI, G. V. Form and arrangement of the Atharvaveda. *IA* 2 (4), Oct. 67; 29–39.

10. DUBE, Rajadeva; SIMHA, Pramod Kumar. Āyurveda ke vikāsa men Atharvaveda kā yogadāna (Hindī). *Vedavāṇī* 36 (6), April 84; 13–15.

..ref. Swami BRAHMAMUNI : *Atharvavedīya Cikitsāśāstra*; RAMA GOPAL SASTRI : *Vedon men Āyurveda*..

11. DVIVEDI, Kapil Dev. *Atharvaveda kā Sāṁskṛtika Adhyayana* (Hindi). Visvabharati Anusandhan Parisad, Varanasi.

..(cultural study of *AV*)..

12. FATAH SINGH. Veda kā vijñānakāṇda (Hindi). *Veda-Savitā* 11 (9), April 91; 255, 270.

13. KASHIKAR, Mandakini. Saṁdhyā-worship of the Atharvans — a comparative study. *SP*, 32 AIOC, Ahmedabad, 1985; p. 474.

..*AVPar* 41.. also ref. to *Atharvavedaprayogabhānu* of Ṣaṭpannāgara Ravishankar DVIVEDI (*AV*-trad. in Gujarat in medieval period); *Atharvaveda-trikālasaṁdhyā* by an anonymous writer of Sangam Mahuli near Satara, probably in 18th cent. (relates to practices current in Satara and Sangli districts).. much similarity bet. Gujarat and Satara-Sangli practices..

14. KESHAV DEV SASTRI. *Atharvavedīya-ītibhīti-nivāraṇa : Vaidika Vijñāna*. New Delhi, 1989; 168.

..remedies against natural and divine calamities..

15. KODIKAL, Nandita. Basic principle of Atharvaveda. (in) *Proc. Sem. on "Ultimate"*, Bombay Univ., 1991; 247–253.

16. KRISHNALAL. Atharvaveda men yuddhanīti (Hindi). *D. N. Shastri Comm. Vol.*, 1989; 65–71.

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..ethics of warfare in *AV*..

17. MAHDIHASSAN, S. Lac as drug in Atharvaveda and its identity. (in) *Essays in Science*, Hamdard Foundation Press, Karachi, 1987; 221–244.

..the Aryans, up to the time of *ŚPB*, were nomads, clad in animal skin; there was not much of woollen cloth and no need for a dye to colour it red; as nomads they frequently indulged in feuds and needed a drug to heal wounds and join fractured bones; if *lākṣā* was such a drug, it was quite enough for them..

18. MANDE, K. V. Environmental awareness according to the Atharvaveda. *Paper*, Sem. on Environmental Awareness, CASS, Univ. Poona, 1990.

19. MAYANK, Manjul. Pāṇini's acquaintance with the Atharvaveda. *SP*, 7 WSC, Leiden, 1987; p. 86.

20. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda. *JMSUB* 30 (1), 1981; 111–114.

..(= *DHB* 7.53).. *AV* VI. 138.5; VIII. 4.9.. (*AV* VII. 50.5: *saṁlikhita* denotes writing)..

21. MEHTA, Vinod P. Some comparative aspects of Atarvaxś (Avesta) and Atharvan (Veda). *SP*, 32 AIOC, Ahmedabad, 1985; p. 14.

22. MISHRA, Shri Kishor. Atharvasaṁhitānuśīlane viduṣāṁ visaṁgatayaḥ. *SP*, 33 AIOC, Calcutta, 1986; p. 62.

..points out inconsistencies relating to the *Saṁskāra-prakraṇa*..

23. NOOJIBAIL, Maina. A note on the interpretation of Atharvaveda — ancient and modern. *SP*, 35 AIOC, Haridwar, 1990; p. 133.

..particularly from the standpt. of Indian philosophical thought..

24. PUROHIT, Bhai Shankar. Atharvaveda-paricayaḥ. *Saṁvid* 24 (1), Aug. 87; 4–10.

25. RARATE, V. R. Atharvavedavāṅmayam. *Naimiṣīyam* 1 (1), April 80.

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26. SINGH, H. G. Contribution to psychology in the Atharva Veda. *The Vedic Path* 50 (1), June 87; 54 ff.

..I. psychological applications to mental disorders : (A) abnormality, nosology, and symptomatology: (B) the Atharvan psychotherapy; II. psychological applications to education and guidance..

27. SUNDAR RAJ, M. *Veda and Tantra — the Atharva Veda.* International Society for the Investigation of Ancient Civilization, Madras, 1984; xviii + 162.

..(1) in *AV*, we see the beginnings of *Tantras* and *Āgamas*; (2) all Hindu *saṁskāras* have their origin in that work; (3) roots of both *ṚV* and *AV* lie in the IV civil.; (4) it is possible to attempt the reconstruction of *Ur-* or *Mother-* Veda from wh. the various ancient texts have become differentiated..

28. THAKUR, Prajna H. Atharvavedamān nirdiṣṭa keśavardhananā upāyo (Guj.). *Svādhyāya* 26 (1–2), 1988–89; 1-6.

..remedies for growth of hair in *AV*.. ref. VI. 21.2-3; 30. 3; 136. 1–3; 137. 1-3..

29. TIWARI, Kailash Nath. Atharvaveda men bhakti (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 23–24.

30. TIWARI, Shashi. Atharvaveda saṁhitā men paśupālana (Hindi). *Ṛtam* 11–15, B. R. Saksena Fel. Vol., 1979–83; 459–466.

..cow, bull, horse, lamb, goat, etc... animal-rearing for people's own maintenance..

31. TÜRSTIG, Hans Georg. The Indian sorcery called *abhicāra*. *WZKSA* 29; 69–117.

32. VEERBHADRA SWAMY, M. R. Black magic in the Atharvaveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 4.

..*abhicāra* in *AV*..

33. VISHWAKARMA, Hiralal; DWIVEDI, Upendra. *Atharvacikitsā-vijñāna* (Hindi). Krishnadas Ayurveda Series 12, Varanasi, 1984; 607.

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III. SĀMAVEDA

8. Text, Translation, Exegesis, Ancillary Literature

1. Ashu Ram Arya. *Sāmaveda*. Vedaprakashan, Chandigarh, 1988; 540.

..Urdu-Hindi exposition..

2. Bhattacharyya, Satyavrata Samasrami (ed.). *Sāmaveda Saṁhitā* (with the commentary of Sāyaṇācārya). Mun. Man., New Delhi; 5 volumes; 936, 547, 688, 562, 673 (each with an introduction)..

..reprint of 1871-78..

3. Devi Chand. *Hymns of the Sāmaveda*. Mun. Man., New Delhi, 1986; 318.

..see *VBD* IV. 8.3..

4. Ganapati, S. V. (ed.). *Sāma Veda* : Sanskrit text in Devanāgarī with English translation. Mot. Ban., Delhi, 1982; xxxiv + 491.

..see *VBD* IV. 8.4.. acc. to ed., *SV* presents a cogent and consistent system of ideas bearing on (1) evolution and (2) how the operations of brain and sense-organs and body take place and how Devas are responsible for carrying them out.. he also suggests that *ṚV*, wh. came into being much later after the Vedic people arrived in India, has borrowed in bulk from *SV* and *YV*.. acc. to G.: *SV* (c. 9100 B. C.), *ṚV* (5000 B. C); *SV* belongs to Devas, who lived with related Asuras in the polar region..

Rev.: B. B. Chaubey, *VIJ* 24, 156-158; P. D. Navathe, *ABORI* 65, 301-302; A. V. N. Sarma, *JORM* 42-46, 231-32; H. G. Singh, *The Vedic Path* 46 (2), 88-89; M. Witzel, *ZDMG* 136, 149.

5. Ganapati, S. V. *Man's Origin and Destiny : Sāma Veda* (with text, English translation and commentary). Kalakshetra Publications, Madras, 1982; V + 103.

..[see *BSOAS* 47 (3), 1984; p. 616]..

6. Gauda, Ramasvarupa Sarma (ed.). *Sāyaṇabhāṣyasahitā Sāmavedasaṁhitā*, Varanasi, 1989; 967.

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..with Hindi transl...

7. GRIFFITH, Ralph T. H. *Hymns of the Sāmaveda*. Mun. Man., New Delhi, 1986 (reprint); viii + 310.

..transl. into English with a popular comm... see *VBD* IV. 8.6..

8. JOSHI, Maganlal B. *Sāmaveda*. B. L. Joshi Charity Trust, Porbandar, 1982; 15 + 588.

..simple transl. in Gujarati..

9. MRIDULA KIRTI. *Sāmaveda*. Delhi; 2 + 63.

..transl...

10. PANDIT, Vishnudeva Sankaneshvara. *Sāmaveda Sasvara Bhāṣābhāṣya* (Guj.). Veda Prakashan Samiti, Ahmedabad, 1978.

..*Sāmagānaprakriyā* (pp. 481-555) : (a) prime nature of Sāma-notes; (2) the *Saṁhitā* following *chandas*..

11. PARPOLA, A. Field research on Sāma-Veda traditions in South India. *Univ. Circle : Newsletter of Helsinki Univ.* 4 (2), 16.5.85; 6–10.

12. PARPOLA, A. Texts of the Jaiminīya Sāmaveda : an updated catalogue. *SP*, 8 WSC, Wien, 1990.

..updates *VBD* III. 24.38 and *VBD* IV. 8.35.. report on the work carried out in South India since 1983.. ref. to res. project : "Domestic rituals of the Jaiminīya Brāhmaṇas"..

13. RAMANATHA DIKSHITA, M. *Sāmasārasarvasvam*. Madras, 1972.

..(= *VBD* IV. 8.21).. (R. D.'s Tamil work called *Sāmasārasarvasvam*, publ. 1962, contains all information re *SV* and its accessories.. covers 72 Sāmavedic texts).. in the present *Sāmasārasarvasvam* in Sk., author gives salient points of more than 90 texts connected with *SV* (*Kauthuma*)..

14. RAMANATHA DIKSHITA, M. *Sāmavedīyaḥ Uttarārcikaḥ, padapāṭhaś ca*. Śruti-Smṛti-Purāṇa-Prakāśana-Samiti-Granthamālā 5, Madras, 1982; XII + 142.

15. RAMANATHA VEDALANKAR. *Sāmaveda-bhāṣyam*. Paropakarini Sabha, Ajmer; 26 + 4.

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..(Sanskrit and Hindi)..*prathama prapāṭhaka, prathama adhyāya, prathama khaṇḍa*..

16. TOTTAM SUBRAMANYAM NAMBUTIRI. Jaiminīya Sāmavedam (Malyalam). (in) *Tali Temple Kalasam Souvenir*, Calicut, Jan. 77.

17. VISVANATHA SARMA, V.; RAMACHANDRA SARMA, V. (ed.). *Sāmavedasaṁhitā : Āgneya Kāṇḍa*. Śruti-Smṛti-Purāṇa-Prakāśana-Samiti, Madras, 1983; 20 + 89 + 198 + xix.

..text with (1) *Vivaraṇa* by Mādhava, (2) *Bhāṣya* by Bharatasvāmin, and (3) *Vedārthaprakāśa* by Sāyaṇa..

Rev. : A. V. N. SARMA, *JORM* 42-46, 236-37; K. V. SARMA, *ALB* 47, 209-10.

18. KARTTUNEN, K. Medieval texts on the *gṛhya* ritual of the Jaiminīya Śākhā. *SP*, 8 WSC, Wien, 1990.

..ref. to *Jaiminisāmaprayoga*, *Gṛhyakarmakriyākarma*, and *Anukramaṇikā* (the mss. of wh. were newly discovered in Kerala by PARPOLA and the author)..

19. RAMANATHA DIKSHITA. *Sāmatantra*. BHU, Varanasi, 1961.

..introd. : pp. 1–55..

20. SANKARA RAMA SASTRI, C. *Sāmaveda-Saṁdhyāvandana*, *Sāmaveda-Upākarmaprayoga*, *Sāmaveda-Śrāddhaprayoga*. Sri Balamanorama Series 55, 58, Madras, 1987; X + 178.

21. SHARMA, B. R. *Puṣpasūtra* : Prapāṭhakas 1 and 2.

..(= *VBD* IV. 8.28).. (see relevant entry in Section 23)..

Rev. : Lewis ROWELL, *JAOS* 105, 386-87.

22. PATHRIYA, Satya. *Yo jāgāra tam ṛcaḥ kāmayante*, *SV*. *Vedavāṇī* 36 (4); 1–2; *SV* (Pūrva) 6. 1. 9. *Vedavāṇī* 36 (6); 1–2; *SV* (Pūrva) 65. *Vedavāṇī* 37 (12); 1–2; *SV* 3. 4. 10. *Vedavāṇī* 39 (1); 1–3; *SV* 2. 2. 2; 4. 3. *Vedavāṇī* 42 (12); 1–2.

23. VEDABODHA, Swami. *SV* 4. 4. *Veda-Savitā* 9 (7); 236–37.

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9. General Study

1. Howard, Wayne. Sāmaveda Ārcika recitation of the Nampūtiris. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 145–169.

2. Jagadisan, S. A study on the social, cultural, and physical background of the Sāmavedic seers from their names. *SP*, 33 AIOC, Calcutta, 1986; 54–55.

..ref. to *Vaṁśabrāhmaṇa*.. most of the names mentioned in this *Br.* are found in the *Taddhita* portion of Pāṇini's *Aṣṭādhyāyī*..

3. Joshi, Purushottam H. Gujarātanā vidvān Śivarāma Śukla-nī sāmavedīya kṛtio (Guj.). *Svādhyāya* 24 (3–4), 1987; 409–414.

..mentions 12 works on *SV* in Gujarati by Śivarāma Śukla (17th cent. A. D.)..

4. Pandey, Kapil. Sāmaveda kī utpatti (Hindi). *Veda-Pradīpa* 4 (5), Dec. 89; p. 10.

5. Pandit, Vishnudeva Sankanashvara. *Sāmaveda-paricaya* (Guj.). Univ. Granthanirmana Board, Gujarat State, 1973–74.

..introd. to *SV* in 6 booklets in Gujarati..

6. Parpola, Asko. On the Jaiminīya and Vādhūla traditions of South India and the Pāṇḍu/Pāṇḍava problem. *Stud. Or.* 55, Helsinki, 1984; 429–468.

..imp. of Vādhūla school of *KYV*.. adds to Witzel's report on Vādhūla).. close parallel of Vādhūla school to Jaiminīya school.. (Pāṇḍava-Kaurava war : it is tentatively suggested that it might reflect battles associated with the arrival of the megalithic tribes in India cir. 800 B. C.).. Nambudiri houses belonging to *JSV*; the houses belonging to Vādhūla branch of Taittirīya Śākhā of *YV*; the Agniveśyas and their relations to the Vādhūlas; Bhavatrāta and the early hist. of the Jaiminīyas; the earliest Vedic traditions of Kerala and Tamilnadu; the origin of the earliest dynasties of South India and Sri Lanka; Pāṇḍu/Pāṇḍavas and megalithic culture; Jaimini and *MBh*...

7. Pratibha. Sāmavedasya svatantraṁ mahattvaṁ vaiśiṣṭyaṁ ca. *SP*, 35 AIOC, Haridwar, 1990; p. 44.

...8

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..references like *Sāmaveda eva puṣpam, sāmāni yo vetti sa veda tattvam, Sāmavedaś ca vedānām, vedānāṁ sāmavedo 'smi*.. *SV*-lit. most profuse : 8 *Brāhmaṇas*, 2 *Āranyakas*, many *Kalpa-sūtras*, *Prātiśākhyas*, and *Śikṣās*.. the order of *Kāṇḍas* of the *Ārcika-Saṁhitā* and of the *mantras* in those *Kāṇḍas* is quite regular and scientific..

8. RAI, Ganga Sagar. Importance of the Sāmaveda. *Pur* 26 (1), Jan. 84; 68–70.

..glorification of *SV* in later lit... *SV* also regarded as *aśuci*..

9. RAJAGOPALAN, L. S. Studies in Sāma Veda — some problems encountered. *Pūrṇatrayī* 16 (1), Govt. Sk. College, Tripunithura, Jan. 89; 7–10.

..(ref. to *Bhagavadajjuka-Prahasana* : mentions six branches among Nambudiris of Kerala, viz., Āśvalāyana (Pakazhiya), Kauṣītaka, Bodhāyana, Bādhūlaka, Talavakāra (Jaiminīya), and Chandoga (Kauthuma).. the first five still followed by Nambudiris, but Chandoga is absent.. why?.. changes effected in the new Tanjore style of chanting (from the old Puthokode style).. probable explanation..

10. RAJAGOPALAN, L. S.; HOWARD, Wayne. A report on the Pracheena Kauthuma Sāmaveda of Palghat. *Journal of Indian Musicological Society* 20 (1–2), Baroda, June–Dec. 89.

11. RAJU, P. V. R. Sama Veda : in the light of Meher Baba. *The Avatar*, Meher Chaitanya Niketan Trust, Mandapta (AP).

..serially from 8 (7)—9 (9); 1989-90..

12. TARALEKAR, G. H. *The Sāman Chants : A Review of Research*. Indian Musicological Society, Baroda, 1985; viii + 123 + 6.

..Part I : Literature in English: short synopses with comments; Part II : Lit. in Hindi, Marathi, Guj., and Sk.; Part III : In retrospect..

Rev. : S. JAYASREE, *ALB* 50, 667.

IV. YAJURVEDA

10. *Kṛṣṇa-YV* : TEXTS, EXEGESIS

1. *Kāṭhaka-Saṁhitā*. Mehr. Lach., New Delhi, 1981.

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2. MITTWEDE, Martin. *Textkritische Bemerkungen zur Kāṭhaka-Saṁhitā*. Steiner, Stuttgart, 1989; V + 160.

3. NAVATHE, P. D. *Agnihotra of the Kaṭha Śākhā (Kāṭhaka-Saṁhitā 6.1-9; 7.1-11)*. Publ. CASS-C 13, Poona Univ., 1980; 85.

..introd., text, transl., notes..

Rev.: Harry FALK, *ZDMG* 137 (1), 161-62; M. MITTWEDE *OLZ* 83 (1988) 1, 84-86.

4. BHIDE, V. V. *Kṛṣṇayajurvedīyā Taittirīya-Saṁhitā*. Publ. CASS-C 17, Poona Univ., 1987; 10 + 336.

..(ed. G. U. THITE).. Part I: Kāṇḍas 1 and 2.. text and transl. into Marathi..

5. DHARMADHIKARI, T. N. (ed.). *Taittirīya-Saṁhitā*. VSM, Poona; Vol. II, Part II (Kāṇḍa 3), 1985; xx + 448: Vol. III, Part I (Kāṇḍa 4), 1991; xxxii + 655.

..text with *Padapāṭha* and *Bhāṣyas* by Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya.. (for earlier Vols, see *VBD* III. 10.1; IV. 10.3 and 3A)..

6. KEITH, A Berriedale. The Taittiriya Sanhita. Its Pada-patha, its Pratishakhya, and the Baudhayana Shrauta Sutras. *JIDVP* 3 (1), Feb. 90; 21-39.

..(reprinted)..

7. MAHADEVA SASTRI, A.; RANGACHARYA, K. (ed.). *Taittirīya-Saṁhitā, Bhaṭṭabhāskaramiśraviracitabhāṣyasahitā*. Mot. Ban., Delhi, 1986; 10 vols: xciv + 3932.

..reprint of GOL Series, Mysore, 1894-98, 12 vols.. Foreword by R. N. D...

8. MANDANA MISRA (ed.). *Kṛṣṇayajurvedīya - Taittirīya-saṁhitā*. L. B. Sastri KSV Series 39, New Delhi, 1981.

..with comm. by Sāyaṇa and Hindi transl. of Sāyaṇa's comm. by PARAMESVARANANDA SASTRI.. Kāṇḍa 1, Prapāṭhaka 1, Anuvākas 1-5..

9. MISHRA, Rajendra (ed.). *Yajurveda-Saṁhitā (Guṭakā) Ṛṣyādisaṁvalitā*. Delhi, 1986; 688.

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..Ajmer Vaidika Press Publ., 1924; 159..

10. SATAVALEKAR, S. D. (ed.). *Kṛṣṇa-Yajurvedīyā Taittirīya-Saṁhitā*. Ramlal Kapur Trust, Bahalgarh, 1983; 16 + 397.

..reprint, ed. YUDHISTHIRA MIMAMSAKA..

Rev. : K. V. SARMA, *ALB* 47, 202.

11. SATAVALEKAR, S. D. *Yajurveda kā Subodha Bhāṣya* (Hindi). Svadhyaya Mandal, Pardi, 1985; 675.

12. *Taittirīya-Saṁhitā*. Anandashram, Poona, 1979.

..with *Sāyaṇabhāṣya*.. 8 vols.. (reprint)..

13. *Taittirīya-Saṁhitā*, Josyer and Sons, Mysore, 1978.

14. AMBIYE, Nirmala. *Taittirīyapadapāṭha*.

..DD, Univ. Poona..

15. AMBIYE, Nirmala. Ātreya's treatment of the free prefixes in the Taittirīya Padapāṭha. *ABORI* 66, 1985; 31–46.

..(paper, 31 AIOC, 1982).. (A) the purpose of *itikaraṇa*; (B) repetition of the *Saṁhitā* word in the *Padapāṭha* as a marker of some comment; (C) Ātreya has extended the device of *itikaraṇa* in the case of free prefixes..

16. AMBIYE, Nirmala. Ātreya, the Taittirīya Padakāra. *Lokaprajñā* 1 (1), Puri, 1987; 123–134.

..*Baudhāyana GS* (600 B. C.) is the oldest text wh. mentions Ātreya; very likely, Ātreya, the redactor, and Ātreya, the Padakāra, are one and the same; Ātreya is later than Ṛkpadakāra Śākalya (700 B. C.).. Ātreya bet. 700 B. C. and 600 B. C...

17. VAIDYANATHA SASTRI, M. A.; NARAYANA SASTRI, M. (ed.). *Taittirīya Saṁhitā - Padopāṭhaḥ*. Ramlal Kapur Trust, Bahalgarh, 1985; 6 + 651 + 5.

18. DHARMADHIKARI, T. N. Maitrāyaṇī-Saṁhitā. (in) *Vedic Texts : A Revision*, Mot. Ban., Delhi, 1990; 1–9.

..specimen of revised text..

19. MITTWEDE, Martin. *Textkritische Bemerkungen zur Maitrāyaṇī Saṁhitā*. Alt- und Neu-Indische Studien 31, Steiner, Stuttgart, 1986; IV + 207.

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..Sammlung und Auswertung der in der Sekundär-literatur bereits geäusserten Vorschläge.. (ref. to L. VON SCHROEDER's ed. of *MS*, Leipzig, 1881-86)..

Rev. : Joel P. BRERETON, *JAOS* 109, 314-15; J. C. BROCKINGTON, *JRAS* 1988 (1), 209-10; G. B (UDDRUSS), *ZDMG* 138 (1), 198; ED., *IIJ* 31 (1), 43; F. B. J. KUIPER, *Kratylos* 33, 170–72; Jacques MAY *AS* 41, 172; M. A. MEHENDALE, *ABORI* 69, 358; K. K. RAJA, *ALB* 53, 215–16; R. TSUCHIDA, *OLZ* 85 (1990), 81–82.

20. TSUJI, Naosiro. The Agnicayana-section of the Maitrāyaṇī-Saṁhitā with special reference to the Mānava-Śrautasūtra. *Memoirs of the Res. Dept. of the Toyo Bunko* 39, Tokyo, 1981; 125–148.

21. VEDAKUMARI (ed.). *Maitrāyṇī-Saṁhitā*. Agra, 1986; 21 + 343.

22. AMBIYE, Nirmala. On the interpretations of *abhir asi nārir asi*, *TS* 1. 3. 1. *SP*, Seminar on Sacrifice, VSM, Poona, Aug. 1985.

..interpretation of *nārir asi*; *Pp* gives *nārir* without analysis as a single word; commentators : *na + ari*; in *MS* and *KS*, the word occurs as *nārīrasi*.. *ṚV* : *nāri* = woman; IE etymology also supports non-analysis as in *Pp*; comm. often guided by folk-etymology..

23. BHAGWAT, Bhagyashree. A note on *vīhi* in the *Maitrāyaṇī-Saṁhitā*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 15.

..*vīhi* occurs in *MS* with three diff. accents.. discusses *Pp* of the verb.. see 10.23A below..

23A. BHAGWAT, Bhagyashree. Accent variation in some forms of the *Maitrāyaṇī Saṁhitā* (*MS*). *Saṁbhāṣā* 12, Univ. of Nagoya, 1991 : 21-23.

..two forms, *tayāvahante* (*MS* 1. 1. 2) and *vīhi* (*MS* 1. 1. 13), are discussed.. differently accented in the editions of SCHROEDER and SATAVALEKAR.. variation of accent brings about change in meaning.. problem of authenticity of text.. see 10.23 above..

24. CARRI, Sebastian J. *Contribution of Bhaṭṭa Bhāskara to Vedic Exegesis : A Critical Study on Taittirīya Recension*. Studies in Indian Religious Texts, No. 1, Inst. for the Study of Religions, Poona, 1985; xvi + 236 + xix.

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..comm. on *Taittirīya Śākhā*.. BB's approach to the text is grammatico-liturgical.. BB — an authority on ritual.. author studies BB's work re *Darśapūrṇamāsa*..

Rev. : E. R. SREEKRISHNA SARMA, *ALB* 50, 632.

25. DHARMADHIKARI, T. N. On the untraced Kalpa-citations in Sāyaṇa's commentary on the Taittirīya Saṁhitā. *K. S. Birth Cent. Comm. Vol.*, KSRI, Madras, 1985; 27–32.

..mentions 15 such citations.. it may be surmised that certain portions of *Baudh ŚS* wh. Sāyaṇa cd. utilise have not come down to us..

26. DHARMADHIKARI, T. N. Extant Bhaṭṭa Bhāskara's commentary on Rudrādhyāya — a compendium. *ABORI* 68, 1987; 589–91.

..*Rudrādhyāya* = *TS* 4. 5. 1–11 and 4. 7. 1–11.. ms of BB's *bhāṣya* on *TS* 4 was not available to Mysore Govt. Or. Library.. several mss have now become available to VSM.. BB's comm. on *Rudrādhyāya* as printed and as available in newly collated mss seems to be an abridged adaptation of the original exhaustive one.. such adaptations are more than one..

27. HAZRA, R. C. Interpretation and interest of a word and an expression of the Taittirīya-Saṁhitā. *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 456–465.

..*bāutasaṁkrāmiṇau* and *pādāvupajīvataḥ* (*TS* 7. 1. 1. 4–6) — the word and the expression are used with respect to Śūdra and the horse..

28. KODANDARAMACHARYA, K. Kṛṣṇayajurvede kathānikāḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; 3–4.

..*vāṅmanaḥkalahaḥ* (2. 5. 11), *rājayakṣmā* (2. 3. 5), *kṛṣṇājinam* (6. 1. 3), etc...

29. MISHRA, Virendra Kumar. *Kṛṣṇa Yajurveda : eka adhyayana* (Hindi). Delhi, 1990; xviii + 356.

..with special ref. to *Kapiṣṭhala-kaṭha-saṁhitā*..

30. NAVATHE, P. D. *Saniṁ sasanivāṁsam* (Pāṇ. 7. 269) and the Vedic data. *ABORI* 66, 1985; 227–229.

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11.4]

..ref. : *MS-mantra* mentioned in *Mānava ŚS* I. 3. 4. 2 and *Vārāha ŚS* I. 3. 5. 16.. the *mantra* is missing in the extant *MS*.. *VaitŚS* 1. 4. 2 reads *sasanvāṁsam*..

31. SUBRAHMANYA SASTRI, P. S. "*Prajāpatiṁ manasā dhyāyan*" *ityasya arthaḥ*. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1982; 12–13.

..*TS* II. 5..

32. *Taittirīya-Mantrakośaḥ*. Madras, 1988; Vol. I : 124; Vol. II : IV + 144.

33. UNITHIRI, N. V. P. *Padapradīpikā* of Vātsyanārāyaṇa. *Pūrṇatrayī* 16 (1), Govt. Sk. College. Tripunithura, Jan. 89; 21–31.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985; 27–28).. *PP* (a newly discovered treatise) deals in 140 *kārikās* with the *Padapāṭha* of *TS*; also contains a prose comm. on the *kārikās* by the author himself.. Vātsyanārāyaṇa of Kerala, 1667 A. D... only one ms known so far.. Vātsyanārāyaṇa has written a similar work called *Saptalakṣaṇa*..

11. *Śukla-YV* : TEXT, COMMENTARY, TRANSLATION, EXEGESIS

1. PANDA, Jogesh. Kāṇva Saṁhitā in Orissa. *SP*, IWVS, Harvard Univ., June 89.

..Orissa *Kāṇva-Saṁ* has 41 chh. (2095 *mantras*), but accepts the customary division of the *Saṁ*. into two books of 'twenties'.. 41st ch. = *Īśa-Up*... compared with the southern *Kāṇva-Saṁ*..

2. SHARMA, B. R. (ed.), *Kāṇva-Saṁhitā*. VSM, Poona, 1988; Vol. I (Chh. 1–10) : xix + 558.

..with comm. of Sāyaṇa and Ānandabodha..

3. ASHURAM ARYA. *Yajurveda - Mādhyaṁdina*. Arya Prakashan, Chandigarh, 1984; Vol. I (adhyāyas 1–4) : 12 + 440.

..Urdu transl. and comm...

Rev. : VIPASH, *Vedavāṇī* 37 (1), 22.

4. DEVI CHAND. *The Yajurveda* : English translation. Mun. Man., New Delhi, 1989; 489.

..reprint of *VBD* IV. 11.1..

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4A. GANAPATI SANKARA VEDACHARYA (ed.). *Śuklayajurveda : Mādhyaṁdinīya Saṁhitā.* Gokuldas Sk. Granthamala 84, Varanasi, 1991; viii + 1044.

..*Bhūmikā* by ed...

5. GOVINDANANDA, Paramacharya. *Śukla Yajurveda Saṁhitā.* Sadguru Gangeshwar Intern. Veda Mission, Bombay, 1982; 492.

..with Śrīkaṇṭha's comm... *adhyāyas* 19–40.. text, Hindi transl. with notes..

6. GRIFFITH, Ralph T. H. *The Texts of the White Yajurveda or Vājasaneya Saṁhitā.* Chowkhamba Sk. Studies 95, Varanasi, 1976 (4th reprint); xx + 344; Mun. Man., New Delhi, 1987 (revised and enlarged); xi + 388.

..English transl. with a popular comm...

7. MUSALGAONKAR, Gajanan Sastri (ed.). *Vājasaneyi-Mādhyandina-Śuklayajurveda-Saṁhitā, Karapātrabhāṣyasamanvitā.* Calcutta, 1986; *Prathama adhyāya* : 296 + 20.

..transl. by ed...

8. SHARMA, Ramji (ed.). *Śukla Yajurveda Rudra Aṣṭādhyāyī.* Allahabad; 149.

9. SHASTRI, Jagdish Lal (ed.). *Vājasaneyi-Mādhyaṁdina-Śuklayajurveda-Saṁhitā.* Mot. Ban., Delhi, 1987 (reprint); vii + 610 + 18 + 16.

..with *Mantrabhāṣya* of Uvaṭa and *Vedadīpabhāṣya* of Mahīdhara.. introd., alphabetical list of *mantras*, and appendices..

10. SRIVASTAVA, Jagadish Prasad; BALAMUKUNDA (ed.). *Śukla-Yajurveda Mādhyandinīya-Saṁhitā.* Varanasi, 1988; 232 + 247.

11. *Śuklayajurveda–Mādhyaṁdinīya–Saṁhitā–Prārambhaḥ.* Bombay, 1984; 22.

12. *Śukla-Yajurveda-Saṁhitā.* Gokuldas Sk. Series 60, Varanasi, 1983; 32 + 514.

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11.20]

13. TRIPATHI, Harishankar (ed.). *Śuklayajurveda-Mādhyandinī-Saṁhitā : Darśapūrṇamāsaparyantā.* Allahabad, 1983; 10 + 112.

..with *mantrānuvāda, viniyoga, prayoga*.. notes in Hindi; *Mahīdhara-bhāṣya* and *KātyāyanaŚS*..

14. VISHVANATH VIDYALANKAR. *Śatapathabrāhmaṇastha-Agnicayanasamīkṣā.* Narayan Singh Pratap Singh Trust, Karnal, 1985; 24 + 299.

..*ŚPB* 6–10; *ŚYV* 11–17..

15. ABHYANKAR, S. S. Peculiarities of the Vājasaneyi Padapāṭha. *SP*, 32 AIOC, Ahmedabad, 1985; p. 1.

..relating to *avagraha, sthitopasthita, saṁkrama*.. based on *Vājasaneyi-Prātiśākhya*..

16. Yajurveda-Kramapāṭha-Saṁhitā. *Vedavāṇī* 36 (5), Mar. 84; 22–23.

17. YUDHISTHIRA MIMAMSAKA. *Mādhyaṁdina-Saṁhitāyāḥ Padapāṭhaḥ.* Bahalgarh, 1971.

18. YUDHISTHIRA MIMAMSAKA. Mādhyandina-padapāṭhasya saṁkṣiptaḥ paricayaḥ. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1982; 14–25.

..*padapāṭha* of *ŚYM* is of four kinds.. its author is Śākalya.. peculiar way of writing *ya* and *va*..

19. PRASASYAMITRA SASTRI. *Ācārya Mahīdhara aura Svāmī Dayānanda kā Mādhyandina-bhāṣya* (Hindi). Akshayavata Prakashan, Allahabad, 1984; 16 + 248.

..acc. to D., *ŚYM* is the original *YV*; it is *apauruṣeya*; other *śākhās* are of the nature of its exposition.. M.'s *bhāṣya* is one-sided (ritualistic), but *prāmāṇika* and well-organized.. D's *bhāṣya* is popular, useful for everyday use, but *aprāmāṇika* and full of deficiencies and imaginative hypotheses.. see 11.20 below..

Rev.: Badriprasad PANCHOLI, *Veda-Savitā* 5 (12), 424–25; VIPASH, *Vedavāṇī* 37 (6), 21–22.

20. SIVAPUJAN SIMHA, Kushavaha Sastri. "*Ācārya Mahīdhara aura Svāmī Dayānanda kā Mādyandina Bhāṣya*" *kā* ...9

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ālocanātmaka adhyayana (Hindi). Dayananda Vedic Shodha Samsthana, Jwalapur; 32.

..critique of 11.19 above..

21. BANDYOPADHYAY, Nabanarayan. Some observations on the Nigama Pariśiṣṭa. *SP*, 33 AIOC, Calcutta, 1986; 4–5.

..*Nigama Pariśiṣṭa* = 14th of 18 *Pariśiṣṭas* of Kātyāyana school of *ŚYV*.. it is a glossary of synonymous words in *ŚYV*..

22. ABHAYADEVA. *YV* 17.68. *Veda-Savitā* 7 (7); p. 219; *YV* 1.9. *Veda-Savitā* 7 (9); 297–98; *YV* 1.16. *Veda-Savitā* 9 (2); 46–48; *YV* 36.19. *Veda-Savitā* 10 (7); 205–207.

..all in Hindi..

23. BALADEVA. *YV* 34.1–6. *Veda-Savitā* 4 (10); p. 279.

24. DEVASTHALI, G. V. On the pronunciation of *repha* in the Mādhyandina Saṁhitā. *JASBom*. 52–53, 1977–78 (1981); 122–28.

25. GONDA, J. The Śatarudriya. *Ingalls Fel. Vol.*, 1980; 75–91.

..66 subdivisions of *VājSaṁ* 16.. *Ś*. = litany accompanying no less than 425 oblations and addressed to the 100 forms and powers of Rudra..

26. GUPTA, Manoharlal. *YV* 1.12. *Veda-Savitā* 9 (4); 136–139.

..Hindi..

27. KHANNA, T. R. *YV* 34.37. *The Vedic Path* 48 (3–4), Mar. 86; 1–3.

..Hindi..

28. KOMALBHAI "KESH". Exposition of *YV* 35. *Veda-Savitā* (serially) 9 (5)–11 (10), Dec. 88–May 91 (intermittently).

..Hindi..

29. MATSUNAMI, Yoshihiro. The relationship between the Vājasaneyi-Saṁhitā and the Mahābhārata with reference to a *mantra* recited in the Rājasūya (Jap.). *Taishō Daigaku Kenkyu Kiyō* 65, Mar. 80; 315-328.

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11.37]

30. MEHTA, Harivamsalal. *YV* 18.35. *Veda-Savitā* 4 (4), Nov. 83; 83–84.

..Hindi..

31. PATHRIYA, Satya. *YV* 2.28. *Vedavāṇī* 36 (3); 1–2; *YV* 11.44. *Vedavāṇī* 36 (9); 1–3; *YV* 12.92. *Vedavāṇī* 36 (10); 1–2; *YV* 20.50. *Vedavāṇī* 36 (12); 1–3; *YV* 11.7. *Vedavāṇī* 37 (3); 1–3; *YV* 19.48. *Vedavāṇī* 38 (2); 1–3; *YV* 40.12. *Vedaāvṇī* 38 (5); 1–3; *YV* 25.21. *Vedavāṇī* 38 (6); 2–3; *YV* 11.37. *Vedavāṇī* 38 (11); 1–3; *YV* 32.3. *Vedavāṇī* 39 (11); 1–2.

..all in Hindi..

32. PRASHASYAMITRA SASTRI. *YV* 8.36. *Vedavāṇī* 37 (3), Jan. 85; 8–10.

..Hindi.. meaning of *ṣodaśī*..

33. SATYAPRAKASH SARASVATI, Swami. Mutilation of Shukla Yajurveda Sanhita by ritualistics or yajnikas. *JIDVP* 3 (1), Feb. 90; 41–64.

. see 12.2 below..

34. SATYAPRIYA VRATI, Acharya. *YV* 11.67. *Vedavāṇī* 37 (1); p. 21.

..Hindi..

35. SRIVASTAVA, Soma Chaitanya. *YV* 16.41. *Veda-Savitā* 8 (1); 8–12.

..contd... Hindi..

36. VEDABODHA, Swami. *YV* 11.45. *Veda-Savitā* 9 (8); 274–75, 282.

..Hindi..

37. VEDAPAL. Sargādi men prāpta mūla yajurveda kauna sā (Hindi). *Vedavāṇī* 38 (5); 7–13.

..Dayananda distinguished bet. *Vājasaney-Saṁ* and *Mādhyandina-Saṁ*.. the *pratīkabhāga* in the *mantras* in *Mādh-Saṁ*. not recognised as *mantrabhāga*..

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12. General Study

1. Apte, K. V. Yajurvedātīla Śivasaṁkalpa Upaniṣad. (Mar.). *Santakṛpā* 10 (9–10), Nov. 85; 57–60.

..text, transl., exposition..

2. Bharatiya, Bhavanilal. Svāmī Satyaprakāśajī aura Yajurvedaviṣayaka kucha samasyāen (Hindi). *Vedavāṇī* 43 (8), June 91; 11–15.

..ref. *Yajurve'a : eka adhyayana* by Satyaprakash, 1990.. see 12.22 below.. also see 11.33 above.. discusses (i) employment of *mantras* in ritual; (ii) have ritualists interpolated matter in *YV*?..

3. Bhattacharya, Ram Shankar. Yajurvedagata sūkta vibhāga (Hindi). *Vedavāṇī* 37 (11), Sept. 85; p. 20.

..*YV* as *sūktabrāhmaṇamantravān* (*Vāyu P.* 65.25; *Brahmāṇḍa P.* 3.1.24).. some lost *śākhā* of *YV* may have contained separate *sūktavibhāga*..

4. Chaturvedi, Mahashveta. Yajurveda kā svarūpa (Hindi). *Viśvātmā* 12 (5), Sept. 86; 20–23.

5. Dass, Ayodhya Prasad. The changing phase of sun-worship in the Yajurvedasaṁhitā. *KURJ* 16–17, 1982–83.

6. Dey, Sitanath. *Indian Life in Śukla Yajurveda*. Calcutta, 1985; xxxi + 193.

7. Dey, Sitanath. Flora and fauna in the Śukla Yajurveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 34.

..fauna ref. to in *ŚYV* 24 — perhaps richest catalogue of animal world in any ancient literature..

8. Gupta, Manohar Lal. Yajurveda kī vaijñānika vyākhyā (Hindi). *Veda-Savitā*, serially from 7 (4) to 11 (7), Nov. 86–Feb. 91 (intermittently).

..all in Hindi..

9. Kaur, Paramjita. Ṛṣi Dayānandakṛta Yajurveda-bhāṣya men gṛha, gṛhopakaraṇa, tathā bhojanavyavasthā (Hindi). *KURJ* 23, 1989.

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10. KULKARNI, Nirmala. Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa-Yajurveda. *SP*, National Seminar on Environmental Awareness, CASS, Univ. Poona, 1990.

..description of elements of nature perceived by Yajurvedins..

11. MISHRA, Virendra Kumar. *Kṛṣṇa-Yajurveda : eka adhyayana*. Delhi, 1990; xviii + 356.

.. = 10. 29 above..

12. NARAYANA SHARMA. *Śrīśuklayajurvedīya-mādhyaṁdina-vājasaneyinām āhnikasūtrāvalī*. Varanasi, 1985 (reprint); 10 + 366.

13. MITTWEDE, Martin. The concept of *yajña* in the Yajurveda. *SP*, 1st Week-end Seminar, Maharsi Vedic Univ., Feb. 85.

..*yajña* as link bet. the observations of Ṛṣis and the teaching of *Up*... *YV* describes how the inner self is the real basis of the performance of a *yajña*; *yajña* is the process of doing something in accord with cosmic order; materials of the *yajña* are already symbols of cosmic powers..the science of *YV* can be said to be a total science because it deals with the relationship bet. the individual and cosmic order thro' the process of *yajña*..

14. PANDEY, Uma Kant. *Political Concept and Institutions in the Śukla Yajurveda*. Janaki Prakashan, Patna, 1979; viii + 180.

.. = *VBD* IV. 71.66..

Rev. : G. P. UPADHYAY, *IHR* 7 (1–2), 218-20.

15. PARPOLA, Asko. On the Jaiminīya and Vādhūla traditions of South India and the Pāṇḍu/Pāṇḍava Problem. *Stud. Or.* 55, Helsinki, 1984; 429–468.

..see 9.6 above..

16. PRABHAKAR, C. L. The contribution of the Śukla Yajurveda to the culture of India. *QJMS* 62 (1–4), 1971; 43–55.

..see *VBD* III. 12.15..

17. PRABHAKAR, C. L. Want and desire in the Yajurveda. *SP*, 32 AIOC, Ahmedabad, 1985; 19–20.

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..foundation of culture and develop. of India — of the world itself — rests upon the nature and details of 'want' and 'desire' of man as reflected in the *mantras* of *YV*..

18. PRABHAKAR, C. L. Secularism in the religious content of the Yajurveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 26.

19. RAJAGOPALA AIYAR, T. R. *Sri Rudram and Chamasam.* Bombay, 1986; xi + 252.

20. SARMA, S. S. *Plants in Yajurveda.* KSV, Tirupati, 1989; viii + 286.

..I : Introd.; II : ritualistic significance; III : magical significance; IV : medicinal significance; V : secular significance.. conclusion.. glossary..

21. SATAVALEKAR, S. D. *Yajurveda kā Subhoda Bhāṣya* (Hindi). Pardi, 1985; 675.

..see 10. 11 above..

22. SATYAPRAKASH, Swami. *Yajurveda : eka adhyayana* (Hindi). 1990.

..see 11. 33 above.. see 12. 2 above..

23. SINGH, R. S. On the identity and critical appraisal of the Vedic plant *pūtīkā* of *YV-Saṁhitā* (Kaṭha. and Taitt.). *SP*, 32 AIOC, Ahmedabad, 1985; p. 25.

..*Kaṭha-Saṁ* 31. 5. 3 : *p.* as substitute for Soma; *Taitt-Saṁ* 2. 5. 3. 5 : *p.* as a means of making milk curdle, being an alternative to the bark of *Butea monosperma*.. author suggests probable identity..

24. TRIPATHI, Bhagiratha Prasad. Sāhityamādhurī : Yajurvedasya rudrādhyāyī. *Paramārthasudhā* 11 (2), 1988; 23–26.

25. THATTE, R. P. Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda. *SP*, 32 AIOC, Ahmedabad, 1985; 26–27.

26. WITZEL, Michael. "Magical" thought in Yajur Veda. *SP*, 2nd Week-end Seminar, Maharsi Vedic Univ., Vlodrop, Mar. 85.

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..basic concept of 'magical' thought in *YV* lies in a process called identification where any entity used in the ritual can be identified with another, provided they have at least one common element..

27. WITZEL, Michael. An unknown Yajurveda Sāṁhitā (AV-Par. 46). *IIJ* 27 (2), April 85; 105–106.

..Materials on Vedic Śākhās — 6..

V. BRĀHMAṆAS

13. *Brāhmaṇas* OF THE *Ṛgveda*

1. *Aitareya-Brāhmaṇam*. Varanasi, 1987; 200.

..Sk. text..

2. ANANTA KRISHNA SASTRI. *Aitareya-Brāhmaṇa*. 1990.

..text with *Sukhapradā Ṭ kā*.. 3 vols..

3. MALAVIYA, Sudhakar (ed.). *Aitareya-Brāhmaṇa of the Ṛgveda*. Prācya Bhāratī Series 14–15, Tara Printing Works, Varanasi, Vol. I : 1980, Vol. II : 1983; 56 + 1373.

..text with comm. *Vedārthaprakāśa* by Sāyaṇa and Hindi transl. by S. M...

4. VIRENDRA MUNI, Sastri (ed.). *Ṛgvedīya Aitareya-Brāhmaṇa*. Vishva Veda Parisad, Lucknow, 1983; 22 + 164 + 18.

..Hindi transl...

5. RAY, Ganga Sagar (ed.). *Śāṅkhāyana-Brāhmaṇam*. Ratna Publications, Varanasi, 1987; 44 + 290.

..text with Hindi transl... introd. : *Śāṅkhāyana-Śākhā* of *ṚV* and its lit.; index of *mantras* cited.. (Foreword by R. N. D.; *Brāhmaṇasāhityasya mahimā* by Baladeva UPADHYAYA)..

6. BODEWITZ, H. W. The cosmic, cyclical dying (*parimara*). Aitareya Brāhmaṇa 8, 28 and Kauṣītaki Upaniṣad 2. 11–12. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 438–443.

..*parimara* doctrine is essentially cosmic and ritualistic.. *parimara* of *Br*. is the cycle of two ways based on the Agnihotra

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alternations; *parimara* of *Up.* is a linear series wh. ends in wind and starts anew in the same order (fire-sun-moon-lightning-wind-fire-sun-moon-lightning-wind)..

7. CHAUBEY, B. B. Principles of nomenclature of Vedic mantras : with special reference to the Aitareya Brāhmaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 38.

8. DANGE, Sadashiv A. Some ritual-variations from the Aitareya-Brāhmaṇa. *AJOS* 2 (1–2), (R. S. Tripathi Comm. Vol.), 1985; 45–52.

..in *d kṣā*, *saṁsava*, etc... intra-school variations and evolution.. variations bet. diff. schools..

9. DANGE, Sadashiv A. Ritual variation and the principle of 'Sampad' (from the Aitareya Brāhmaṇa). *ALB* 50, 1986; 498–511.

10. DANGE, Sindhu S. Sampads of metres (as seen in the Kauṣītaki-Brāhmaṇa). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 2.

..various permutations and combinations of metres of Vedic *mantras* employed in Vedic ritual.. these are regarded *sampads*..

11. KUMUD RANI. Aitareya Brāhmaṇa men rājanaitika ācāra ; eka dṛṣṭi (Hindi). *Meerut Univ. Sk. Res. J.* 10 (1–2), 1985; 1–8.

..political concepts and practices in *Ait. Br.*... *rājya*, *purohita*, war, polity..

12. MAAN SINGH. Vedon men rāṣṭriya bhāvanā (Hindi). *KJIRSA* 3 (1–2), Faizabad, 1980–81; 39–44.

..national consciousness in Veda.. in *Ait. Br.*, *viś* was synonymous with India..

13. PATHAK, Nathulal. *Aitareya-Brāhmaṇa kā eka Adhyayana* (Hindi). Jaipur, 1966.

14. SATYAVRATA SAMASHRAMI. *Aitareyālocanam*. Calcutta, 1963.

15. SHARMA, Rameshwar Datta. Aitareya Brāhmaṇa kā amara-sandeśa (Hindi). *Vedavāṇī* 38 (4), Feb. 86; 4–6.

..message of *Ait. Br.* : *cara eva iti*..

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16. SHARMA, Suman. Aitareya Brāhmaṇa aura Āraṇyaka kā sambandha (Hindi). *JGJKSV* 38–39, 1982–83; H 139–146.

..similarity of contents and lg. of *Ait. Br.* and *Ait. Ār.* shows that the author of *Ait. Br.* and the first 4 Āraṇyakas of *Ait. Ār.* is one and the same person, viz. Mahīdāsa Aitareya.. KEITH's doubt in this regard is baseless.

17. SREEKRISHNA SARMA, E. R. The Jaiminīya-Brāhmaṇa and the Kauṣītaki-Brāhmaṇa. *ALB* 54, 1990; 151–161.

..(in Kerala *Śrauta*-ritual, the Hotṛ follows *Kauṣ-Br.* and the Udgātṛ chants *sāmans* from *Jaim. SV*).. the two *Brāhmaṇas* have close affinity in many matters : (1) relationship bet. man and animal; (2) consecration for sacrifice; (3) *svarasāmans*; (4) consecration of *keśin*; (5) *audgrahaṇa*; (6) *patnīsaṁyājas*; (7) *śraddhā*; (8) *āgnyādhāna*..

14. THE *Brāhmaṇa* OF THE *Athravaveda*

1. VIJAYAPAL (ed.). *Gopatha-Brāhmaṇam*. Savitri Devi Bagdia Trust, Calcutta, 1980; 44 + 202.

..text only..

Rev. : P. D. NAVATHE, *ABORI* 64, 299–300.

2. PATYAL, H. C. Gopatha-Brāhmaṇa. (in) *Vedic Texts: A Revision*, Mot. Ban., Delhi, 1990; 10–23.

..specimen of revised text .

3. ADHIKARI, T. N. The concept *om* according to the Gopatha-Brāhmaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 36.

..ref. to discussion in Ch. 1 of *GB*..

4. ADHIKARI, T. N. Some original features of the Gopatha Brāhmaṇa. *SP*, 8 WSC, Wien, 1990.

..(1) creation of the universe in *AV*-style; (2) concept of *om*; (3) concept of *gāyatrī*; (4) legends to establish the predominance of *AV* over other Vedas; (5) some original *Kārikās*, etymologies of words, elaboration of various rituals, and Brahmanical peculiarities..

5. VAJAPEYI, Ramasharana. Gopatha-Brāhmaṇa kā samaya-nirdhāraṇa (Hindi). *Naimiṣyam* 8 (1), Sitapur, 1987,

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15. *Brāhmaṇas* OF THE *Sāmaveda*

1. PARANJAPE, Sucheta M. A critique to the critical edition of Sāmaveda Ārṣeya Brāhmaṇa. *SP*, 33 AIOC, Calcutta, 1986; p. 35.

..wrong punctuation.. see *VBD* IV. 15.2..

2. BISWAS, K. Aspects of the Chāndogya-Brāhmaṇa and its commentaries. *SP*, 32 AIOC, Ahmedabad, 1985; p. 31.

..discusses some archaic forms in *ChB* wh. indicate its ancient origin..

3. RAGHU VIRA; LOKESH CHANDRA (ed.). *Jaiminīya Brāhmaṇa of the Sāmaveda*. Mot. Ban., Delhi, 1986 (2nd rev. ed.); xvi + 541.

..notes..

Rev. : O. P. BHARADWAJ, *HSAJIS* 2 (1-2), 292-93,

4. EHLERS, Gerhard. *Emendationen zum Jaiminīya-Brāhmaṇa* (Zweites Buch). Indica et Tibetica 14, Bonn, 1988; xxxvi + 135.

..DD, Marburg, 1986..

Rev. : H. W. BODEWITZ, *IIJ* 33, 309–10.

5. RAU, Wilhelm. Sundry remarks on the printed text of the Jaiminīya-Brāhmaṇa. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 141–44.

..(also *As. Stud* 20, 1966; 98–100)..

6. RAU, Wilhelm. Die Handschriften des Jaiminīya-Brāhmaṇa. *Werner Thomas Fel. Vel.*, SPh SS 26, Verlag Otto Sagner, München, 1988; 21–35.

7. TSUCHIDA, Ryūtarō. *Das Sattra-Kapitel des Jaiminīya-Brāhmaṇa (2, 334–370) nach den Handschriften herausgegeben, ins Deutsche übersetzt und erklärt.* Mauresberger, Marburg, 1979; x + 231.

..DD, Marburg Univ... text, German transl. and exposition..

8. ANANDA CHANDRA (ed.). *Tāṇḍyamahābrāhmaṇa with the commentary of Sāyaṇācārya.* Delhi, 1989; Vol. I (Chh. 1–12); 855; Vol. II (Chh. 13–25); 887,

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15.16]

9. CHINNASWAMI SASTRI; PATTABHIRAMA SASTRI (ed.). *Sāmavedīya-Tāṇḍya-Mahābrāhmaṇa* (*Sāyaṇaviracita-bhāṣyasahitam*). Kashi Sk. Granthamala, Varaṇasi, 1987 (2nd ed.); Part I : 9 + 25 + 494; Part II : 46 + 611 + 31.

10. CALAND, W. *Pañcaviṁśa Brāhmaṇa : English translation.* Sri Garib Dass Or. Series 7, Indian Books Centre, Delhi, 1982; Asiatic Society - Work No. 255, Calcutta, 1982; xxxvi + 644.

..reprint.. see *VBD* IV. 15. 6.. (acc. to C, *JBr* is older than *PBr*.. the latter is sketchy, often incomprehensible..

11. SARMA, V. R. L. *Sāma Veda Aṣṭa Brāhmaṇam.*

12. BISWAS, Kamalpriya. Chāndogyabrāhmaṇa 1. 2. 13 : some problems. *JOIB* 38 (3–4), 1989; 209–215.

..all corruptions in *ChBr* do not bear regional stamp.. lingustic tests do make that *Br* as young as some scholars wd. take it to be..

13. BODEWITZ, H. W. Jaiminīya Brāhmaṇa I. 153–155 on the Kāleya Sāman. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 179–191.

..text with English transl... Kāleya Sāman employed in the 4th *pṛṣṭha* laud of the Agniṣṭoma.. the explanation of the name Kāleya — i. e. stories and myths about the origin of that Sāman..

14. BODEWITZ, H. W. Emendations in Jaiminīya Brāhmaṇa 1. 66–104. *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984–86: 47–51.

15. BODEWITZ, H. W. The relation between the Pañcaviṁśa Brāhmaṇa and the Jaiminīya Brāhmaṇa. *SP*, 7 WSC, Leiden, 1987; p. 24.

..the present arrangement of the first book of *JB* is an indication of a relatively late date.. CALAND's view that *JB* is older can't be accepted..

16. BODEWITZ, H. W. *The Jyotiṣṭoma Ritual. Jaiminīya Brāhmaṇa I. 66–364.* Orientalia Rheno-Traiectina 34, Brill, Leiden, 1990; x + 334.

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..introd., transl., comm... for *JB I. 1-65* by the author, see *VBD* IV. 15.3..

17. HOFFMANN, Karl. JB III. 304 : *arikṣeva lokam*. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 196–77.

..suggests that *JB* III. 304 : 3 shd. be read : *iyaṁ vai pṛthivy ṛkṣevālomakās't* (this earth was bare, as it were, hairless)..

18. O'FLAHERTY, Wendy Deniger. *Tales of Sex and Violence : Folklore, Sacrifice, and Danger in the Jaiminīya Brāhmaṇa*. Univ. of Chicago Press, 1985; Mot. Ban., Delhi, 1987; xiv + 145.

..transl. of 27 tales.. five chh. : fear of death, — of demonic women, — of God, — of the father, — of wives.. why is *JB* diff. from all other *Brāhmaṇas*?.. author examines *JB* in many dimensions, its roots in the earlier *ṚV*, its link to the later epic trad. (as exemplified by the *MBh*), its relation to the other *Br.*, its parallels with folktales of the world, its deeper psychological meanings..

Rev. : AGEHANANDA BHARATI, *AA* 88, 991–92; O. P. BHARADWAJ, *HSAJIS* 3 (1-2), 366-68; K. R. NORMAN, *Modern Asian Studies* 20 (3), 601–611; John D. SMITH, *BSOAS* 50 (2), 389; Karl WERNER, *JRAS* 1986 (1), 130–31.

19. SREEKRISHNA SARMA, E. R. The Jaiminīya-Brāhmaṇa and the Kauṣītaki-Brāhmaṇa. *ALB* 54, 1990; 151–161.

..see 13. 17 above..

20. TSUCHIDA, R. JB and ŚPB comparisons. 1979.

21. VERPOORTEN, Jean Marle. *Iti* in the Jaiminīya Brāhmaṇa and the Śābara Bhāṣya. *SP*, 7 WSC, Leiden, 1987.

..French version in *The Syntax of Direct Speech in Vedic* (ed. JAMISON and BRERETON)..

22. WITZEL, Michael. JB *palpulānī*. The structure of a Brāhmaṇa tale. *B. R. Sharma Fel. Vol.*, Tirupati, 1986; 189–216.

23. BODEWITZ, H. W. Reaching immortality according to the first anuvāka of the Jaiminīya-Upaniṣad-Brāhmaṇa. *B. R. Sharma Fel. Vol.*, Tirupati, 1986; 32–42.

24. DESHPANDE, Indu. The religion and philosophy in the Jaiminīya-Upaniṣad-Brāhmaṇa. *SP*, 32 AIOC, Ahmedabad, 1985; 340–41.

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16. 2]

25. FUJII, Masato. On the unexpressed *gāyatra-sāman* in the Jaiminīya-Upaniṣad-Brāhmaṇa. *JIBS* 32 (2), Mar. 1984; 1123–21.

26. FUJII, Masato. The *Gāyatra* and ascension to heaven (Jaiminīya-Upaniṣad-Brāhmaṇa 1, 1–7; 3, 11–14). *JIBS* 35 (2), Mar. 1987; 1005–1002.

27. FUJII, Masato. Three notes on the Jaiminīya-Upaniṣad-Brāhmaṇa 3, 1–5. *JIBS* 37 (2), Mar. 1989; 1002–994.

..*JUB* 3, 1-2 on Vāyu = *prāṇa*; *JUB* 3, 3-4 on *Uktha*; *JUB* 3, 5 on *yukti*..

28. FUJII, Masato. On the formation and transmission of the Jaiminīya-Upaniṣad-Brāhmaṇa. *SP*, IWVS, Harvard Univ., 1989.

..author scrutinizes the *Śākhā*-trad., past and present, of *JUB* for the purpose of gaining a perspective of the hist. of its formation and transmission and of its relations with the Vedic movement of the formation of *Āraṇyakas* and early *Up*...

29. BUDDRUSS, Georg. Zu Pañcaviṁśa-Brāhmaṇa 14. 6. 6. *MSS* 44 (Karl Hoffmann Fel. Vol. 1), 1985; 9–14.

..*ṛtena agniṁ vyayāva* (= for the sake of truth, may we two stride thro' fire).. evidence for synonymity of *ṛta* and *satya*..

30. RAU, Wilhelm. Kuriosa vom indologischen Büchermarkt (I). *ZDMG* 135 (2), 1985; 288–298.

..ref. to *Pañcaviṁśa Br.* (Śata-pitaka Series 270).. fasc. reproduction of a Devanāgarī ms...

31. SASTRI, Rupa Kishor. *Sāmavedīya Brāhmaṇa : Dārśanika Adhyayana* (Hindi). Delhi, 1990; xxii + 165 + one chart.

16. *Brāhmaṇas* OF THE *Kṛṣṇa-Yajurveda*

1. *Taittirīya-Brāhmaṇa with Sāyaṇabhāṣya*. Anandashram, Poona, 1971.

..3 vols...

2. *Taittirīya-Brāhmaṇa*. Josyer and Sons, Mysore, 1978.

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3. MAHADEVA SASTRI, A.; SHAMA SASTRI, R.; SRINIVASACHARYA, L. (ed.). *Taittirīya-Brāhmaṇa*. Mot. Ban., Delhi, 1985 (reprint); 4 vols. : 1779.

..text in Devanāgarī; comm. by Bhaṭṭa Bhāskara Miśra; introd. by T. N. DHARMADHIKARI.. (original ed., Govt. Or. Library, Mysore, Bibliotheca Sankrita, 42)..

4. MYLIUS, Klaus. Taittirīya-Brāhmaṇa 1. 1. 1–7. *Altorientalische Forschungen* 11 (2), 1984; 282–298.

..German transl. with notes..

5. GONDA, J. The Mantras of Taittirīya-Brāhmaṇa 1, 5, 5. *. K. Handiqui Fel. Vol.*, Gauhati, 1982; 1–17.

..*mantras* in *TB* 1. 5. 5 form a curious collection; there are among them incomplete sentences and many repetitions.. these *mantras* reflect a belief in a victorious course or gradual progress along a road past the three stages of Vaiśvadeva, Varuṇapraghāsa, and Sākamedha to some form of welfare and prosperity (*svasti*)..

17. *Śatapatha-Brāhmaṇa*

1. CALAND, W. (ed.). *The Śatapatha Brāhmaṇa in the Kāṇvīya Recension*. Mot. Ban., Delhi, 1983; (three vols bound in one) 120 + 474.

..reprint of 1926 Punjab Series X.. (revised by RAGHU VIRA).. Sk. text and English introd... see *VBD* IV. 17. 1.

Rev. : O. P. BHARADWAJ, *HSAJIS* 1, 306-08.

2. CHAUBEY, B. B. (ed.). *Śatapatha Brāhmaṇa*. Varanasi, 1979; Vol. I : 38 + 763; Vol. II : 24 + 6 + 15 + 766–1529.

..text; introd. in English..

3. CHINNASWAMI SASTRI, A. et al (ed.). *Śatapatha-Brāhmaṇa of the White Yajurveda in the Mādhyandina Recension*. Kashi Sk. Series 127, Varanasi, 1983; 1453.

..text; introd.; notes; comprehensive *Brāhmaṇa* index..

4. *Śatapatha-Brāhmaṇa*, with Sāyaṇa's *bhāṣya* (*Vedarthaprakāśa*) and Harisvāmin's *ṭīkā*. 1990.

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17.13]

5. *Vājasaneyi-Mādhyandina-Śatapathabrāhmaṇa*. Delhi Sk. Series 2, Gian Publishing House, Delhi, 1986; 5 vols : 289 + 3440.

..with commentaries by Sāyaṇa and Harisvāmin.. also contains Vāsudevabrahman's comm. on *BAU*: Kātyāyana's *Pratijñāsūtra* and *Bhāṣikasūtra*..

6. VIRENDRAMUNI SASTRI (ed.). *Śatapatha Brāhmaṇa Grantha* (*Kāṇḍa 1–2*). Vishvaveda Parisad, Lucknow.

..transl. by ed...

7. WEBER, A. (ed.). *Śatapatha-Brāhmaṇam : Mādhyaṁdinī Śākhā*. Delhi, 1988 (reprint); Part I : 20 + 621; Part II : 691; Part III : 501.

..text; transl. by A. W.; reprint ed. by Ganga Prasad UPADHYAYA..

8. ANDERSEN, Paul Kent. On the word order typology of the Śatapathabrāhmaṇa. *JIES* 10 (1–2), 1982; 37–42.

..undertakes a re-analysis of the typological features in favour of a shift from OV to VO for *ŚPB*; the results indicate that there was no typological shift in Old Indic..

9. BANDOPADHYAY, Santi. Vedic culture as reflected in the Śatapatha Brāhmaṇa. *JAS* 27 (1), 1985; 59 ff.

10. BANERJEE, Santi. Puruṣamedha : its symbolical implication in the Śatapatha Brāhmaṇa. *SP*, 32 AIOC, Ahmedabad, 1985; 30–31.

..a symbolical performance — the human victim being set free after some purificatory rites..

11. BANERJEE, Santi. Gṛhya rites in the Śatapatha Brāhmaṇa. *SP*, 33 AIOC, Calcutta, 1986; 3–4.

12. BANERJEE, Santi. Brahmodyas in the Śatapatha Brāhmaṇa. *SP*, 8 WSC, Wien, 1990.

..lit. and philos. significance of *brahmodyas* or theological riddles..

13. BANERJEE, Santi. Historicity in Śatapatha Brāhmaṇa, *SP*, 35 AIOC, Haridwar, 1990; p. 126.

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..progress of Aryan civil. from NW to E regions; information of tribes and states wh. became celebrated in later Vedic period..

14. CHAKRABORTY, Pranada Sankar. The skeleton-burial — a remotest mode in disposal of the dead in the Śatapatha Brāhmaṇa. *SP*, 33 AIOC, Calcutta, 1986; 9–10.

..(*AV* XVIII. 2.2,4 speaks of four varieties of the disposal of the dead).. *ŚPB* XI. 6.3.11: Śākalya-Yājñavalkya confrontation — ref. to bone-burial.. *ŚPB* XIII. 8.1.2, 19; 2.5; 3.2, 5, 6 etc. — ref. to skeleton burial..

15. DANGE, Sadashiv A. "Ukhā"-variations from the Śatapatha Brāhmaṇa. *SP*, 32 AIOC, Ahmedabad, 1985; 35–36.

..*ukhā* (the fire-container, mostly mentioned in the context of Agnicayana) — its shape seems to have undergone change.. the earliest *ukhā* was round in shape getting narrower at the bottom like an ant-hill placed upside down.. author also suggests: *ukhā*, as the woman to hold the fire, is the proto-type of the later "head-less" goddess, both in practice and myth..

16. DESHPANDE, Indu. Environmental awareness in the Śatapatha-Brāhmaṇa. *SP*, National Seminar on Environmental Awareness in Sk. Lit., CASS, Univ. Poona, 1990.

..*atas tvaṁ deva vanaspate śatavalśo viroha* (*ŚPB* 3.5.3.15-16).. concern for regrowth of trees felled for ritual purposes..

17. DRURY, Naoma. *The Sacrificial Ritual in the Śatapatha-brāhmaṇa*. Mot. Ban., Delhi, 1981; xiii + 137.

..see *VBD* IV. 17. 14; 54.87..

Rev.: André PADOUX, *RHR* 201 (2), 201.

18. GONDA, J. All, universe and totality in the Śatapatha-Brāhmaṇa. *JOIB* 32 (1–2), 1982; 1–17.

19. GONDA, J. Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha-brāhmaṇa 12.1.1. *MKNAW*, Afd. Lett., N. R. deel 46 (2); 31–54.

20. GONDA, J. A propos of Śatapatha-Brāhmaṇa 2.4.1. *VIJ* 24 (1–2), 1986 (89); 1–8.

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..use of *mantras* in connexion with the Yajamāna's going on and returning from a journey as described in *ŚPB* 2. 4. 1 can on the one hand be understood as a quite intelligible transference from their employment in one of the concluding rites of the *agnyādhāna* ritual, and on the other hand as the result of the influence exerted by originally domestic rites..

21. GONDA, J. *Mantra Interpretation in the Satapatha-Brāhmaṇa.* Or. Rheno-Tr.-32, Brill, 1988; x + 285.

..*Br.*-texts' exegetical method as exemplified in *ŚPB* (*M*).. acc. to G., both recensions of *ŚPB* represent retouchings of an archetype and are relatively late (600 B. C.)..

Rev. : K. MYLIUS, *IIJ* 33, 307-09; E. R. SREEKRISHNA SARMA, *ALB* 53, 229-30; J. C. WRIGHT, *BSOAS* 53 (3), 533-34.

22. JAMISON, St. W. Mantra glosses in the Śatapatha Brāhmaṇa : more light on the development of the Vedic verbal system. *Hoenigswald Fel. Vol.*, G. Narr, Tübingen, 1987; 169-175.

23. MINARD, Armand. *Trois énigmes sur les Cent Chemins Tome II.* Collège de France, Paris, 1987; 422.

..reprint of *VBD* II. 17. 8 with some corrections and additions..

24. PIRART, Eric. Śatapatha Brāhmaṇa 10. 5. 2. Texte et traduction précédés d'un schéma. *Travaux de ling. IE* 2, Brussels, 1981, 49-54.

25. RAY, Upendra Nath. *Harisvāmī ne Śatapathavyākhyā kaba likhī ?* (Hindi). *Vedavāṇī* 39 (12), Oct. 87; 14-16.

..date of H's comm. on *ŚPB*..

26. ROY, Sudhangshu Mohon. Concept of seasons in the Śatapatha Brāhmaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 36.

..information in *ŚPB* re. no. of days, months, and half-months of the year, seasonal variations, commencement and termination of the year, total no. of *muhūrtas*..

27. SAHA, Mridula. Health-care in ancient India as reflected in the Śatapatha Brāhmaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 410.

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28. SATYA PRAKASH SARASVATI, Swami. *The Critical and Cultural Study of the Śatapatha Brāhmaṇa*. Delhi, 1988; 727.

29. SCHETELICH, Maria. Zu drei Stellen aus dem Śatapatha Brāhmaṇa (13. 5. 4. 24; 13. 6. 2. 18; 13. 7. 1.18). *Altorientalische Forschungen* 11 (2), 1984; 374–76.

30. SHARMA, Urmila Devi. *Śatapatha Brāhmaṇa : eka sāṁskṛtika adhyayana* (Hindi). Mehr. Lachh., New Delhi, 1982; 296.

31. SIVAPUJANA SIMHA. Śatapatha Brāhmaṇa kā māṁsa prakaraṇa : eka vivecana (Hindi). *Vedavāṇī* 36 (4), Feb. 84; 3–11.

..*māṁsa* does not mean flesh; it means a sweet prepared from a certain ripe fruit..

32. SUNITH, Vedapal. *Śatapatha ke daśa patha* (Hindi), Part I. Pracyavidyanusandhana Kendra, Ajmer, 1991; 8 + 105.

..ritual employment of *YV-mantras* in *ŚPB*..

33. TSUCHIDA, R. *JB* and *ŚPB* : comparisons.

..see 15.20 above..

34. VARMA, Nargis. Etymologies related to flora and fauna in the Śatapatha-Brāhmaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 20.

..*ŚPB* contains etymologies of about 421 words in all; 35 of them relate to flora and fauna..

35. VISHVANATH VIDYALANKAR. *Śatapathabrāhmaṇastha-agnicayana-samīkṣā*. Narayan Singh Pratap Singh Trust, Karnal, 1985; 24+299.

..see 11.14 above.. *ŚPB* 6–10; *YV* 11-17..

18. GENERAL STUDY

1. BHATTACHARJI, Sukumari. Rise of Prajāpati in the Brāhmaṇas. *ABORI* 64, 1983; 205–213.

..(see *VBD* IV. 51. 64).. in P. we have the nearest approximation to a monotheistic god in early Indian mythology.. role of P. as creator before being overshadowed by Brahmā..

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18. 9]

2. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *ABORI* 64, 1983; 77–88.

..see *VBD* IV. 18. 6..

3. EINOO, Shingo. Analysis of Brāhmaṇa style. *SP*, IWVS, Harvard Univ., June 89.

..considers *TS* 6, 1, 3, 3-4 (where use of *mekhalā* by the sacrificer is discussed).. text divided into "units" wh. consist of some "elements"; "elements" can be further classified into "groups".. (merit of this method of analysis of the *Br.* style, specially with the help of the computer)..

3A. EINOO, Shingo. Methods of thought in the Brāhmaṇa literature. (in) *Iwanami Kōya : Tōyōshisō 7 : Indoshisō 3*, Tokyo, 1989.

4. KLAUS, Konrad. *Die altindische Kosmologie, nach den Brāhmaṇas dargestellt.* Indica et Tibetica 9, Bonn, 1986; 197.

5. MALAMOUD, Charles. Exégèse de rites. Exégèse de textes. (in) *Inde et Littératures* (ed. PORCHER), Paris, 1983; 17–38.

..the *raison d'etre* of the *Brāhmaṇas* is not the exposition of the *mantras*, but the exposition of ritual..

6. MURTHY, S. R. Arthavādānāṁ vidhyekavākyatayārthavattvam. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 313.

7. PANDA, Narasimha. Kyā brāhmaṇagranthon men naitikatā kā abhāva hai? (Hindi). *Vedavāṇī* 41 (8), June 89; 8–11.

..No.. ref. to *Br.*-teachings re *satya, dayā, kṣamā, ātithya, dāna*, etc...

8. PATYAL, Hukum Chand. Secular ideas in the Brāhmaṇas. *SP*, National Seminar on Relevance of Sk., CASS, Univ. Poona, 1989.

..basic tripartite classification of *varṇas*.. imp. of *rathakāras*... significance of Vrātyastoma..

9. RANJANA. *Brāhmaṇagrantha : eka adhyayana* (Hindi). Shivaradhan Prakashan, Allahabad, 1988; *a-jha* + 351.

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..introd.; ritual; mythology; *Br.* as encyclopaedia; religion, polity, science, etc... the vision of the authors of *Br.* was not restricted to superficial ritualistic details but it pierced thro' the inner meaning involving symbolism and metaphysical thought..

10. RAVIPRAKASH ARYA. Brāhmaṇa vāṅmaya kī vedārtha men upayogitā (Hindi). *Vedavāṇī* 41 (7), Nov. 88; 16–22.

..*Br.* as aid to interpretation of Veda..

10A. SCHETELICH, Maria. Re-evaluating the Brāhmaṇas as sources for the social history of India. (in) *Debiprasad Chattopadhyaya Fel. Vol.*, Calcutta.

11. SHASTRI, Gaurinath. Brāhmaṇa literature. *Naimiṣīyam* 2 (1), July 81.

12. SHASTRI, Jnana Prakash. Brāhmaṇasāhitye 'dhyātmacintanam. *Surabhāratī, tṛtīya sopāna*, Mainpuri, 1990–91; 9–14.

..from *bahirmukha* to *antarmukha*..

13. SHUKLA, Nityananda. *Brāhmaṇa granthon men sṛṣṭivicāra* (Hindi). Krishnadas Rashtrabhasha Series 9, Krishnadas Academi, Varanasi, 1983; 17 + 214.

..cosmology in *Br*...

14. TILAK, Sunanda K. *Cultural Gleanings from the Brāhmaṇas.* Delhi, 1990; xiv + 223.

14A. TOMAR, Vijendra Kumar. Brāhmaṇa-granthon ke adhyayana kā sarvekṣaṇa (Hindi). *MUSRJ.*

..survey of work on *Brāhm. ṇas*.. bibliographical information..

15. TRIVEDI, Madhumalati R. Pandit Madhusudan Ojha viracita "Vaijñānikopākhyāna" grantha kā adhyayana (Hindi). *Papers*, A. I. Vidvat Sammelana (M. Ojha), Jodhpur, 1990; p. 6.

..*vijñāna* suggests *Brāhmaṇas*, etc... treats five *ākhyānas*: Sauparṇa, Ananta (2), Hayagrīva, Dhruva..

19. *Āraṇyakas*

1. DEO, Munishwar. Aitareya Āraṇyaka with the commentary of Sāyaṇa. (in) *Vedic Texts : A Revision*, Mot. Ban., Delhi, 1990; 24–45.

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..specimen of revised text..

2. *Taittirīya-Āraṇyaka*, with *Sāyaṇabhāṣya*. Anandashram, Poona, 1981 (reprint), 2 vols.

3. *Taittirīya-Āraṇyaka*. Josyer and Sons, Mysore, 1978.

4. MAHADEVA SASTRI, A.; RANGACHARYA, K. (ed.). *Taittirīya Āraṇyaka, with the commentary of Bhaṭṭa Bhāskara Miśra*. Mot. Ban., Delhi, 1985; xiii + 381 + 191 + 154.

..three vols in one.. introd. in English by T. N. DHARMADHIKARI.. reprint of GOL Series 26, 27, 29, Mysore..

Rev. : O. P. BHARADWAJ, *JISI*, 310 a–310 b.

5. BISWAS, Didhiti. Āraṇyaka – its source and origin. *SP*, 32 AIOC, Ahmedabad, 1985; p. 31.

..*Ā*. is almost a *Brāhmaṇa* with occasional symbolical discussion.. *Ā*. is the science of the intellectually advanced and socially aware ritualists who guided the society as well as the common man..

6. CHAKRABARTI, Samiran Chandra. Personal names in the Śāṅkhāyana Āraṇyaka. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 27.

7. DHAWAN, B. D. Ethics in Aitareya and Taittirīya Āraṇyakas. *VIJ* 23 (1–2), 1985; 79–86.

8. DHAWAN, B. D. Mysticism in Taittirīya Āraṇyaka. *SP*, 32 AIOC, Ahmedabad, 1985; 38–39.

9. DHAWAN, B. D. Taittirīyāraṇyaka men śikṣāprada upadeśa (Hindi). *VJ* 35 (6)–35 (9), 1986.

..serially.. see 19. 10 below..

10. DHAWAN, B. D. Taittirīyāraṇyaka men śikṣāprada upadeśa (Hindi). *Viśvātmā* 13 (3), July 87; 20–22.

..see 19. 9 above..

11. DHAWAN, B. D. *Mysticism and Symbolism in Aitareya and Taittirīya Āraṇyakas*. Gian Publishing House, Delhi, 1987; xvi + 218.

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12. GANESH BHATT, Subray. Taittirīya Āraṇyaka men vihita vedasaṁkīrtana (Hindi). *Kalyāṇa* 60 (2), 1986; 482–83.

13. GROVER, Usha. *Symbolism in the Āraṇyakas and their Impact on the Upaniṣads.* New Delhi, 1987; xvi + 230.

14. GROVER, Usha. Justification of divinization of the sun in the Taittirīya Āraṇyaka. *D. N. Shastri Comm. Vol.*, 1989; 144 ff.

..sun divinized thro' the symbol of Brahman..

15. HOUBEN, Jan E. M. (ed.). *The Pravargya Brāhmaṇa of the Taittirīya Āraṇyaka* (*an ancient commentary on the Pravargya ritual*). Mot. Ban., Delhi, 1991; xv + 130.

..with introd., transl., notes..

16. KASHIKAR, C. G. On the Kaṭha Āraṇyaka. *ABORI* 68, 1987; 195–206.

..the paper aims at an exam. of WITZEL's (*VBD* IV. 19. 25) conclusions in connection with the order of the text as also the relative chronology of the *Br.*-portion, thro' a crit. and comprehensive study of the text..

17. PRABHAKAR, C. L. Deities figuring in the Praśna I of the Taittirīya Āraṇyaka. *SP*, 7 WSC, Leiden, 1987; p. 123.

..about 30 deities and 10 seers figuring in this Praśna.. mainly glorifies Lord Aruṇa (the Sun)..

18. SEN, Nilmadhav. On some readings of the Śāṅkhāyana Āraṇyaka. *SP*, 33 AIOC, Calcutta, 1986; p. 27.

..suggests emendations for a few of the many wrong readings found in the printed ed. *ŚĀ*..

19. SHARMA, Suman. Aitareya Brāhmaṇa aura Āraṇyaka kā sambandha (Hindi). *JGJKSV* 38–39; 139–146.

..see 13. 16 above..

20 AHUJA, Neelam. *Culture as depicted in the Āraṇyakas.* Delhi Univ., 1975.

..DD..

21. MADHURANI. Āraṇyaka grantha aura usake pratipādya viṣaya (Hindi). *Janajñāna*, Sept.–Oct. 83.

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22. SHARMA, Kundan Lal. *Āraṇyaka tathā Upaniṣad* (Hindi). VVRI, Hoshiarpur.

..vol. 1 in *Vaidika Vāṅmaya ke Bṛhat Itihāsa*..

23. SPROCKHOFF, Joachim Friedrich. Āraṇyaka und vānaprastha in der vedischen Literatur. Neue Erwägungen einer alten Legende und ihren Problemen. Zweiter Hauptteil. *WZKSA* 28, 1984; 5–43.

..for Part I, see *VBD* IV. 67. 44.. to be contd.... [Vānaprasthas unknown to Śrutis; *Āraṇyakas* not originally connected with Vānaprasthas).. in this part, the author studies *ŚS*, *GS*, *DS*.. I. kind and place of instruction in *Āraṇyakas*; II. interpretation of studies; III. *vana* and *araṇya* in *Baudh DS* and related trad.; IV. *araṇyaniketana*, *araṇyavāsin*, *araṇyanitya*..

24. TOMAR, Virendra Kumar. Āraṇyaka-sāhitya evaṁ usakā adhyayana — eka sarvekṣaṇa (Hindi). *MUSRJ* 14–15, 1989–90; 117–134.

..survey of work on *Āraṇyakas*.. bibliographical information..

VI. UPANIṢADS

20. SINGLE *Upaniṣads*: MAJOR AND MINOR

(in the alphabetical order of the names of the *Upaniṣads*)

1. ARCHAK, K. B. A brief study of Īśāvāsyopaniṣad in the light of the Bhāṣyas of Śaṅkara, Vedānta Deśika, and Madhva. *JKU* (*H*) 22, 1978; 47–57.

..see *VBD* IV. 20. 4–6.. Ś. imposes non-dualism; VD. — *bhakti* cult; M. — equal imp. to *karman*, *bhakti*, *jñāna*..

2. ARYA, Jagadish. Īśāvāsya-vṛtti (Hindi). *Vedavāṇī* 36 (11), Sept. 84; 2–5.

..*Mantra* 1 : Hindi transl., exposition..

3. BAPAT. *Īśa-Upaniṣad : English Translation*. Sri Aurobindo Ashram, Pondicherry, 1989; 160.

4. BRAHMANANDA, Swami. Vidya-avidya-upasana and sambhuti-asambhuti-upasana. *The Divine Life* 46 (7), July 84; 216–221.

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..*Īśa Up.* 9-11; 12-13..

5. DESHPANDE, A. N. Īśa-Upaniṣad (Marathi). *Santakṛpā* 9 (10)–11 (8), 1985–86.

..serially.. exposition in Marathi.. considers interpretation by various scholars, e. g. *Mantra* 15 in 11 (4)..

6. GAUTAM, Chaman Lal. *Īśāvāsyopaniṣad* (Hindi). Samskriti Samsthan, Bareli, 1981; 192.

..text; transl. and exposition in Hindi..

7. *Īśāvāsyopaniṣat.* Shri Sadguru Kabir Hanumat Sahitya Sabha Granthamala 3, Baroda, 1977; 8 + 45.

..with Sk. and Hindi comm. by Hanumaddasa..

8. JAGANNATH. Īśopaniṣad. *Lokasaṁskṛtam* 5 (4), Sri Aurobindo Ashram, Pondicherry, Nov. 89; 41–43.

..begins serially.. Sk. exposition acc. to Sri Aurobindo with the views of earlier comm...

9. KARAPATRI, Swami. *Īśāvāsyopaniṣad.* Vrindavan, 1987; 32 + 234.

..Anuvāda by Swami Vamadeva..

10. KASIKANANDA GIRI, Swami (ed.). *Īśāvāsyopaniṣad.* Anandavana Granthamala 21, Bombay, 1986; 8 + 306.

..with *Śāṁkarabhāṣya, Jayamaṅgalīyavārttika,* and Hindi exposition..

11. KAUSHIK, Srikrishna. Īśopaniṣad para eka viśleṣaṇa (Hindi). *Vedavāṇī* 38 (5), Mar. 86; 5-6.

12. MISHRA, Pradip Kumar (ed.). *Īśāvāsyopaniṣad.* Allahabad, 1986; 64.

..with *Mantrabhāṣya* by Uvvaṭa and *Vedadīpa* by Mahīdhara..

13. MUKHERJEE, Jatindra Nath. The Isha Upanishad. *MR* 134 (2), Feb. 74; 135–37.

14. NITYA CHAITANYA YATI (ed.). *Īśāvāsyopaniṣad.* Kerala, 1987; 54.

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14A. NITYA CHAITANYA YATI. *Living the Lord Within.* Verkala; 101.

..a comm. on *Īśa Up.* with transliterated text and word-meaning..

15. PRATIBHA. Satyadharma aura dṛṣṭi (Hindi). *Veda-Savitā* 6 (3), Oct. 85; 85–86.

..on *hiraṇmayena pātreṇa*..

16. PUJARI, Anuradha Mukund. The concept of *vidyā* and *avidyā* in Īśāvāsyopaniṣad. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 17.

..*avidyā* = *karman* (action) = *aparā vidyā* of *Muṇḍaka*.. both *vidyā* and *avidyā* are bondages..

17. RAM, Swami. *Īśopaniṣad : eka vaijñānika vivecana* (Hindi). Sahitya Niketan, Allahabad, 1982; 96.

18. RAMA RAO, P. Pūrṇamadaḥ pūrṇamidam. *The Divine Life* 47 (12), Dec. 85; 399–400.

..*Īśa Up — śāntimantra*..

19. RAMA SASTRI VAIDYA, Acharya. Hiraṇmayena pātreṇa (Hindi). *Vedavāṇī* 37 (7), May 85; 4–6.

20. SHARMA, Arvind; YOUNG, Katherine K. The meaning of *ātmahano janaḥ* in Īśa Upaniṣad 3. *JAOS* 110 (4), 1990; 595–602.

..earlier views : (1) metaphorical sense: one who denies or disregards the *ātman*: (2) THIEME : one who literally kills the *ātman*.. authors suggest : one who commits suicide...

21. SHARMA, Siva Narayan. Īśāvāsya-Upaniṣad. Parimal, Delhi, 1986; 40 + 116.

..with Śaṁkara's *bhāṣya* and the *Bhāṣya-Kusumāñjali* (Hindi) by SHARMA..

22. TAIMINI, I. K. The wisdom of the Upanishads : Ishavasyopanishad. *Theosophist* 98 (4), Jan. 77; 144–47.

23. TIWARI, Ramananda. Īśāvāsyam (Hindi). *Veda-Savitā* 6 (9)–8 (4), 1986–87.

..serially..

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24. TIWARI, Shashi. *Īśāvāsyopaniṣad.* Bharatiya Vidya Prakashan, Delhi/Varanasi, 1984; 47 + 127.

..*bhūmikā*; *mūlamantra*; *Śāṁkarabhāṣya*: crit. exposition in Hindi; English transl...

Rev.: Bishan Lal GAUD, *MUSRJ* 13 (2), 75–76.

25. VARADACHARI, K. C.; TATACHARYA, D. T. *Īśāvāsyopaniṣad.* Madras, 1975.

26. VARTAK, P. V. Threefold meaning unveiled of *hiraṇmayena pātreṇa*.... *SP*, 32 AIOC, Ahmedabad, 1985; 369–70.

..*hiraṇya* = gold, sperm, light.. (1) physical : gold or wealth shuts up truth; (2) spiritual : sperm or body conceals truth or *ātman*; (3) scientific : light creates illusion and thereby hides truth or *brahman*.. (1) *pūṣan* as 'feeder' lessens the imp. of wealth; (2) *pūṣan* as disintegrator of body; (3) *pūṣan* as sun removes light and removes illusion..

27. VISHVA MANGAL YATI. *Īśopaniṣad-vicāra* (Hindi). Siddhapitha Sri Hathiyaram Math, Varanasi, 1987; xxiii + 72.

28. BRAHMANANDA, Swami. Aitareya-vidya. *Wisdom Light* 1.90; 25–35.

..*Ait. Up.* 1..

29. SUDHAKARACHARYA. Aitareyopaniṣadi punarjanmasiddhāntasvarūpam. *SP*, 32 AIOC, Ahmedabad; 1985; p. 368.

30. BHATTACHARYA, Kalidas. Some philosophical issues in Kaṭhopaniṣad. *BRMIC* 36 (5); 99–106; 36 (6); 127–133; 36 (7); 147–152.

..the concept of God (or god); concepts of *karmaphala*, heaven, hell, *punarjanma*, *brahmaloka*; why beyond *brahmaloka*? earthly life, (spiritual) moral action, and aesthetic relish distinguished.. *sākṣin* beyond aesthetic relish, *s.* as individual (*puruṣa*) and universal (*brahman*); pure consciousness as merely in itself and as *sākṣin*..

31. BHATTACHARYA, Ram Shankar. Kaṭhopaniṣadgatasya 'jāgrata' iti pāṭhasyāśuddhiḥ. *SS* 39 (1–4), 1984–85; 225–227.

..*Kaṭha Up.* 1. 3. 14.. *jāgṛta* shd. be the correct *pāṭha*.. Śaṁkara must have known this *pāṭha*.. see 20. 32 below..

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32. BHATTACHARYA, Ram Shankar. The word *jāgrata* in Kaṭha Upaniṣad. *PrBh*. 91, Oct. 86; 426, 439.

..see 20. 31 above..

33. BODEWITZ, H. W. Yama's second boon in the Kaṭha Upaniṣad. *WZKSA* 29, 1985; 5–26.

..the problems of *Kaṭha Up*. I. 13-19 concern the stratification of the text, the interpretation of difficult and rare words, and the analysis of the ritualistic and metaritualistic contents..

34. BRAHMANANDA, Swami. Nachiketa-Vidya : meditations imparted to Nachiketas. *Wisdom Light* 4, Jan. 87; 42–48.

35. BRAHMANANDA, Swami. Bhas-vidya : meditation on the effulgence. *Wisdom Light* 12 : 88, Dec. 88; 29–35.

..*Kaṭha Up*. II. 2. 9-15..

36. EASWARAN, Eknath. *Dialogue with Death. The Spiritual Psychology of the Katha Upanishad.* Petaluma, 1981; 276.

37. GAUTAM, Chamanlal. *Kaṭhopaniṣad.* Samskriti Samsthan, Bareli, 1982; 231.

..text; transl. and exposition in Hindi..

38. *Kaṭhopaniṣad.* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala 4, Baroda, 1983; 6 + 163.

..with Sk. *ṭīkā* by HANUMADDASA ṢAṬŚĀSTRIN and Hindi transl. by RAMESVARANANDA..

39. KAUSHIK, Srikrishna. Kaṭhopaniṣad men varṇita atithi-satkāra kā mahattva (Hindi). *Vedavāṇī* 37 (8), June 85; 9–10.

..imp. of hospitality..

40. KULKARNI, G. A. Gītā āṇi Kaṭhopaniṣad (Marathi). *Prasad* 44 (7), Feb. 91; 20–23.

..verbal and conceptual similarities in *Gītā* and *Kaṭha Up*..

41. KUMARACHAUGLU, Yatiraj Sampath. Brahmasūtreṣu Kaṭhopaniṣadadhyayanam. *SP*, 34 AIOC, Visakhapatnam, 1989; 355–56.

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42. LIPNER, J. J. An analysis of Kaṭha 6.4 and 5, with some observations on Upanishadic method. *JIP* 5, 1977–78; 243–53.

43. LOWE, Ramesh Kumar. A note on the construction of the Kaṭha Upaniṣad. *VIJ* 23 (1–2), 1985; 31–35.

..(also *SP*, 32 AIOC, Ahmedabad, 1985; 13–14).. construction of *Kaṭha Up.* is rather loose.. the conclusion may be drawn that the *Brāhmaṇa* of the Kaṭha school was not compiled independently.. *Kaṭha Up.* is one of the most ancient *Upaniṣads*..

44. MISHRA, Pravesh. Kaṭhopaniṣad ke kucha preraka prasaṅga (Hindi). *Viśvātmā* 11 (9), Jan. 86; 8–9, 17.

45. PANDEYA, Baijanath. *Kaṭhopaniṣad-Śāṅkarabhāṣya.* Delhi, 1991; 123.

..introd., *Vandanā-vyākhyā*, Hindi transl...

46. PIMPALAPURE, G. V. Kaṭhopaniṣad : eka cintana (Marathi). *Jīvana-vikāsa* 26 (1–2), 1982; 46–50.

47. SHARMA, Arvind. Eschatology in the Kaṭha Upaniṣad. *JGJKSV* 38–39, 1982–83 (86); 332–336.

..three layers of the *Up.* need to be taken into consideration.. two interpretations of the question of Nacikctas : (1) is there life after death ? (2) is there existence after *mukti*?..

48. SHUKLA, Bhaktinath. Kaṭhopaniṣad men "tīna" saṁkhyā kā upayoga evaṁ mahattva (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 413.

..number 3 in *KaṭhaUp*...

49. SMITH, R. Morton. On the text-tradition and meaning of the Kaṭha Upaniṣad. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 393–425.

..considers the original text, meanings, and internal chronology of *Kaṭha Up*...

50. SÖHNEN, Renate. Zur Metrik der *Kaṭha-Upaniṣad.* *MSS* 44 (Karl Hoffmann Fel. Vol. 1), 1985; 215–238.

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51. THIRUVENGADATHAN, A. Śrī Rāmānuja's interpretation of 'svarga' in Kaṭhopaniṣad. *JORM* 47–55, 1977–86; 206–222.

..*svarga* = liberation or abode of liberation..

51A. SPROCKHOFF, Joachim Friedrich. Kaṭhaśruti und Mānavaśrautasūtra – eine Nachlese zur Resignation. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 235–257.

..*Kaṭhaśruti*—a primary minor *Up.* ..see 24.66 below..

52. SPROCKHOFF, Joachim Friedrich. Versuch einer deutschen übersetzung der Kaṭhaśruti und der Kaṭharudra-Upaniṣad. *As S* 43, 1989 (1990); 137–163.

..see 20.51A above..

53. NARASIMHAN, Tamraparni K. Kalisantaraṇopaniṣat. *Dharmaprakāsh* 17 (3–4), Nov.–Dec. 87; 23–26.

..English transl...

54. AIYANGAR, M. B. P. (ed.). *Kenopaniṣad.* Acad. of Sk. Res. Series 5, Melkote, 1986; 112.

..text with 4 commentaries — *Pratipadārthadīpikā* of Śrībhāṣyaṁ Rāmānujācārya, *Prakāśikā* of Raṅgarāmānujamuni, *Ānandabhāṣya* of Rāmānanda, and *Subodhinī* of Gopālānanda.. Sk. introd.; synoptic analyses of commentaries; 12 indexes.. see 20.58 below..

Rev.: R. N. D., *ABORI* 69, 405.

55. BHATTACHARYA, Bhaskarnath. Identification of Umā Haimavatī of the Kenopaniṣad. *SP*, 33 AIOC, Calcutta, 1986; p. 45.

..*umām* as adj. to *striyam* in *sa tasminneva ākāśe striyam ājagāma* (III. 12)?..

56. BLICKSTEIN, Izidoro. Voir le brahman : un mirage sémiologique. Problèmes de traduction de la Kena Upaniṣad. *Saṁskṛta-Saṁskṛti* (Proc. I Intern. Symposium on Sk. Lg.), UNAM, Mexico, 1984; 201–209.

57. BRAHMANANDA, Swami. Tadvanam-vidya : meditation on Tadvanam. *Wisdom Light* 3 : 87, May 87; 24–28.

..*Kena Up.* IV. 6..

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58. LAKSHMI TATACHARYA. *Kenopaniṣad.* Melkote, 1986; 112.

.. = 20. 54 above..

59. PANDEYA, Om Prakash. Kenopaniṣad ke śākhā-sambandha kā vicāra (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 45–46.

..(BURNELL : *Kena* = concluding part, i. e. 10th *anuvāka*, of *JUBr.*; belongs to Talavakāra school).. acc. to the author, *Kena* belongs to Kauthuma *śākhā*; it is concluding portion *Ch. Up*... *Pañcavimśa-Br.* (25 adh.) + *Ṣaḍviṁśa-Br.* (5 adh.) + *Ch. Up.* (8 adh.) + *Kena Up.* (last 2 adh.) = 40 adh...

60. PIRART, Eric. Kenop. 3. 1. *Tr. de ling. IE 2*, Brussels, 1981; 56–58.

61. SHARMA, Suman. *Kenopaniṣad evaṁ vaidikā stabaka* (*Uṣāḥ aura Akṣasūkta*) (Hindi). Eastern Book Linkers, Delhi, 1982; 124.

..Hindi transl. and exposition..

62. SUBHADRADAS, Sastri (ed.). *Kenopaniṣad.* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala 2, Vatodara, 53 + 2.

..text; Hindi *ṭīkā* by HANUMADDASA SASTRI..

63. UPADHYAYA, Vishnu Deva. *Kenopaniṣad.* Delhi, 1982; 156.

..text; Hindi and English transl.; exposition..

64. COWELL, E. B. (ed.). *Kauṣītakibrāhmaṇa-Upaniṣad.* Indological Book House, Delhi, 1984 (reprint).

..with comm. of Śaṁkarānanda and English transl...

65. SREEKRISHNA SARMA, E. R. The Kauṣītakibrāhmaṇa-Upaniṣad — a critical view. *ALB* 53, 1989; 94–112.

..*Kauṣ Br.* contains 4 *daśakas* — 3 *daśakas* = *Br.* + 4th *daśaka* = *Ār.* out of wh. the last 4 chh. constitute the *Up*...

66. BODEWITZ, H. W. The cosmic, cyclical dying (*parimara*) : Aitareya Brāhmaṇa 8. 28 and Kauṣītaki Upaniṣad 2. 11–12.

..see 13. 6 above..

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67. BRAHMANANDA, Swami. Paryanka-vidya. Meditation on the couch of Brahma. *Wisdom Light* 10 : 89, 1989; 32–38.
..*Kauṣ Up.* — opening ch...

68. LINCOLN, B. Waters of memory, waters of forgetfulness. *Fabula* 23 (1–2), 1982; 19–34.
..ref. *Kauṣ Up.* 1. 4..

69. MATHA, S. R. Nāgaranārāyaṇaviracitā Jñānamālā : Kauṣītakyupaniṣadvyākhyā. *SVUOJ* 26 (1–2), 1983 (1990); Sk. 1–14.
..metrical comm... 109 stanzas..

70. SAWAI, Takanori. *Prajñātman* in the Kauṣītaki-upaniṣad and absolute nothingness (Jap). *JIBS* 38 (1), Dec. 89; 331–335.

70A. SUBRAHMANYA SHASTRI (ed.). *Chandopaniṣad (of Sāmaveda)*. Advaita Grantha Ratna Manjusha – 24, Varanasi, 1982.

71. BHATKHANDE, S. M. *The Chāndogyopaniṣad and the Brahmasūtras of Bādarāyaṇa : A Comparative Study.* Univ. of Bombay, 1982; xvi + 372.

..see *VBD* IV. 20. 123.. refutes BELVALKAR's view about *Ch Up.* forming the original nucleus of Bādarāyaṇa's *BrS*.. Bādarāyaṇa primarily intended to attempt a *samanvaya* of the teachings of the *Up.*s and not of *Ch Up.* alone.. see 20. 71A below..

Rev. : G. V. DAVANE, *JAS Bom* 56-59, 345-46: V. G. RAHURKAR, *ABORI* 64, 321-22; Rajendra K. SHARMA, *VIJ* 21, 295–96.

71A. BHATKHANDE, S. M. The Chāndoyga-Upaniṣad and the Brahmasūtras of Bādarāyaṇa : a comparative study. (in) *A Homage to Dr. Mainkar*, Poona, 1982; 94–108.
..see 20. 71 above..

72. BRAHMANANDA, Swami. Samvarga-vidya : meditation on the all-absorbent. *The Divine Life* 48 (7), July 86, 214–216.
..*Ch Up.* IV. 1. 3..

73. BRAHMANANDA, Swami. Bhuma-vidya : meditation on the supreme plenitude. *The Dive Life* 48 (8), Aug. 86; 251–254,
..*Ch Up.* VII..

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74. BRAHMANANDA, Swami. Uttama-Purusha-Vidya : meditation on the supreme person. *Wisdom Light* 2, Nov. 86; 26–84.

..*Ch Up.*, last ch. 7–15..

75. BRAHMANANDA, Swami. Dahara-vidya : meditation on the small heart-space. *Wisdom Light* 3, Dec. 86; 37–41.

..*Ch Up.* VIII. 1. 1–5..

76. BRAHMANANDA, Swami. Madhu-vidya. *Wisdom Light* 2. 87; 1987; 33–37.

..*Ch Up.* III. 1–11..

77. BRAHMANANDA, Swami. Mano-Akasa-vidya : meditation on the mind and ether. *Wisdom Light* 8. 89, Sept. 89; 23–29.

..*Ch Up.* III. 18. 1..

78. BRERETON, Joel P. *Tat tvam asi* in context (Chāndogya-Up. 6. 8–16). *ZDMG* 136; 98–109.

79. DILIP. Stories from Chhandogya Upanishad. *Viśvātmā* 13 (2), June 87; 58–59.

80. GAMBHIRANANDA, Swami. *Chāndogya Upaniṣad, with the commentary of Sri Sankaracharya*, Calcutta, 1983; xxxvii + 690.

81. IMANISHI, Junkichi. A study on the Sanatkumāravidyā (Ch Up. VII) (Jap.). *Hokkaido Daigaku Bungakubu Kiyō* 27 (2), Mar. 79; 1–37.

82. KRISHNANANDA, Swami. *Chāndogya Upaniṣad.* The Divine Life Society, Shivanandanagar, 1984; vii + 301.

..exposition in English..

83. LOKESWARANANDA, Swami. Discourses on Chāndogya Upaniṣad : brief reports. *BRMIC* 38 (1)–42 (9), (intermittently), Jan. 87– Sept. 91.

84. MAHESHANANDA GIRI. *Introduction to Chhandogya Bhashya*. Advaita Grantha Ratna Manjusha, Mount Abu, 1983; 64.

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85. MANDE, K. V. Chāndogya Upaniṣad : a study. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 18.

..the main aim of this *Up.* is to describe the imp. of *ātman*..

86. MORGENROTH, Wolfgang. Principles of text-construction and interpretation. Some remarks on a new edition of the Chāndogya Upaniṣad under preparation. *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 493–499.

87. PANDURANGI, K. T. (ed.). *Chāndogyopaniṣad.* S. M. S. O. Sabha Publ. No. 12, Chirtanur, 1987; viii + 368.

..with English transl. and notes based on Madhvācārya's *bhāṣya*..

88. PATEL, Gautam. Sāyaṇabhāṣya on Chāndogyopaniṣad. *JOIB* 30 (3–4); 160–164.

89. PATEL, Gautam (ed.). *Śrīsāyaṇācāryaviracitā Chāndogyopaniṣaddīpikā.* Sadguru Gangeswara Intern. Veda Mission, Bombay, 1989; xvi + 393.

90. SATYAVRATA SIDDHANTALANKAR. The unseen is the reality. *AH* 2 (12), May 85; 13–15.

..*Ch Up.* I. 12 : story of Śvetaketu..

91. SÉNART, Emile. *Chāndogya-Upaniṣad.* Les Belles Lettres, Paris, 1971.

92. SHARMA, Arvind. The significance of the epithet *śūdra* as applied to Jānaśruti in Chāndogya Upaniṣad 4. 2–5. *JAS* 25 (1–4), Calcutta, 1983; 31–36.

..was J. actually a Śūdra or is he called so in a derogatory way?.. (1) *Brahmasūtra Śāṅkarabhāṣya* ; *śuk* + *ru*; J. was a Kṣatriya; (2) J. belonged to the Śūdra tribe of the Mahāvṛṣas..

93. SHARMA, Sivashankar (ed.). *Chāndogyopaniṣad-bhāṣyam.* Haryana Sahitya Samsthana, Rohtak, 1983; 16 + 989.

94. SUBRAMANIAN, A. V. *Waves from the Chāndogya,* Madras, 1985; 118.

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95. UMESHANANDA SHASTRI (ed.). *Chāndogyopaniṣad.* Kailash Ashram, Śatābdīsamārohasamiti, Rishikesh, 1983; 26 + 707.

96. USHA KIRAN. Chāndogyopaniṣad men saṁvāda : eka saiddhāntika evaṁ prayogātmika viśleṣaṇa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 18.

..'dialogues' in *Ch Up*...

97. WITZ, K. *Chāndogya Upaniṣad* III. 18 in the light of the Brāhmaṇa texts. *SP*, 8 WSC, Wien, 1990.

..*Ch Up.* III. 18 compared with *ŚPB* X. 3.3 and *Ait Ār.* II. 1.5.24.. *prahita saṁyoga*..

98. ACHYUTA KRISHNANANDA TIRTHA, Swami. *Vanamālā: A Commentary on the Taittirīyopaniṣadbhāṣya.* Madras, 1981; 267.

99. BALASUBRAMANIAN, R. *Taittirīyopaniṣadbhāṣyavārttika of Sureśvara.* Madras Univ. Philos. Series – 20, 1984; xxxiv + 761.

. ed. with introd., English transl., annotations, indices.. (see *VBD* IV. 20.147)..

100. BALASUBRAMANIAN, R. The Taittirīyopaniṣad-Bhāṣya of Śrī Śaṅkara. *The Voice of Śaṅkara* 14 (3), Nov. 89; 14 (4), Feb. 90; Ādi Śaṅkara Advaita Res. Centre, Madras.

101. BEALL, E. F. Syntactical ambiguity at *Taittirīya Upaniṣad* 2.1. *IIJ* 29 (2), April 86; 97–102.

..use of syntactical ambiguity to enhance a work's message..

102. BRAHMANANDA, Swami. Bhargavi-Varuni-Vidya. *Wisdom Light* 11.87, Jan. 88; 40–46.

..*Taitt Up.* 3.1–6..

103. BRAHMANANDA, Swami. Pancha-kosha-vidya : meditation on the five sheaths. *Wisdom Light* IV. 89, 1989; 22–30.

..*Taitt Up.* ch. 2..

104. GHANANANDA, Swami. The Taittirīya Upaniṣad. *Vedanta for East and West* 205, Buckinghamshire; 2–8.

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20. 113]

105. GISPERT-SAUCH, G. The Bhṛgu-Valli of the Taittirīya Upaniṣad and early XVII century European translation. *Indica* 5 (2), Sept. 68; 139–44.

106. HAMSA CHINMAYA. Vāruṇī vidyā. *Paramārthasudhā* 11 (2), 1988; 34–36.

107. JOSHI, Kanhailal (ed.). *Taittirīyopaniṣad.* Varanasi, 1985; 13 + 173.

..text; *Śāṁkarabhāṣya*; *Jyoti* (Hindi *ṭīkā*)..

107A. KATE, Alakananda. On the lakṣaṇā in "satyaṁ jñānam anantaṁ brahma". *CASS Studies* 4, 1978; 35–43.

..see *VBD* IV. 20. 156..

108. KAUSHIK, Srikrishna. Taittirīyopaniṣad men varṇita naitika śikṣā (Hindi). *Vedavāṇī* 37 (6), Mar. 85; 3–4.

..ethical teachings..

109. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 37.

. (India is poor in social and moral philosophy in a systematic form).. discusses concepts like *ṛta, satya, mahāsaṁhitā, anna, annāda*, etc...

110. RAMACHANDRUDU, P. *Taittirīyopaniṣad-bhāṣyam* (*Sureśvara*). Sk. Academy Series 30, Hyderabad, 1983; xviii + 128 + xxiv.

111. RAMASWAMY, H. N. (ed.). *Taittiriya Upanishad.* Bh. Vid. Bh., Bombay, 1985; xix + 134.

..introd.; English transl. and exposition..

112. RAU, Wilhelm. Versuch einer deutschen Übersetzung der Taittirīya-Upaniṣad. *FS der Wiss. Gesell. an der J. W. Goethe Univ. Frankfurt*, Wiesbaden; 349–373.

..transl. on philological principles (as against DEUSSEN's philos. transl. based on Śaṁkara)..

113. SARASVATI, S. (ed.). *The Taittirīya Upaniṣad Ānanda-valli-Bhṛguvalli.* Adhyatma Prakash Karyalaya, Holenarsipur, 1962.

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..with Śrī Śaṁkara's comm...

114. SEN, Nalini Kanta. The Taittiriya Upanishad. *Advent* 21 (1), Feb. 64; 45–51; 21 (2), April 64; 31–48.

..(see *VBD* III. 20. 119)..

115. SHARMA, M. M. Taittirīya Upaniṣad : Assamese Translation. *Prakash* 4 (11).

116. SIVARAM DIKSHITAR, P. V. (ed.). *Śrīrāmadhāmastava with Taittirīyopaniṣatsāraprakāśikā by Brahmānanda.* Madras, 1985; xi + 90 + vii.

117. STAAL, Frits. On the Indian concept of body. *Saṁskṛta-Saṁkṛti* (Proc. 1st Intern. Symposium on Sk. Lg.), UNAM, Mexico, 1984; 367–377.

..ref. *Bhṛguvalli* of *Taitt-Up.* : *kośa*-doctrine.. physical body, made up of food, is regarded as the peal of a hierarchical structure of enveloping sheaths.. concludes : Indian doctrine of five *kośas* (along with other similar doctrines) and the Western doctrine of mind and body are both myths that will have to be rejected for something more empirical, more accurate, more true.. but the Indian perspective is more helpful for any adequate understanding and interpretation of the nature of human beings..

118. PATTABHIRAMA SASTRI, P. N. (ed.). *Śrītripuropaniṣad with bhāṣya of Śrīrāmānanda and Śrībhāskarācārya.* Veda Mimamsa Res. Centre Series 2, Varanasi, 1981 ; 4 + 120.

119. MAHADEVA SASTRI, A. *Dakṣiṇāmūrti-Stotra of Śrī Śaṁakrācārya and Dakṣiṇāmūrti-Upaniṣad.* 1978; lxxviii + 223.

..(transl. by V. SADANANDA)..

Rev. : FD., *ALB* 42, 324.

120. MISHRA, Yogesh. *Praśnopaniṣat.* Datia; 11 + 55 + 2.

121. BHISF, Usha R. The message of the Bāṣkalamantropaniṣad. *SP*, 34 AIOC, Visakhapatnam. 1989; 5–6.

..the text is both *mantra* (i. e. a part of the Bāṣkala Saṁhitā) and *Upaniṣad* (because it leads one to knowledge wh. is essential for emancipation).. detachment from the bonds of this world: *bhakti* for a personal god; *saguṇa* superior to *nirguṇa* ;

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personal favour of god necessary for spiritual uplift; total identity bet. devotee and god..

122. BRAHMANANDA, Swami. Purna-vidya : meditation on the Whole, the Infinite. *The Divine Life* 47 (3), Mar. 85; 83–87.

..in the *khila-kāṇḍa* of *BAU*.. *pūrṇam idaṁ pūrṇam adaḥ*..

123. BRAHMANANDA, Swami. Jyotisham jyotir-vidya. *Wisdom Light* 5. 87, Aug. 87; 18–21.

..*BAU* 4. 4..

124. BRAHMANANDA, Swami. Avastha-chatushtaya-vidya. *Wisdom Light* 6. 87, Sept. 87; 23-31.

..*BAU* 4. 3-4 :

125. BRAHMANANDA, Swami. Uddalaka-Aruni-vidya. *Wisdom Light* 8. 87; 30–35.

..*BAU* III. 7..

126. BRAHMANANDA, Swami. Asvamedha-vidya : meditation on horse-sacrifice. *Wisdom Light* 6. 89, July 89; 21–31.

..*BAU* I. 1–2..

127. BRAHMANANDA, Swami. Vidyut-brahma-vidya. *Wisdom Light* 11. 89, Nov. 89; 35–39.

..*BAU* V. 7..

128. BRAHMANANDA, Swami. Uktha-vidya. *Wisdom Light* 12. 89, Dec. 89; 24–28.

..*BAU* V. 13..

129. BRERETON, Joel P. Unsounded speech : problems in the interpretation of *BU* (M) 1. 5. 10 = *BU* (K) 1. 5. 3. *IIJ* 31 (1), Jan. 88; 1–10.

..translates : "Whatever is sound, that is just speech, for this (sound) is fixed to its limit [on speech] and this (speech) is not [fixed on anything]".. speech encompasses sound, for all sounds can be understood as the speech of some being or object; but speech is more than sound, for sound is limited to what is audible and speech is not..

130. BRERETON, Joel P. Cosmographic images in Bṛhadāraṇyaka Upaniṣad. *IIJ* 34 (1), Jan. 91; 1–17.

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..*BAU* (K) 2.2.. formal unity of the passage.. 2.2.1 superimposes the images of *śiśu* as fire and sun and as the "vital breath in the middle"; in 2.2.2, the eye connects the person to the divine powers in the world; in 2.2.3-4, the Seven Sages is Ursa Major in the macrocosm and the vital functions in the microcosm; the "inverted beaker" is the sky and the head.. the whole unit affirms a homology bet. the human head and the world..

131. BRÜCKNER, Heidrun. Revelation and argumentation. Some references to the relation of *śruti* and *tarka* in Śaṅkara's *BAUBh.* (in) *India and the West* (Proc. of a Seminar dedicated to the memory of H. Goetz, ed. J. DAPPORT), Delhi, 1983; 209-220.

132. BRÜCKNER, Heidrun. Śaṅkara's use of the term *ākhyāyikā* in *BAUBh. Proc. 5 WSC*, Delhi, 1985; 100-109.

133. GHOSH, Amal Kumar. Concept of child-birth in the Bṛhadāraṇyaka-Upaniṣad. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 22.

134. HINO, Shoun. *Sureśvara's Vārttika on Yājñavalkya-Maitreyī Dialogue* (*BAU 2.4 and 4.5*). Mot. Ban., Delhi, 1982; xiv + 328.

..see *VBD* IV. 20.193.. also see 20.137 below..

Rev.: ED., *Dar. Int.* 22 (4), 82-83; M. P. MARATHE, *ABORI* 66, 308-09; G. MISRA, *JORM* 42-46, 232-33; W. SLAJE, *WZKSA* 32, 201.

135. HINO, Shoun. Sureśvara's comment regarding Udgītha upāsanā referring to *BAUBV*, *JIBS* 38 (2), Mar. 90; 943-937.

..see 20.137A below..

136. HINO, Shoun; JOG, K. P. (ed.). *Sureśvara's Vārttika on Aśva and Aśvamedha Brāhmaṇa.* Mot. Ban., Delhi, 1990; xviii + 110.

..introd.; text and English transl. of *BAUBV* 1.1; select glossary.. (a bridge bet. ritualistic and philos. portions of *ŚPB*) ..how Aśvamedha becomes useful to one in attaining the knowledge of the Reality..

..see 20.137A below..

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Rev. : K. K. RAJA, *ALB* 54, 219–20.

137. JOG, K. P.; HINO, Shoun (ed.). *Sureśvara's Vārttika on Madhu Brāhmaṇa.* Mot. Ban., Delhi, 1988; xiii + 59.

..(sequel to 20.134 above).. *BAUV* 2.4–5 *madhu* = mutual dependence or helpfulness among the varied parts of the universe.. (introd. pp. 23)..

Rev. : V. N. JHA, *ABORI* 71, 360; U. C. SHARMA, *AJOS* 5, 182-83.

137A. JOG, K. P.; HINO, Shoun (ed.). *Sureśvara's vārttika on Udgītha Brāhmaṇa.* Mot. Ban., Delhi, 1991; xxvi + 172.

..*BAU* 1.3.. natural sequel to 20.136 above.. Appendix : transl. with annotations of Vārttika on three small *Brāhmaṇas* of *BAU* (3.1; 5.13; 6).. see 20.135 and 136 above..

137B. JOHNSON, Lawrence E. Self and salvation in the Bṛhadāraṇyaka. *Dar. Int.* 29 (2), April 89; pp. 1 ff.

138. KAMAT, Nirmala Ganesh. A note on *atimukti. SP*, 34 AIOC, Visakhapatnam, 1989; p. 333.

..term *atimukti* is explained by *BAU* only.. *BAU* III describes four types of "final liberation" (dialogue bet. Āśvala and Yājñavalkya who represented two diff. views of Vedic culture)..

139. KAR, Gangadhar. Meditative exercises in the Bṛhadāraṇyakopaniṣad. *SP*, 33 AIOC, Calcutta, 1986; p. 650.

..*upāsanās* and *vidyās*..

140. KRISHNANANDA, Swami. *Bṛhadāraṇyaka-Upaniṣad. An Interpretative Exposition.* The Divine Life Society, Shivanandanagar, 1984; x + 960.

141. KUPPUSWAMI SASTRI, S. The Bṛhadāraṇyaka Upanishad. *K. S. Birth-Cent. Comm. Vol.*, Part I, Madras, 1981: 9–13.

..reprint of introd. to English transl. of *BAU* by Swami MADHAVANANDA, Almora, 1933.. (See 20.143 below)..

142. LOKESWARANANDA, Swami. Discourses on BAU : brief reports. *BRMIC* 35 (7)–39 (11) (intermittently), July 84–Nov. 88.

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143. MADHAVANANDA, Swami. *The Bṛhadāraṇyaka Upaniṣad, with the commentary of Śaṅkarācārya.* Advaita Ashram, Mayavati, 1987 (sixth ed.); xxiii + 675.

..English transl... (see 20. 141 above)..

144. MAHESANANDA GIRI, Swami. *Introduction to Bṛhadāraṇyaka Bhāṣya.* Advaita Grantha Ratna Manjusha 29, Varanasi, 1986; ii + 89.

145. MAHFUJ, Salma. *Sirr e Akbar : Bṛhadāraṇaaka Upaniṣad.* New Delhi, 1988; 15 + 270.

..Urdu transl. of *BAU*..

146. MANUDEVA BANDHU. *Bṛhadāraṇyakopaniṣad — Eka Adhyayana* Hindi). Eastern Book Linkers, Delhi, 1990; xv + 226.

147. MOHGAONKAR, V. P. Yājñavalkya-Maitreyī Saṁvāda (Marathi). *Jīvana-vikāsa* 28 (8), Oct. 84; 417–419.

148. MURAKAMI, Shinkan. Work and knowledge in relation to future after death : pañcāgnividyā and devayāna and pitṛyāna (Jap.). *Bunka* (Tohoku Daigaku) 43 (1–2), Sept. 79; 30–48; 44 (1–2), Sept. 80; 1–15.

..*BAU* VI. 2. 9-16..

149. PANDIT, M. P. Readings in the Brihadaranyaka Upanishad. *Advent* 21 (1–4), 22 (1), 1964–65.

150. PANDYA, Vijay. Philosophical and ethical implications of the statement *ātmanas tu kāmāya sarvaṁ priyaṁ bhavati. SP,* 32 AIOC, Ahmedabad, 1985; p. 555.

151. ROY, P. K. Language and reality in Bṛhadāraṇyaka-Upaniṣad and Ludwig Wittgenstein's Tractatus Logico-Philosophicus. *IPQ* 25 (2), April 88; 227–232.

..shows that there is some similarity of approach in the two texts : (1) substance without form; (2) process of individualization and differentiation; (3) individualization thro' the analysis of lg.; (4) analysis of lg...

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152. SHARMA, Arvind. Some reflections on the state of relationship between the gross and physical body, waking and dreaming state, and living and dying in the Bṛhadāraṇyaka Upaniṣad. *Dar. Int.* 22 (4), Oct. 82; 72–74.

(1) death and rebirth are viewed very much in terms of 'life', with the necessary adjustments in *BAU*; (2) the 'intermediate state' of deep sleep, which is equated with death in later developments, gets placed on top of the subtle body and becomes associated with the causal body in later developments..

153. SHARMA, B. N. K. *The Bṛhadāraṇyaka Upaniṣad (expounded from Śrī Madhvācārya's perspective)*. Dvaita Vedanta Studies and Res. Foundation, Bangalore, 1988; xxv + 203.

154. SHARMA, Shiv Shankar. *Bṛhadāraṇyakopaniṣad-Bhāṣyam.* Haryana Sahitya Samsthana, Rohtak, 1983; 6+2+500.

..Sk. text with Hindi comm...

155. SHUKLA, Raj Kumar. Bṛhadāraṇyaka men aśvamedhayāga — Ācārya Śaṅkara kī dṛṣṭi men (Hindi). *Prācya-Prajñā* 11, 1979; 18–23.

..no advaitic interpretation..

156. SIVANANDA, Swami. *Brihadaranyaka Upanishad*. Sivanandanagar, 1985 (reprint); xvi + 596.

..text; English transl. and comm...

157. SUBRAHMANYA SASTRI, S. *Bṛhadāraṇyakopaniṣad (with the Bhāṣyas of Ānandagiri and Śaṁkarācārya)*. Advaita Grantha Ratna Manjusa 28, Mahesh Res. Inst., Varanasi, 1986; 89 + 7 + 9+447+161+6+45+8+2.

..ed. with introd. and notes..

158. TOLA, Fernando. Elementos arcaicos en tres concepciones de ātman de la Bṛhadāraṇyaka-Upaniṣad. *Stromata* 38 (3-4), Buenos Aires, 1982; 349–371.

..(in) *BAU* I. 4. 1-8; II. 1; II. 3.. see 20. 159 and 160 below..

159. TOLA, Fernando. Tres aspectos del *ātman* en la Bṛhadāraṇyaka-Upaniṣad. *Saṁskṛta-Saṁskṛti* (Proc. 1st Intern. Symposium on Sk. Lg.), UNAM, Mexico, 1984; 379–400.

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..(also in *SP*, 1st Intern. Symp. on Sk. Lg., 1982; p. 38).. see 20. 158 above and 20. 160 below..

160. TOLA, Fernando. Archaic elements in three conceptions of the Ātman in the Bṛhadāraṇyaka-Upaniṣad. *J Rel Stud* 12 (2), Patiala, 1984; 62–82.

..see 20. 158 and 159 above..

161. UMESHANANDA SASTRI (ed.). *Bṛhadāraṇyakopaniṣad*. Kailash Ashram, Rishikesh, 1980.

..2 vols..

162. VARMA, Rajendra Prasad. Janaka-Yājñavalkya saṁvāda (Hindi). *Viśvātmā* 11 (3), July 86; 21–22.

163. VYAS, R. T. *Bṛhadāraṇyaka Upaniṣad — A Critical Study*. Oriental Inst., Vadodara, 1987; xi + xxxiii + 125.

..metaphysics; cosmology; psychology; eschatology; decline of ritualism; *BAU* and *Brahmasūtras*..

164. WITZEL, Michael. The case of the shattered head. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 363–415.

..dialogue bet. Yājñavalkya and a no. of opponents (*BAUK* 3.1–9).. in *Up.* legends — and yet already in the *ṚV* passage X. 88. 17–19 — we can see the beginnings of cir. 3 millennia of the art of discussion in India, actually recorded in ritualistic, philosophical, or Śāstric texts in Sk...

165. YUDA, Yutaka. Yājñavalkya's ontology (Jap.). *Hajime Nakamura Fel. Vol.* (60th Birthday), Shunjūsha, Tokyo, 1973; 87–97.

166. SARADAPRIYANANDA, Swamini. *Bhavanopanishad* (*of the Atharvana Veda*). Tara Culture Trust, Madras, 1986; 56.

..*Bh. Up.* consists of 37 *Brāhmaṇas*.. text in Devanāgarī, followed by transliteration in Telugu and Roman scripts, English transl. and exposition..

167. BHATTACHARYA, Vidhushekhar. *Āgamaśāstra of Gauḍapāda*. Mot. Ban., Delhi, 1989 (reprint); cxlvi + 308.

..text, transl., exposition of *Māṇḍūkya Up*... *Āgamaśāstra* is the earliest, fairly systematic exposition of Vedānta.. deep and decisive influence of Mahāyāna Buddhism.. (Foreword by Christian LINDTNER)..

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168. BRAHMANANDA, Swami. Mandukya-vidya, Meditation imparted by Sage Manduka. *The Divine Life* 46 (11), Nov. 84; 367–373.

168A. BRAHMANANDA SARASVATI. *Mandukya-Upanishad*. New York, 1990; iv + 59.

..text; transl. and word-by-word rendition in English..

169. COLE, Colin A. *Asparśa-Yoga. A study of Gauḍapāda's Māṇḍūkya Kārikā*. Mot. Ban., Delhi, 1982; xiii + 158.

..(Gauḍapāda presented more as a religious preceptor than as a systematic philosopher).. author investigates the soteriological implications of *Māṇḍūkya Kārikā* fully at both theoretical and practical levels.. G. first presents a theoretical understanding of man's spiritual situation and the goal of liberation. Then he describes the actual practices prescribed to achieve this goal experientially and indicates the results wh. are said to accrue from them.. *MK* as *upadeśa-śāstra*.. *advaita* as *ajātivāda* (non-origination)..

Rev. : V. A. VAN BIJLART, *WZKSA* 33, 225-26; Vinita WANCHOO, *PrBh* (July 85), 318-20.

169A. DAVE, Jayantkrishna H. *Māṇḍūkya Upaniṣad with Gauḍapāda-Kārikās*. Bharatiya Vidya Bhavan, Bombay, 1990; xliii + 377.

..Vol. I of *Thirteen Principal Upaniṣads*.. crit. ed.; introd.; Śāṅkara Bhāṣya; comparative study and full comments with old and modern interpretations; gist of the views of Kūranārāyaṇa (Rāmānuja-*sampradāya*), Madhva, Puruṣottama Gosvāmī..

170. DESHPANDE, S. S. A conceptual layout of Gauḍapādakārikās. *IPQ* 6 (2), Jan. 89; 281–88.

171. FATAH SINGH. Māṇḍūkya Upaniṣad (Hindi). *Veda-Savitā* 8 (10), May 88; p. 330.

172. GAMBHIRANANDA, Swami. *Māṇḍūkyakārikā*. Sri Ramakrishna Math, Trichur, 1987 (reprint); xxiii + 142.

..see 20.173 below..

Rev. ; Nirod Baran CHAKRABORTY, *PrBh* (July 88), 276-78.

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173. Sri Gaudapada's Mandukya Karika. *BJ* 34 (21), June 1–15, 1988; 25–31.

..rev. of 20. 172 above..

174. Geeta, ch. XV and Māṇḍūkya Kārikā chh. I and II. 12th National Geeta Gyana Yagna, Delhi, 1985.

175. KAPLAN, Stephen. A critique of an ontological approach to Gauḍapāda's Māṇḍūkya Kārikās. *JIP* 11, 1983; 339–355.

176. KAPLAN, Stephen. *Hermeneutics, Holography, and Indian Idealism. A Study of Projection of Gauḍapāda's Māṇḍūkya Kārikā.* Mot. Ban., Delhi, 1987; xii + 147.

..author argues that G. is a monist, but not an idealist; his notion of *māyā* and its relationship to mind shd. be interpreted in the light of the theory of perception and not in the light of an idealistic metaphysical theory of creation..

177. LINDTNER, Christian. Remarks on the Gauḍapāda-Kārikās. *IIJ* 28 (4), 1985; 275–279.

..*Madhyamakahṛdayakārikās* (5th and 8th chh) of Bhavya shows close similarity to *GK* (4 chh)..

178. MOHGAONKAR, V. P. Māṇḍūkyopaniṣad āṇi advaita sūrya (Marathi). *Santakṛpā* 10 (1), Mar. 85; 32–33.

179. MUKHOPADHYAY, Saumendra Nath. The four states of consciousness. *Pr Bh* 90, Nov. 85; 462 ff.

..a study of *Māṇḍūkya Up* in the light of Patañjali's *yoga*..

180. PADHI, Umakant. *Māṇḍūkya Upaniṣad.* 1982; 22.

..Sk. text with condensed verse transl...

181. PANDURANGI, K. T. (ed.). *Ṣaṭpraśna Ātharvaṇa Māṇḍūkyopaniṣad.* S. M. S. O. Sabha Publ. 11, Chirtanur, 1986; X + 148.

..with English transl. and notes acc. to Madhvācārya's *bhāṣya*..

Rev. : T. V. V., *JORM* 47–56, 281–82.

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182. POTTER, Karl H. Was Gauḍapāda an idealist? *D. H. H. Ingalls Fel. Vol.*, Reidel, Dordrecht, 1980; 183–199.

183. RAMA, Swami. *Māṇḍūkya Upaniṣad – Enlightenment Without God.* Pennsylvania, 1982; xii + 124.

184. RAMANNA, Raja. Mandukya-Karika. *BJ* 35 (1), Aug. 88; 185–191.

185. SHARMA, Dharmananda. Ātmānubhūtidarśanam. *Sāgarikā* 25. 4 — 26. 1, 1988; 65–69.

..ref. *Māṇḍūkya Up.. MK..* discusses *Soyamātmā catuṣpāt..*

186. SIVANANDA, Swami. *Meditation on Om and Mandukya Upanishad.* Sivanandanagar, 1985; xxxi + 116.

..2nd ed...

187. TIWARI, Anant Sharan. Madhva on Parā and Aparā Vidyās. *VIJ* 17, 1979; 96–101.

..*Māṇḍūkya Up.* : two kinds of *vidyās..* acc. to Madhva, *Māṇḍūkya Up.* treats *parā* and *aparā* as two modes of thinking contained in one and the same spiritual trad...

188. VAN BIJLERT, Victor A. The way to the self according to the Māṇḍūkya Upaniṣad. *BRMIC* 40 (10), Oct. 89; 235–238.

..four states of consciousness.. self = pure consciousness..

189. VENKATASUBBIAH, A. Are the Gauḍapādakārikās Śruti? *PO* 1, 1936–37; 2–12.

190. WOOD, Thomas E. *The Māṇḍūkya Upaniṣad and the Āgama Śāstra.* Univ. of Hawaii Press, Honolulu, 1990; 240.

..[acc. to author : G. is not the author of all 4 *prakaraṇas* of ĀŚ, especially of *alātaśakti*; he was not the *paramaguru* of Śaṅkara; it is doubtful whether he was *māyāvādin* at all.. Śaṅkara is not the author of *Āgamaśāstravivaraṇa*].. author discusses in detail whether vs. 6 of *Māṇḍūkya Up* relating to Īśvara is a continuation of vs. 5 dealing with *suṣupti* or whether it belongs to vs. 7 wh. describes the self.. he suggests that ascription of *māyā* to Īśvara is a later development, possibly under the influence of Buddhism.. we cannot have an Absolute without Īśvara, for Īśvara is essentially the active power wh. connects the Absolute with the phenomenal world wh. we experience

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thro' our physical senses and the reality of wh. can't be sensibly denied..

Rev. : M. P. PANDIT, *PrBh* (Mar. 91), 157-58.

191. BRAHMANANDA, Swami. Para-Vidya. *Wisdom Light* 2. 89; 18–26.

..*Muṇḍaka* I 1. 5..

192. FATAH SINGH. Muṇḍaka Upaniṣad (Hindi). *Veda-Savitā* 8 (5), Dec. 87; 163–165.

193. KARAN SINGH. The message of the Muṇḍaka Upaniṣad. *Theosophist* 85 (5), Feb. 64; 313–327.

194. KARAN SINGH. *Mundaka Upanishad : The Bridge to Immortality*. Bombay, 1987; vii + 95.

195. OTOMA, Yasuhiro. Brahmavidyā in the Muṇḍaka Upaniṣad. *JIBS* 36 (2), Mar. 88; 962–959.

196. SHUKLA, Pratibha. Muṇḍaka Upaniṣad (Hindi). *Veda-Savitā* 8 (5–6), 1987–88.

197. BHATTACHARYA, Ram Shankar. A wrong conjecture regarding the reading *granthavistara* in the Maitrāyaṇī-Brāhmaṇa-Upaniṣad. *JGJKSV* 37 (Baladeva Upadhyaya Fel. Vol.), 1983; E 337–339.

..(see *VBD* IV. 20.255).. *MBU* VI. 34 : emendation of *granthavistara* (COWELL) into *granthivistara* (MM) does not suit the context.. *granthavistara* refers to knowledge derived thro' reading or hearing the *śāstras*, i. e., *śravaṇajāta jñāna* as against *sākṣātkāra*..

198. SHARMA, Arvind. The three gods, the three guṇas, and the three syllables of *om* : a study in homolization in the Maitrāyaṇa-Brāhmaṇa-Upaniṣad. *BITCM* 1980 (July–Dec.), 1984; 73–77.

..examines the omission of the connection of three *guṇas* with the three constituents of *om*.. the internal logic of the *Up.* allowed the identification of only one triad, namely, Brahmā, Viṣṇu, and Śiva..

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199. COWELL, E. B. *Maitrī or Maitrāyaṇīya Upaniṣad.* Indological Book House, Delhi, 1964.

200. BAUY, Christian. Matériaux pour servir aux études upaniṣadiques. II. La *Rāmatāpinyupaniṣad. JA* 278 (3–4), 1990; 269–326.

..*R.* is the 55th among the 108 *Upaniṣads* and forms part of the *AV*.. present work grew out of the exam. of a Sk. ms held in the Or. Res. Inst., Mysore.. it is centred on the relations bet. the *Uttaratāpinī* and the *Agastyasaṁhitā*.. author gives detailed Bibliography and three lists of ms documents..

201. SARADAPRIYANANDA, Swamini. Vajrasoochi Upanishad. *Tap. Pras.* 26 (3)–26 (11), Mar. 88–Nov. 88.

..serially.. *VU* belongs to *SV*.. text; English transl. and exposition..

202. BÜHNEMANN, Gudrun. The Vallabheśa-Upaniṣad. *IIJ* 30, 1987; 243–263.

..a Tantric *Up.* related to the cult of Mahāgaṇapati.. (this appears in *Śrīmahāgaṇapatisaparyāpaddhati* ed. by C. V. Swami Sastri, Madras, 1961, pp. 99–106.. other *Upaniṣads* related to the cult of Gaṇapati : 1. *Gaṇeśatāpanīya-Up*; 2. *Heramba-Up*; 3. *Gaṇeśātharvaśīrṣa-Up*)..

203. BONER, Alice; RATH SHARMA, Sadasiva; BAUMER, Bettina (ed.). *Vāstuśāstra Upaniṣad : The Essence of Form in Sacred Art.* Mot. Ban., Delhi. 1982; 192.

..text attributed to Pippalāda of *AV*..

Rev. : Frederick M. ASHER, *JAOS* 104 (3), 599–600.

204. AUROBINDO, Sri. Shvetashvatara Upanishad. *Advent* 28 (2); 46–49; 28 (3); 9–11; 28 (4); 10–14.

205. BRAHMANANDA, Swami. Devatma-sakti-vidya. *Wisdom Light* 1. 87, Mar. 87; 22–28.

..*Śvet Up* I. 1-3..

206. BRAHMANANDA, Swami. Brahma-chakra-vidya. *Wisdom Light* 4. 87; June 87; 25–29.

..*Śvet Up* I. 4-12..

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207. BRAHMANANDA, Swami. Devasya mahima vidya. *Wisdom Light* 12. 87, Jan. 88.

..*Śvet Up*. ch. 6..

208. KIMURA, Toshihiko. Sakalajagadvidhātranumānam (II) — the intellect of God Śiva — argued by Bhāsarvajña. *JIBS* 29 (1), 1980; 476–471.

..ref. *Śvet Up* III. 19..

209. MURAKAMI, Shinkan. [Study of Svét Up I] (Jap.). *Kumoi Shāzen hakushi kokikinen : Bukkyō to ishukyo*, Kyoto, 1985; 71–86.

210. OBERLIES, Thomas. Die Śvetāśvatara-Upaniṣad. Eine Studie ihrer Gotteslehre. (Studien zu den " mittleren " Upaniṣads I). *WZKSA* 32, 1988; 35–62.

..*Śvet Up* is, by and large, an uniform text (not a somewhat chaotic accumulation of diff. text layers).. author offers a new interpretation of the conception of god Rudra.. Rudra = amalgamation of the Vedic fire-god Agni and the old Rudra..

211. SHARMA, Tulsi Ram. *Śvetāśvataropaniṣad*. E. B. L., Delhi, 1985.

. 2nd ed. of *VBD* IV. 20. 268..

212. SOLOMON, Richard. The *Śvetāśvatara* and the *Nāsadīya*: Vedic citations in a Śaiva Upaniṣad. *ALB* 50, 1986; 165–178.

..I. *Śvet*, IV. 18 and *ṚV* X. 129; II. Patterns and purposes of Vedic citations in *Śvet.*; III. The *Śvet.* as an apology for Śaivism.. one may read explicitly Śaiva meanings into *Śvet.*; the author's purpose was to expouse just such sectarian and monotheistic views; the *Śvet.* is frankly theistic, even devotional, text, whose principal concern is to justify Śiva-worship in the context of Vedic-Up. thought..

213. STARK, S. Śvetāśvataropaniṣad 3. 8–3. 11 in the light of Viśiṣṭādvaita (with special reference to the interpretation of Vātsya Varadaguru). *SP*, 8 WSC, Wien, 1990.

..ref. to *Tattvanirṇaya* of Vātsya Varadaguru, 13th cent.).. the *Up.* passage ultimately has Viṣṇu-Nārāyaṇa as its sole object..

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21.1]

214. TSUCHIDA, Ryutaro. Some remarks on the text of the Śvetāśvatara-Upaniṣad. *JIBS* 34 (1), Dec. 85; 1–9 (468–460).

..*Śvet Up* is permeated with vernacular elements to a somewhat greater degree than hitherto considered.. draws attentien to some linguistic phenomena, e. g., *brahmam* (1.9 d, 12 d); *maharṣiḥ* (3.4 b; 4.12 b); *bhoktāram* (1.12c); *kiṁcit* (3.9 b); etc..

215. VAIDIKA, Vedavati. *Śvetāśvatara Upaniṣad : Dārśanika Adhyayana* (Hindi). National Publishing House, New Delhi, 1984; xv + 282.

..on the basis of comm. of Śaṅkarācārya, Śaṅkarānanda, Vijñānātman, Nārāyaṇa, Raṅgarāmānuja..

216. VARMA, Siddhesvar. *Śvetāśvatara Upaniṣad.* Spirit India Publishers, New Delhi, 1984 (reprint); xi + 120 + iii.

..English transl...

217. NARAYANA RAO. *Ṣaṭ Praśna Upaniṣad.* Bangalore.

..text; transl. and exposition in Kannada..

218. DEGRÂCES–FAHD, Alyette. *Upaniṣad du Renoncement* (*Saṁnyāsa-Upaniṣad*). Paris, 1989.

..transl., introd., notes, in French..

219. The Saubhāgyalakṣmī Upaniṣad (The mystic doctrine of the goddess of prosperity). *ALB* 27, 1963; 203–215.

220. SARADAPRIYANANDA, Swamini. Skandopaniṣad. *Tap. Pras.* 23 (11)–24 (3), Nov. 85–Mar. 86.

..(51st among the 108 *Upaniṣads* mentioned in *Muktikopaniṣad*; belongs to *KYV*).. serially.. text, comm. by S..

221. KELLER, C.–A. Die Haṁsopaniṣad. *ZMR* 62, 1978; 183–202.

21. COLLECTIONS OF *Upaniṣads*

222. 1. ANANTHARANGACHAR, N. S. *Five Upanishads.* Bangalore,

..*Īśa, Praśna, Kena, Kaṭha, Muṇḍaka*.. with English transl, and notes..

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Rev. : G. R. MANI AIYAR, *BJ* 31 (8), 75–77.

2. ARCHAK, K. B. *Upaniṣad-khaṇḍārthas of Śrī Rāghavendrayati.* Bangalore, 1987; xxvii + xxii + 396.

..nine *Up.* : *Īśa, Kena, Kaṭha, Praśna, Muṇḍa, Māṇḍūkya, Taitt., Ch., BA.*. harmonizes the tenets of Madhva's Dvaita Vedānta with *Up.*-teachings..

3. *Aṣṭāviṁśatyupaniṣatsaṁgrahaḥ.* Varanasi, 1985 (reprint); 383.

4. AUROBINDO, Sri. *Upanishads : texts, translations, and commentaries,* Part I, Sri Aurobindo Ashram, Pondicherry, 1981 (2nd ed.), 1986 (reprint); 466.

Rev. : *Patriot* (31.1.82) 2 : 1-3.

5. BHATTACHARYA, A. N. *One Hundred and Twelve Upaniṣads and Their Philosophy.* Indo-Vision, Ghaziabad, 1987; vii + 91 + 4 + 563.

..original text; exposition..

6. CHINTAMANI, T. R. (ed.). *Saṁnyāsa Upaniṣads with the Commentary of Upaniṣadbrahmayogin.* AL Series 12, Adyar, 1983 (reprint); xviii + 267.

7. CHITRITA DEVI. *Upaniṣads for All.* S. Chand and Co., New Delhi, 1973; xxxi + 308.

..English transl. of 11 *Up.* with introd... central doctrines of *Up.* (*Brahman, Māyā, Hiraṇyagarbha,* etc.).. idealist pt. of view..

Rev. : Mahesh M. MEHTA, *JAOS* 103, 658-659; S. K. NANDI, *JAS* (Calcutta) 28 (2), 176–78.

8. DAVE, Jayantakrishna H. (ed.). *Praśna and Muṇḍaka Upaniṣads.* Bharatiya Vidya Bhavan, Bombay, 1988; v+ 248.

..Vol. I of *Thirteen Principal Upaniṣads*.. crit. ed.; introd., Śāṅkara Bhāṣya, notes, comparative survey..

9. DEUSSEN, Paul. *Sixty Upaniṣads of the Veda.* Two Volumes. Mot. Ban., Delhi, 1990; xxxv + 995.

..(reprint of *VBD* IV. 21. 12).. transl. of D.'s *Sechzig Upaniṣads des Veda* into English by V. M. BEDEKAR and G. B. PALSULE,,

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21.17]

Rev. : ED., *Dar. Int.* 22 (2), 86–88; H. C. PATYAL, *BDCRI* 43, 129–130; V. G. RAHURKAR, *ABORI* 64, 316–17.

10. FILIPPANI-RONCONI, Pio. *Upaniṣad — Antiche e medie.* Ed. Boringhieri, Torino, 1977.

..(reprint of *VBD* III. 20.196)..

11. GAJENDRAGADKAR, P. B. (ed.). *The Ten Classical Upaniṣads.* Vol. I : *Īśa* and *Kena.* Bh. Vid. Bh., Bombay, 1981; 312.

..(= *VBD* IV. 21.18)..

12. GAMBHIRANANDA, Swami. *Major Poetical Upaniṣads.* Sri Ramakrishna Math, Trichur, 1991; 179 + xxxii.

..*Īśa, Kena, Kaṭha, Muṇḍaka*.. text with English rendering.. concordance and conclusion (wh. contains passages from *Ait Up* and *Ch Up*)..

Rev. : G. N. KUNDARGI, *Pr Bh* 96, 316-17.

13. GOVIND SASTRI. *Īśādidaśopaniṣadaḥ Śāṁkarabhāṣyayutāḥ.* Sri Sankara Granthavali, Vol. I, Mot. Ban., Delhi, 1987; v + 1012.

14. HUME, Robert Earnest. *Thirteen Principal Upaniṣads.* OUP, Delhi, 1983; xvi + 588.

..reprint of *VBD* IV. 21.23.. English transl.; outline of *Up.* phil.; annotated bibliography..

15. JAGADISH LAL SASTRI (ed.). *Upaniṣatsaṁgrahaḥ.* Mot. Ban., Delhi, 1984 (reprint of *VBD* IV. 21.50); 91 + 664 + 475.

..contains 188 *Up*... Part I : *Īśādi* 120 *Up.*; Part II : *Yoga, Vedānta, Vaiṣṇava, Śaiva, Śākta*..

16. KRISHNA WARRIER, A. G. *The Śākta Upaniṣads.* Adyar Library and Res. Centre, 1975.

..(English transl.)..

17. KUNHAN RAJA, C. (ed.). *Daśopaniṣadaḥ.* Part I : *Īśa* to *Aitareya.* Adyar Library Series 15.1, 1984 (reprint); 31 + 485.

..with comm. of Śrī Upaniṣadbrahmayogin.. (revised by A. A. RAMANATHAN)..

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18. MAHADEVA SASTRI, A. (ed.). *The Vaiṣṇava Upaniṣads with the commentary of Śrī Upaniṣadbrahmayogin.* Adyar Library Series, 1979; xxvii + 422.

..see *VBD* IV. 21. 35..

Rev. : G. C. TRIPATHI, *JGJKSV* 36, 328-29; P. M. UPADHYE, *Bh. Vid.* 43, 95-96.

19. MAHADEVA SASTRI, A. (ed.). *Yoga Upaniṣads with the commentary of Śrī Upaniṣadbrahmayogin.* Adyar Library Series, 1983; xi + 624.

..reprint of *VBD* IV. 21. 34..

20. MAHADEVA SASTRI, A. (ed.). *The Sāmānya Vedānta Upaniṣads with the commentary of Śrī Upaniṣadbrahmayogin.* Adyar Library Series, 1987; 34 + 527.

21. MAX MÜLLER, F. *The Upanishads.* SBE I, Mot. Ban., Delhi, 1988; Part I : ci + 324.

..see *VBD* IV. 21. 38..

22. MODAK, B. R. *Sulabha Upaniṣade* (Marathi). Jayant Prakashan, Nagpur.

..series of separate books : *Īśa, Muṇḍak , Māṇḍūkya, Kena, Kaṭha, Praśna, Aitareya, Taittirīya, Śvet., BAU, Ch Up..* text and transl. with exposition in Marathi..

23. NARAYANASVAMI AIYAR, K. *Thirty Minor Upanishads, including the Yoga Upanishads.* Santarasa Publications, Reno, Oklahoma, 1980; viii + 280; New Delhi, 1987 (reprint).

..see *VBD* IV. 21. 41.. English transl. of 14 *Vedānta-Up*, 2 Physiological *Up*, 3 *Mantra-Up*, 2 *Saṁnyāsa-Up*, and 9 *Yoga-Up*...

Rev. : Harvey ALPER, *JAOS* 103, 813.

24. PANASHIKAR, Vasudeva Lakshman (ed.). *Īśādyaṣṭottaraśatopaniṣadaḥ.* Vidyābhavana Prācyavidyā Granthamālā 28, Varanasi. 1990 (reprint); xvi + 563.

25. PANDURANGI, K. T. (ed.). *Ishavasya Talavakara Kathak Upanishads.* S. M. S. O. Sabha Publ. 10, Chirutanur, 1985; viii + 146.

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..text with English transl. and notes acc. to Śrī Madhvācārya's *Bhāṣya* and Śrī Rāghavendratīrtha's *Khaṇḍārtha*..

Rev. : R. T. SHARMA, *JORM* 47-55, 273-74.

26. PANTULU, Lakshminarayana Sastry. *Upanishad Samucchayamu.*

Rev. : ED., *Triveni* 45 (1), 97–98.

27. RADHAKRISHNAN, S. *The Principal Upaniṣads : Text and English Translation.* OUP, Delhi, 1989; 958.

..reprint of *VBD* IV. 21.46..

28. RAMANATHAN, A. A. *Saṁnyāsa Upaniṣads (on Renunciation) : English Translation.* Adyar Library Series 104, 1978; VIII + 240.

..= *VBD* IV. 21.49..

Rev. : Maya MALAVIYA, *JGJKSV* 38-39, 361-64.

29. RAMANATHAN, A. A. (ed.). *Daśopaniṣads with the commentary of Śrī Upaniṣadbrahmayogin.* Adyar Library Series 15, 1984; 516.

..revised ed. ..

30. RAY, Gangasagar (ed.). *Aṣṭāviṁśatyupaniṣadaḥ.* Ratnabharati Granthamala 11, Varanasi, 1985; 8 + 383.

31. ROER, E. (ed.). *Īśa-, Kena-, Kaṭha-, Praśna-, Muṇḍaka-, Māṇḍūkya-, Taittirīya-, Aitareya-, Śvetāśvatara-Upaniṣads.* N. P. Series 22, Nag Publ., Delhi, 1978; X + 312.

..text; transl. with notes in English from comm. of Śaṅkara and gloss of Ānandagiri..

32. ROER, E.; MITRA, R. L.; COWELL, D. B. (ed.). *Twelve Principal Upaniṣads : Three Volumes.* N. P. Series 18, Nag Publ., Delhi, 1978 (reprint).

33. SHARMA, Jajneswar. *Extracts from the Upaniṣads* (in Assemese transl.). 1932–33.

34. SHARMA, R. N. *Commentary on Upanishads : Vol. I : Īśāvāsya, Aitareya, Kena.* Delhi, 1988; iii + 123.

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35. SHARMA, Tirtha Nath. *Upaniṣad Aṣṭaka* : Assam Prakashan Parisad, Guwahati, Nov. 1987.

..Vol. I : *Īśa, Kena, Kaṭha, Praśna*.. text; transl. and exposition in Assamese in the light of *Śāṁkarabhāṣya*..

36. SITARAMACHARYULU, M. (ed.). *Telugu Upanishattulu*. Z. P. High School.

Rev. : ED., *Triveni* 41 (1), 98.

37. SIVANANDA, Swami. *Principal Upanishads*. The Divine Life Society, Sivanandanagar, 1983; xvi + 528.

..8 *Up*... text, transl., notes, comm. (in the light of Śaṁkara's view-point)..

38. SPROCKHOFF, Joachim Friedrich. *Saṁnyāsa : Quellenstudien zur Askese im Hinduismus. I. Untersuchungen über die Saṁnyāsa-Upaniṣads*. Steiner, Wiesbaden, 1976; xv + 384.

.. = *VBD* IV. 21.54..introd. : various types of ascetics known in India, e.g., *muni, yati, bhikṣu, parivrājaka, śramaṇa, sādhu, yogin, tapasvin, saṁnyāsin*; all these revolve round three basic ideas, viz., *tapas, yoga, saṁnyāsa*.. origin and development of the ideology and practice of *saṁnyāsa*.. each *Saṁnyāsa-Up*. dealt with exhaustively.. 17 useful tables.. see 21.39 below..

Rev. : R, N. D., *ABORI* 69, 397.

39. SPROCKHOFF, Joachim Friedrich. Vom Umgang mit den Saṁnyāsa-Upaniṣads. *WZKSA* 34, 1990; 5-48.

..with ref. to 21.38 above.. particularly refers to Adyar Library publications..

39A. SUBRAHMANIAN, N. S. *Encyclopaedia of the Upaniṣads*. Sterling Publishers, New Delhi, 1990 (reprint of 1985); xiii + 564.

..condensed versions.. (1) *Major Up*. (10); (2) *Sāmānyavedānta* (25); (3) *Śaiva* (14); (4) *Śākta* (8); (5) *Vaiṣṇava* (14); (6) *Yoga* (20); (7) *Saṁnyāsa* (17).. essence of comm. of Śrī Upaniṣadbrahmayogin..

40. SUBRAHMANYA SASTRI, S. *Upaniṣadbhāṣyam by Śaṁkarācārya*. Mahesh Res. Inst., Mount Abu, 1979; xxvii + 744.

..with gloss on all *bhāṣyas* by Ānandagiri; on *Kaṭha, Māṇḍūkya*, and *Taittirīya* by other great Ācāryas; and *Taitt. Up. Bh. Vārttika* by Sureśvara.. ed. with notes SS..

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41. VEDANANDA SARASVATI, Swami. *Vedopaniṣad Athavā Aupaniṣadaśrutisaṁgrahaḥ*. 1972.

42. VIDYATILAKA. *Brahmopaniṣat-sāra-saṁgraha*. Spirit India Publishers, New Delhi, 1984 (reprint); x + 80.

..selections (about 150) from *Upaniṣads* with *ṭīkā* called *Dīpikā*.. English transl...

22. NOTES : GENERAL STUDY

(also see Section 58)

1. ARCHANA KUMARI. Upaniṣad evaṁ Taigora kā saundaryacintana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 14.

2. ARONSON, Harvey B. *Brahman*, masculine and neuter, in the pre-Buddhist Upaniṣads. *Pandit Sukhlalji Vol.* (*VBD* IV. 87.177), Ahmedabad, 1981; 231–239.

..(see *VBD* IV. 80. 15).. acc. to *BAU*, *Ch Up*, *Kau Up* (850—750 B. C.). there are two paths possible at death : (1) one wh. leads to Brahman; (2) one wh. leads to rebirth.. *Brahmaloka* = the world of Brahman (neuter or masculine).. *Kau Up* I. 3 shows unequivocal presence of Brahmā in the world of Brahman; this *Up*. describes Brahmā in a way wh. combines attributes wh. are later exclusively applied to either Brahman or Brahmā..

3. ASHTIKAR, Madhukar. *Upaniṣadāṁcā Abhyāsa : Nave Sandarbha* (Marathi). Medha Prakashan, Nagpur, 1987; 182.

..radio talks on *Up*...

4. AUROBINDO, Sri. Introduction to the Upanishads. *Bull. Sri Aurobindo Intern. Centre Ed.* 35 (1), Feb. 83; 4–28.

..(with transl. in French)..

5. AWASTHI, C. S. Philosophy of Shri Swaminarayana and the Upanishads. (in) *New Dimensions in Vedanta Philosophy*, Vol. II, 1981; 5–13.

6. BAHADUR, K. P. *Upanishads* (*five verses*). New Light Publ.

Rev. : ED., *Triveni* 43 (3), 73–74.

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7. BAILEY, G. M. Brahma's role as protector. *D. R. B. Birth-Cent. Vol.*, Calcutta, 1982; 127–136.

..ref. to Brahmā in *Up*...

8. BANERJEE, Hiranmay. Impact of the Upaniṣads on Western thought. *D. R. B. Birth-Centenary Vol.*, 1982; 157–165.

..mainly on Schelling (1775-1854) : (1) the so-called pantheistic theories that were propounded by Western philosophers *before Schelling* were not truly pantheistic in char.; (2) it is in Schelling's philosophy of nature that a system was evolved wh. contains the characteristic elements of a pantheistic view of the universe; (3) there is good evidence to show that Schelling had access to the texts of ancient *Upaniṣads* wh. he admired most; therefore, Schelling must have been influenced by the pantheistic philosophy of *Up*... author also refers to Schopenhauer (1788–1860), Bruno (1548-1600), Malebranche (1638–1715), and Spinoza (1632-1677)..

9. BAN HUI PAO. God in the Upanishads. *Theosophist* 102 (8), May 81; 295–300.

10. BARTHOLOMEW, Bradley York. The five senses. *AH* 8, No. 83, April 91; 9–14.

..quantum mechanics and *Up.* — both deny the possibility of "duality", i. e. that "subject" and "object" can have a separate existence..

11. BHARADWAJ, O. P. The Kurus and Kurukṣetra in the Upaniṣads. *HSAJIS* 3 (1–2), Chandigarh, 1988 (90); 306–322.

..extracts from *Up.* with comments..

12. BHARATIYA, Bhavanilal. *Upaniṣadon kī kathāyen* (Hindi). Arya Prakashan, Delhi, 1984; 60.

..stories in *Up.* : (1) Who is Yakṣa ? (2-3) Yama-Naciketas; (4) Ṛṣis' verbal contests; (5) Śaunaka and Aṅgiras..

13. BHATTACHARYA, Bishnupada. Quintessence of the Upaniṣads. *BRMIC* 41 (serially), 1990.

14. BHATTACHARYA, Dipak. The doctrine of four in the early Upaniṣads and some connected problems. *JIP* 6, 1978; 1-34.

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15. BHATTACHARYA, Gopinath. Appraisal of the statements concerning the Vedic rites as observed in the principal Upaniṣads. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 26.

..can these be regarded as the source of the relation bet. knowledge and action as admitted in laler Vedānta texts and the *Gītā* ?..

16. BHATTACHARYA, Ram Sankar. Aupaniṣada tattvajñāna ke viṣaya men eka bhrānta dhāraṇā (Hindi). (in) *Navonmeṣa* (Gopinath Kaviraj Comm. Vol.), Varanasi, 1987; 223–225.

..ref. to JACOBI's views : (1) in the oldest *Up.*, spirit and matter are not discriminated: (2) notion of an individual soul exempt from decay and death is altogether unknown.. the author contradicts these views..

17. BISOONDAYAL, B. The Upanishads in a nutshell. *Hindutva* 7 (9–10), 1976–77; 138–147.

18. BISWAS, Didhiti. The place of rituals in the Upaniṣads. *SP*, 33 AIOC, Calcutta, 1986; 7–8.

..the assimilation and not the contradiction bet. knowledge and ritual is the message of the Veda; *Up.* emphasise this pt... *Up.* criticise the mechanical process of sacrifice bereft of any warmth of devotion..

19. BOUY, Christian. Matériaux pour servir aux études upaniṣadiques. I : Un manuscrit sanskrit de Tanjore. *JA* 278, 1990; 71–134.

..Tanjore (SML) ms. contains five *Up.*, viz., *Ātmaprabodha-*, *Maha-*, *Paiṅgala-*, *Tejobindu-*, and *Yogatattva-*.. the paper gives details about texts; their transcriptions; diff. *Up.*-collections, etc... these *Up.*, except *Paiṅgala*, commented upon by Nārāyaṇa [see P. K. GODE, "N. as comm. on *Up.*", *J Bom U* 7 (2), 1938, 128-32].. all the five comm. upon by Śrī Upaniṣadbrahmayogin; author discusses the question of Vedic affiliations of these *Up.*.. Tanjore texts represent the (unpublished) original *pāṭhas* of these *Up.*..

20. BOWES, Pratima. Mysticism in the Upaniṣads and in Śaṁkara's Vedānta. (in) *The Yogi and the Mystic* (ed. Karel WERNER), Curzon Press, London, 1989; 54–68.

..diff. bet. the two is based on experience (*Up.*) as against rational logic..

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21. BRAHMANANDA, Swami. [Vidyās in the Upaniṣads]. *The Divine Life* 46 (12), 413–419 (Mahavakya Vidyas); 47 (2), 50–53 (Satyam-Jnanam-Anantam-Vidya : *Taitt.-Ānadavallī*, *BAU* 3. 9. 28); 47 (4), 118–121 (Balaki Vidya : *Kauṣ.* IV, *BAU* I. 1); 48 (4), 117–120 (Prajnanam-brahma-Mahavakya Vidya); *Wisdom Light* 10. 87, (Param-Brahma Vidya : *Śvet.* III. 7, *Muṇḍaka* II. 1. ii–iii); 1. 88, 19–29 (Gayatri-Vidya : *BAU* V. 14); 3. 88, 38–43 (Ekadasa-Dvara-Vidya : *Kaṭha* II. 2. 1–8); 4. 88, 44–50 (Savitr-Vidya : *Śvet.* 2); 5. 88, 31–38 (Pranava-Omkara-Vidya : *Muṇḍaka* II. 2. iv ff., *Praśna* 5, *Taitt.* 1, etc.); 6. 88, 31–36 (Adhyatma-Vidya : *Kaṭha* I. 2. 12); 7.88, 36–39 (Angushta-matra-Vidya : *Kaṭha* and *Śvet.*); 8. 88, 25–30 (Asti-Vidya : *Kaṭha* II. 3. 12. 15); 10. 88, 28–33 (Shodasakala-Vidya : *Praśna* VI); 11. 88, 25–29 (Adesa-Vidya : *Kena* IV. 4–5); 1. 89, 22–26 (Dva-Suparna-Vidya); 3. 89, 20–28 (Virat-Vidya : *Muṇḍaka* II. 1. 4–10); 5. 89, 21–30 (Anandamaya Vidya : *Taitt.* II. 5; 8. 1–4); 7. 89, 24–32 (Sakalya-Vidya : *BAU* III. 9. 10–17); 9. 89, 22–27 (Vyahita-Vidya : *BAU* V. 11).

..also see under diff. individual *Up.* in Section 20 ..

22. BRERETON, Joel P. *Tat tvam asi* in context. *ZDMG* 136 (1), 1986; 98–109.

..*tat* has an adverbial function : "In that way are you, O Śvetaketu" — that is, Śvetaketu, like the tree and the whole world, is pervaded by this invisible essence, wh. is his final reality and his true self..

23. BRERETON, Joel P. The structure of an Upaniṣadic *Brahmodya*. *SP*, IWVS, Harvard Univ., June 87.

..the paper analyses the principles of composition and thematic development of *BAU* 3 (= *brahmodya* bet. Yājñavalkya and Brāhmaṇas of Kuru-Pāñcāla)..

24. CHAKRAVARTI, Loknath. Vedavihitakarmaṇām upaniṣatsu prāsaṅgikatvam. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 377.

..Vedic ritual and *Up.*..

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25. CHATTOPADHYAYA, Aparna. Some thoughts of Guru Nanak in the light of the Upanishads. *MR* 125–26 (3), Sept. 65; 181–191.

26. CHATURVEDI, Vasudeva Krishna. *Brahmasūtra, Upaniṣad, and Śrīmadbhāgavatam.* Shri Krishna Satsang Bhawan Prakashan, Mathura, 1984–85; 16 + 392.

..study of the *Bhāgavata* with ref. to *Up.* and *BS*.. acc. to author, *Bhāgavata* has explained the central idea of *Up.* and has interpreted the true meaning of *BS*..

27. CHINMAYANANDA, Swami. The Upanishads. *Viśvātmā* 11 (3), July 86; 57–59.

28. CHOUDHURY, Mantosh Chandra. Sannyāsa in the Upaniṣads. *SP*, 33 AIOC, Calcutta, 1986; 638–39.

29. DATE, V. H. *Upaniṣads Retold.* New Delhi, 1986; 414.

..reprint of *VBD* IV. 21. 11..

30. DATTA, Tapash Sankar. The philosophy of Shri Swaminarayan and the Upanishads. (in) *New Dimensions in Vedanta Philosophy*, Part II, 1981; 14–21.

31. DAYA KRISHNA. The Upanishads — what are they ? *JICPR* 1 (1), 1983; 71–82.

..the usage of the term *Up.* was fluctuating; this shows that the criteria for what was to be considered an *Up.* were not fixed.. even the consideration of the content-criterion will imply a lot of pruning in the *Up.*-texts.. *Up.* wh. are really independent works are hardly regarded of major imp. and those that are so regarded are mostly not independent works at all but selections out of pre-existant texts made on the basis of criteria wh. seem neither clear nor uniform to our apprehension..

32. DESHPANDE, Saroj. *Idam* in the cosmological statements in early Upaniṣads. *ABORI* 70, 1989; 255–261.

..discusses occurrence of *idam* in early 11 *Up*... (1) *idam* refers to an antecedent entity; (2) *idam* ref. to a hypothetical entity; (3) as a demonstrative pronoun, *idam* indicates a

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relevant substantive; (4) *idam* can express only an adverbial meaning..

33. DESHPANDE, Uma. Position and status of women in early Upaniṣads. *Bh. Vid.* 49 (1–4), 1989; 96–103.

..no female infanticide; educational freedom; marital freedom; mother glorified; social and rel. freedom..

34. DHAL, U. N. Lakṣmī in later Upaniṣads. *Bharati*, Utkal Univ. J. (H) 8 (15), Dec. 74; 111–114.

..see *VBD* IV. 51.89..

35. DHAWAN, B. D. The faculty of god realisation. *The Vedic Path* 47 (1), June 84; p. 14.

..ref. to *Kaṭha* and *Muṇḍaka*..

36. DHAWAN, B. D. Ātmasākṣātkāra ke lie yogyatāyen (Hindi). *VJ* 34 (7), Oct. 85; 5 ff.

..self-realisation — ways acc. to *Up*...

37. DUNICHANDRA SASTRI. Bhakti-sāhitya evaṁ santavāṇī para upaniṣadon kā prabhāva (Hindi). *VJ* 34 (5), Aug. 85; 37–42.

38. FEM, David. Symbolism in the Upaniṣadic Pitṛyāṇa (Path of the Fathers). *B. C. Asian Review* 1 (1), Sept. 87; 90–101.

..*devayāna* and *pitṛyāṇa* discussed in *BAU* VI. 2.2; *ChUp* V. 10.1-5; *Praśna* 1.9; *Gītā* VIII. 24–26; *Kaṭha* 1.2, 1 (uses the terms *śreyas* and *preyas*)..

39. FORT, Andrew O. *Self and Its States : A State of Consciousness in Advaita Vedanta*. Mot. Ban., Delhi, 1990; xx + 226.

..focus on *Māṇḍūkya-Up.* and *Gauḍapādakārikā*.. *turīya* and *catuṣpāda* doctrine.. Appendices : (1) the 'minor' *Up.* on *turīya*; (2) transl. of *Māṇḍūkya-Up.* and *GK* with *Śāṁkara-bhāṣya*..

40. FRAWLEY, David. The creative vision of the early Upanishads.

..*udgītha ādityasya*, the exalted song of the sun..

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41. GANESAN, V. R. Chittasuddhi is the basis for self-realisation. *Tap. Pras.* 28 (3), Mar. 90; 11–14.

..based on *Kaṭha* and *Muṇḍaka*..

42. GANGULY, Bhabani. Knowledge of ignorance. *SP*, 33 AIOC, Calcutta, 1986; 564–65.

..*Up.* context..

43. GARG, R. K. *Upaniṣadic Challenge to Science.*

44. GOGATE, K. S. Śāṇḍilyavidyā — saguṇa upāsanā mārga (Marathi). *Prasāda* 40 (9), April 87; 19–23.

45. GOKHALE, Sarasvati Bai. Daśopaniṣadātīla sāra (Marathi). *Puruṣārtha* 60, June 85; 253–257.

46. GOSWAMI, Dibakara. *Upaniṣad Dhenu* (Assamese). Guwahati, 1979.

47. GREN-EKLUND, Gunilla. Causality and the method of connecting concepts in the Upaniṣads. *Ind. Taur.* 12, 1984; 107–118.

..considers *ChUp* 7 — the main line of thought in the section : Nārada learning from Sanatkumāra that one concept in turn is in some sense greater (*bhūyas*) than another in a chain of 15 concepts..

48. GUHA, Naresh. The Upanishads, Patanjali, apparitions, and W. B. Yeats. A new approach to a vision. *Jadavpur Journal of Comp. Lit.* 4, 1964; 104–124.

49. HANEFELD, Erhardt. *Philosophische Haupttexte der alten Upaniṣaden.* O. H., 1976; 199.

..(= *VBD* IV. 22. 85)..

Rev. : Edeltraud HARZER, *WZKSA* 25, 223-226.

50. HILTEBEITEL, Alf. The two Kṛṣṇas on one chariot : upaniṣadic imagery and epic imagery. *Hist. Rel.* 24 (1), 1984; 1–26.

..ref. *Kaṭha* 1. 3. 3-4..

51. HOSODA, N. Meditations in the early Upanishads. *Indotetsugaku Bukkyōgaku* 3, Sapporo, 1988; 170–184.

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52. IKARI, Yasuke. The Agnicayana rite and the old Upaniṣads (Jap.). *Shūkyo Kenkyū* 49 (2), Sept. 75; 51–73.

53. JUNEJA, Saroj. Upanishadic concept of self (atman). *Viśvātmā* 14 (5), Sept. 88; 35–36.

53A. JUNEJA, Saroj. Upanishadic concept of Brahman. *Viśvātmā* 14 (7), Nov. 88; 76–77.

54. KALE, Pushpa Ashok. Quotations in the Upaniṣads. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 16.

..considers purpose and source..

55. KAR, Namita. *Humanistic Trends in some Principal Upaniṣads*. Ajanta Publ., Delhi, 1989; x + 88.

..on the basis of *Īśa, Kena, Kaṭha, Taitt...*

56. KARAN SINGH. The message of the Upanishads. (in) *Navonmeṣa* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E 333–340.

..five cardinal concepts: (1) all-pervasive *Brahman*; (2) *Brahman* resides within each individual consciousness in the *Ātman*; (3) all human beings, because of their spirituality, are members of a single, extended family; (4) essential unity of all religions — of all spiritual paths; (5) welfare of all beings..

57. KHATRI, Bina Rani. 'Om' upāsanā (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 42–43.

..exposition of *om* in *Up...*

58. KOCMAREK, Ivan. *Language and Release*. Mot. Ban., Delhi.

..unfolds the mystery of the revealed lg. of the *Up...*

59. KOLHATKAR, B. V. Upaniṣadātīla śarīravijñāna – hṛdaya (Marathi). *Navabhārata* 41 (10), July 88; 23–27.

..'heart' acc. to *Up...*

60. KOLLAPUR, G. V. Rational, prominent culture of the Upaniṣads. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 28.

..in *Up.*, philosophical topics are discussed thro' pairs of controversial *tattvas*, and in the end a concordance is synthesised in one and the same *tattva*: *kṣara-akṣara*; *nitya-anitya*;

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śreyas-preyas; *sat-asat*; *dharma-adharma*; *cetana-acetana*; *jīvātmā-paramātmā*; *brahman-māyā*..

61. MANSHARAMANI, D. M. Upaniṣads, the innermost scientific truth. *The Vedic Path* 48 (1–2)–49 (2–3), 1986.

..serially in three instalments..

62. MANSHARAMANI, D. M. *Upaniṣads Enunciate :* The Theory of Reality of Energy : The Theory of Real Quanta, The Inner Ātman. Jaipur; 67.

63. MAYEDA, S. Śaṁkara and Sureśvara : their exegetical method to interpret the Great Sentence *tat tvam asi*. *ALB* 44–45, 1980–81; 147–160.

..Śaṁkara applies *anvaya-vyatireka* method in the interpretation of this *mahāvākya*; Sureśvara has inherited this method from him..

64. MEHTA, Rohit. The message of the Upanishads. *Triveni* 40 (4), 1972; 57–60.

65. MEHTA, Rohit. *The Call of the Upanishads*. Mot. Ban., Delhi, 1984; 320.

..(reprint of *VBD* III. 22. 82).. deals mainly with the mysticism of *Up.* : the golden veil; the silent night; the bliss eternal; etc...

66. MISHRA, Rajeshwar Prasad. Upaniṣadon men nārī (Hindi). *JGJKSV* 42 (1–4), 1986 (1990); 171–179.

..in *Up.* period, women enjoyed a respectable position in society; they were the symbol of home and family; motherhood respected; women observed *brahmacarya* like men and also participated in rel. performances.. by the end of the *Up.*-era, the position of women started gradually deteriorating..

67. MOHAN, Lajja Devi. Teachings of Guru Tegh Bahadur in the tradition of the Upaniṣads. *VIJ* 20 (1–2), 1982; 132–140.

68. MOHGAONKAR, V. P. Upaniṣadāṁce saundarya āṇi sāmarthya (Marathi). *Jīvana-Vikāsa* 29 (4), June 85; 207–209.

69. MONDAL, Anjali. A study of some verses of the Bhāgavata Mahāpurāṇa in the light of some Upaniṣadic sentences, *SP*, 32 AIOC, Ahmedabad, 1985; p. 394.

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..vedicism of the *Bhāgavata-P.* (in lg. and thought)..

70. MUKHOPADHYAYA, P. *Journey of Upanishads to the West.* Calcutta, 1987; xv + 262.

71. NAGARAJA RAO, P. Śrī Madhva and the Upaniṣads. *Dharmaprakash Journal* 17 (1–2), Madras, Sept.–Oct. 87; 28–37.

72. NARAYANASWAMI AIYAR, K. *The Thirty Two Vidyās.* Adyar Lib. Res. Centre, 1962; 147.

..(= *VBD* 1V. 64. 35)..

Rev. : ED., *QJMS* 55 (1), 36-37.

73. NARLA, V. R. *An Essay on the Upanishads : A Critical Study.* Hyderabad, 1989; 81.

74. NEOG, Hari Prasad. Upaniṣader śikṣā (Assamese). *Prakash* 13 (1), Assam Prakashan Parisad, Nov. 87; 14–16.

75. The New Conceptual Philosophical Concordance of the Upaniṣads. *Lokaprajñā* 1 (1), Puri, 1987; 152–158.

..report on CASS project, Univ. of Poona..

75A. OLDENBERG, Hermann. *The Doctrine of the Upaniṣads and the Early Buddhism.* Mot. Ban., Delhi, 1991; x + 226.

..(English transl. by Shridhar B. SHROTRI of O.'s *Die Lehre der Upanishaden und die Anfänge des Buddhismus*, 1908).. Introd. : Life and philosophy of Vedic Indian.. magician rose to the position of priest — this is the period of *Saṁ.* and *Br.*.. Ch. 1 : Older *Up.*.. Ch. 2 : Later *Up.* like *Kaṭha*, *Maitr.*, *Śvet.*.. beginnings of Sāṁkhya and Yoga.. Ch. 3 : Buddism..

76. ŌTOMO, Yasuhiro. On the doctrine of the two paths in the early Upaniṣads (Jap.). *JIBS* 38 (1), Dec. 89; 449–447.

..*devayāna-pitṛyāṇa*..

77. PANDE, G. C. The Upaniṣads and Buddhavacana. (in) *Freedom, Progress, and Society* (Satchidananda Murty Fel. Vol.), Mot. Ban., Delhi, 1986; 209–216.

..*Up.* as well as Buddhistic thought share in the universal trad. of *dharma* as ultimate reality..

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78. PANDEY, Gaya Ram. Advaitavedāntasampradāya men 'tattvamasi' vākyārthavivecana (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 354–55.

79. PANDEY, Gaya Ram. *Śaṅkara's Interpretation of the Upaniṣads.* Indo-Vision, Delhi, 1988; xvi + 288.

80. PANDYA, Har Narayana U. Hemacandrācāryaprarūpita amanaskayoga (Hindi). *SP*, 34 AIOC, Ahmedabad, 1989; p. 322.

..*amanaskayoga* in *Brahmabindu-Up.*, *Maitreyī-Up.*, *Maṇḍala-brāhmaṇa-Up.*, *Advayatāraka-Up.*.. Hemacandra ref. to *amanaskayoga* propounded in these *Up.* and also adds his own views..

81. PRABHAVANANDA, Swami. The Upanishadic thoughts and essence. *Swami Abhedananda Comm. Vol.*, Calcutta, 1971; 43 ff.

..*brahman*; *ātman*; identity of the two; realization of *brahman* and path to that realization; *karma* and reincaranation (it is on this earth that a man determines his spiritunl destiny; ultimately all men will achieve libration; there is no such thing as eternal damnation)..

82. PRAHLAD KUMAR. Vaidika saṁskṛti men aupaniṣada dhārā ke udbhāvaka tattva (Hindi). (in) *Ancient Indian Culture and Literature* (Pandit Gangaram Comm. Vol.), Delhi, 1980; 69–74.

83. PUJARI, A. M. Ecology in major Upaniṣads. *Paper*, National Seminar on Environmental Awareness reflected in Sk. Lit., CASS, Univ. of Poona, 1990.

84. PURAṆI, A. B. Sri Aurobindo on the Upanishads and the Gita. *Advent* 22 (3), Aug. 68; 36–45.

85. RAMAKRISHNA RAO, Vetury. *The Upaniṣads and Modern Thought.* Mittal Publications, Delhi, 1986; xiv + 140.

86. RAMAN, Aparna. Upaniṣad sāhitya kā udbhava aura vikāsa (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 668–669.

87. RAMAN, Aparna. Śaiva Upaniṣad-sāhitya men sṛṣṭi (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 14.

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88. RANGANATHANANDA, Swami. The spirit of the Upaniṣads. (in) *Eternal Values for a Changing Society*, Bh. Vid. Bh., Bombay, 1971; 41–46.

89. RANGANATHANANDA, Swami. *The Message of the Upanishads*. Bh. Vid. Bh., Bombay, 1971; 626.

..(= *VBD* IV. 22. 129)..

Rev. : *IJ Soc Res* 15 (1), 73-74; *Swarajya* 16 (11), 19-20; *ToI* (*Mag*), 30. 3. 69 iv : 4-5; *Triveni* 38 (2), 75-77.

90. RODRIGUES, Antonio F. X. *In Search of Meaning: A Phenomenological Reading of the Upanishads*. Bangalore, 1989; xvi + 254.

91. RUKMANI, T. S. The Upaniṣads and W. B. Yeats's poems — a comparison. *SP*, 33 AIOC, Calcutta, 1986; 599–600.

..a parallelism of ideas and lg. in *Up*. and Y's poems..

92. RYDBERG, Erik. Matériaux pour une étude des états de conscience dans les Upaniṣads. *Travaux de ling. IE* 2, Bruxelles, 1981; 39–48.

. (mimeograph)..

93. SALGADO, Nirmala S. Symbolism in the thirteen principal Upaniṣads. *The Sri Lanka Journal of the Humanities* 8 (1–2), 1982 (85); 162–173.

..("symbols reveal certain aspects of reality — the deepest aspects — wh. defy any other means of knowledge" — Mircea ELIADE; "any attempt at understanding the nature of reality can merely be called a 'near approach' — an *upaniṣad* — Alain DANIELOU).. in this essay an attempt has been made to find some kind of possible systematization that might be apparent after selecting and qualifying certain symbols, especially by examining the context in wh. they occur.. author considers : *om*; *vāyu*/*prāṇa* as *brahman*; Prajāpati, the lord of progeny; *puruṣa*.. threefold aspect of symbolism : luminous symbols (sun, light, fire); triads; multiple aspects of symbols..

94. SAMPATHA, R. N. The pith of Upaniṣads vis-a-vis Rāmānuja-Siddhānta. *JORM* 47–55, 1977–1986 (1989).

95. SANKARANARAYANAN, S. The wisdom of the Upanishads. *IR* 76 (6), Sept. 80; 13–15.

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22. 105]

96. SAPRE, D. S. Upaniṣada āṇi gītetīla paramātmā (Marathi). *Prasāda* 40 (7), Feb. 87; 25–28; 41 (6), Jan. 88; 42–45 (*Kaṭha-Up.*).

97. SARMAH, Thaneswar. Upaniṣader sādhu (Assamese). *Jñānamālinī* 1 (1), Guwahati, Oct. 89; 25–26.

98. SASTRI, Golap Chandra. *Upaniṣad Kathāmṛta* (Assamese). Jorhat, 1979.

..transl. of 9 *Up*...

99. SAUPARNA, Durisethi Venkatesvara (ed.) *Madhuvidyā* (Sk.). Suparnagranthamala 6, Nagar, Karnataka, 1984; 60.

..introd. in English : the Supreme Self in *ṚV* = Viśvakarmā; his teachings (*madhuvidyā*) have been transmitted thro' Dadhichi Atharvan, etc... they are found in *Īśa. Up*. and the *Madhukāṇḍa* of *BAU*, and have been kept alive by the traditional śilpins.. (aims at the social emancipation of Visvakarma Brahmins from Karnataka)..

100. SAVALAPURKAR, P. K. Naciketā āṇi amaratva (Marathi). *Jīvana-Vikāsa* 30 (1), Mar. 86; 41–47.

..Naciketas and immortality..

101. SESHACHAR, B. R. Sri Ramanuja and the Upanishads. *BJ* 31 (18), April 85; 9–11.

102. SHARMA, Ananta Deva. Upaniṣad-darśana (Assamese). *Rāmadhenu* 17 (7), 1964; 683–89.

103. SHARMA, Arvind. The precise meaning of *prete* in Kaṭha Upaniṣad I. 1. 20. *Ind. Taur*. 12, 1984; 407–413.

..'upon becoming liberated' (as suggested by RADHAKRISHNAN) is preferable to 'upon dying' (as suggested by HUME and others)..

104. SHARMA, B. N. K. *Madhva's Aupaniṣadaṃ Darśanam*. Bangalore, 1988; 95.

..pinpoints the fundamentally Upaniṣadic char. of *Dvaita*.. one *svatantra tattva*..

105. SHARMA, B. R. *The Concept of Ātman in the Principal Upaniṣads*. Dinesh Publishers, Delhi, 1972.

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..(= *VBD* IV. 22. 192)..

106. SHARMA, Kundan Lal. *Āraṇyaka tathā Upaniṣad* (Hindi).

..see 19. 18c above..

107. SHARMA, R. N. *Commentary on Upanishads*, Vol. I. Capital Publishing House, Delhi, 1988; iii + 123.

..deals with *Īśa, Aitareya, Kena*.. original text; transl. and exposition..

108. SHARMA, Shubhra. *Life in the Upanishads*. Abhinava Publications, New Delhi, 1985; xiii + 242.

109. SHASTRI, Y. S. Upaniṣadic influence on *Mahāyāna-sūtrālaṅkāra* of Asaṅga. *Sambodhi* 14, Feb. 90; 91–104.

..A. was not only influenced by the ideology of the *Up.*, but he has also lifted certain words from them; uses many *Up.* words in their original *Up.* meaning.. *Up.* influence on Vijñāna-vāda in general and on the *Mahāyānasūtrālaṅkāra* in particular was noticed by critics of Vijñānavāda; they pointed out that the *vijñāna* or pure consciousness of Vijñānavādins is nothing but *ātman* of the heretics..

110. SHUKLA, Chandrakant. Prārambhika bauddhamata aura upaniṣad (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 334–35.

..early Buddhist thought influenced by *Up.*.. also differs in many imp. aspects..

111. SHUKLA, C. K. The upaniṣadic concept of *kāma* as physical appetite. *SP*, 8 WSC, Wien, 1990.

..*Up.* concept of *kāma* has a direct bearing on the sexual theories of Vātsyāyana and others..

112. SHYAM DIKSHIT MAHARAJ. Śuddhādvaitasiddhāntānu-gāmi - upaniṣadbhāṣyabhūmikā. *Vrajagandhā* 1 (4), Mathura, Jan. 86; 170–74.

..serially..

113. SINGH, Satya Prakash. *Upaniṣadic Symbolism*. Mehr. Lacch., New Delhi, 1981; ix + 475.

..(= *VBD* IV. 22. 205)..

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Rev. : Harsha NARAIN, *Ṛtam* 16–18, 596–98.

114. SINGH, S. P. Sacrificial symbolism in the Upaniṣads. (in) *Sacrifice in India*, Viveka Publ., Aligarh, 1987; 73–82.

..(also *SP* (typed), Seminar, Bom. Univ., 1986).. e. g. *BAU*: *aśvamedha* as a symbol of cosmic creation and dynamics..

115. SINHA, Jadunath. Means to liberation. (in) *Navonmeṣa* (G. Kaviraj Comm. Vol), Varanasi, 1987; E 425–433.

..mainly based on *Up*...

116. SIVANANDA, Swami. *Upanishad Drama*. Shivanandanagar, 1985 (3rd ed.); viii + 224.

117. SIVANANDA, Swami. Wisdom of the Upanishads. *The Divine Life* 48 (1), Jan. 86; 2–6.

..reprinted..

118. SUBRAMANIAN, N. S. *Encyclopaedia of the Upanishads*. Sterling Publishers, New Delhi, 1985 (reprint 1990); 564.

..see 21-40A above.. English transl. of imp. and worthwhile ideas in 108 *Up*... appendices on topics like creation, *yoga*, *mudrās*, ten vital airs, *nāḍīs*, etc...

119. SUNDARAVADIVELU, Yogasiromani. Upanishad-study. Is it waste of time? A review of the views. *Tap Pras.* 28 (2), Feb. 90; 21–27.

..views of Śaṅkarācārya, Paul BRUNTON, Swami KRISHNANANDA Charles JOHNSTON, etc...

120. SUNDARRAJ, M. *Veda and Vedanta*. Internat. Soc. for the Investigation of Ancient Civilizations, Madras, 1986; 226.

..Veda and *Up*...

121. TAIMINI, I. K. The wisdom of the Upanishads : the significance and use of pranava. *Theosophist* 97 (9), June 76; 82–87.

122. TAMASKAR, B. G. Some concepts of physical geography in the Upaniṣads. *Geographical Rev. of India* 50 (2), June 88, 53–57.

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..concepts such as those relating to the ratio of lithosphere to hydrosphere, spherical shape of the earth, earth's position in space, composition of earth's crust, etc...

123. TAMASKAR, B. G. *Geographical Knowledge in Upaniṣads*. Indus Publishing Co., New Delhi, 1989; 158.

..cosmography and cosmology; directions; seasons, weather, climate; face of the land; flora and fauna; minerals; human settlements and occupational structure; etc.

124. TATTVANANDA, Swami. *Upanishadic Stories and Their Significance*. Sri Ramakrishna Advaita Ashram, Kalady, 1988 (third print); 5 + 32.

125. TIWARI, Ramananda. *Secular, Social, and Ethical Values of the Upanishads*. Delhi, 1985; 549.

126. TOLA, Fernando; DRAGONETTI, Carmen. Yogic trance in the oldest Upaniṣads. *ABORI* 68, 1987; 377–392.

..(oldest *Up.*, 800–550 B. C. : *BAU*, *Ch.*, *Taitt.*, *Ait.*, *Kauṣ.*, *Kena*).. Yoga as method to attain mystic trance did exist in the epoch of the oldest *Up.*, altho' not in the complete and systematic form in wh. it is presented in the classical work of Patañjali.. e. g. ref. to *brahmacarya* (*Ch.* 8. 4. 3), *tapas* (*BAU* 4. 4. 22), breath-control (*prāṇāyāma* in cl. Yoga) (*BAU* 1. 5. 23), sense-control (*pratyāhāra* in Pāt. Yoga) (*Ch.* 8, 15), *dhyāna* (*Ch.* 7. 6. 1).. oldest *Up.* do not mention *samādhi* (yogic trance), but the practice probably existed in pre-*Up.* (pre-Vedic) period.. in the oldest *Up.*, no transcendental meaning given to *suṣupti* (deep sleep)..

127. TRIPATHI, Giridhar. Upaniṣatsu jīvasvarūpam. *Kosala* 4 (1–2), 1982–83; 113–117.

128. TRIPATHI, Pratibha. Upaniṣadon men ahiṁsā (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 18–19.

..*ahiṁsā* in *Up*... sense of evenness not only in respect of human beings but of all creatures.. e. g. *Muṇḍaka* (3. 1. 4), *Māṇḍūkya* (*mantra* 2), *Śvet.* (4. 3), *BAU* (2. 5. 18-19), *Ch.* (2. 9. 2)..

129. TRIPATHI, Ramnarayana. Śrutisammato vivartavādaḥ. *Ṛtam* 11–15, B. R. Saksena Fel. Vol., 1979–1983; 505–509.

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22.140]

..*vivartavāda* postulated mainly in *Ch Up*...

130. TRIVEDI, Rudrakumar. *Vaiṣṇava Upaniṣadon kā Samīkṣātmaka Adhyayana* (Hindi). Kanpur, 1989; 221.

131. UPADHYAYA, Ramesh Kumar. Upaniṣadon men sṛṣṭi-varṇana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 618–19.

..two pts. of view : (1) facts in nature; (2) spiritual..

132. UPADHYE, P. M. Accounts from Upaniṣads and Vedānta. (in) *Myths of Creation*, Bombay Univ., 1987; 18–21.

133. Upaniṣad darśana aura Guru Nānaka Deva (Hindi). *Viśvātmā* 14 (4), Aug. 88; 9–13.

..*Up.* and Guru Nānaka..

134. The Upanishad on Yoga. *Ved. Kes.*, Nov.–Dec., 81; 393–94.

135. URQUHART, W. S. *The Upanishads and Life*. Delhi, 1986 (reprint); ii + 150.

136. VAIDIKA, Vedavati. Upaniṣad aura rājanaya (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 57.

..words and concepts common to *Up.* philosophy and political theory..

137. VAIDIKA, Vedavati. Upaniṣad aura asurasaṁskṛti (Hindi). *SP*, 35 AIOC, Haridwar, 1980; p. 56.

..*asuras* = those who do not practise charity, do not have faith, do not perform ritual..

138. VARMA, Tilak. Upaniṣadon men samājavāda : eka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 5.

..socialism in *Up*...

139. VELANKAR, S. B. (ed.). Upaniṣatparicayaḥ (Sk.). *Girvaṇasudhā* 41, Bombay, 1985.

..15 essays.. brief introductions to principal *Up*...

140. VELANKAR, S. B. (ed.). *Upaniṣatpraveśaḥ*. Devavāṇīmandiram, Bombay, 1985; 44.

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..introd. essays on 10 *Up*... *Upaniṣannisṣkarṣāḥ*..

141. VYAS, Ramakrishna T. Upaniṣadomān vijñāna (Guj.). *Svādhyāya* 24 (3-4), 1987; 225-231.

..science in *Up*...

142. WADHWANI, Y. K. Is there a double retribution according to the Upaniṣads and the Vedānta? *VIJ* 21 (1-2), 1983; 39-52.

..(*paper*, 5 WSC, Varanasi).. *Ch Up.* version of Pravahaṇa Jaivali's doctrine of *pitṛyāṇa* did postulate a qualitative difference bet. deeds to be recompensed in the "beyond"; but his doctrine or Vedānta cannot be said to have proposed a double retribution of deeds..

143. WADHWANI-SHAH, Yashodhara. Sacrificial ritual and the Upaniṣads. *ABORI* 66, 1985; 47-61.

..(ref. *VBD* III. 22. 76 : MAINKAR asserts that the *Up.* contain nothing that departs from earlier Vedic lit. and trad.).. [three theories on the subject : (1) intellectual and social revolt among followers of Veda itself; (2) racial admixture; (3) features of earlier Vedic *Saṁ.* and *Br.* are found even in *Up.*].. acc. to W., *Up.* do not represent an open and outright revolt against all sacrificial ritual; they represent rather a silent and imperceptible revolution (not revolt).. the novel mystic doctrines of *Up.* are expressed thro' the well-known imagery and idiom of sacrificial rituals so that they shd. be palatable to people nurtured in ritualistic traditions.. external ritual aspects were gradually replaced by mental contemplative meditations (*upāsanās*) helpful to the process of acquisition of spiritual knowledge..

144. WAYMAN, Alex. Some observations on dualistic mirror symbolism in western philosophy and in the Upaniṣads. *AJOS* 2 (1-2), 1985; 113-116.

..*Kaṭha* II. 3. 5, *Śvet.* II. 14, *BG* III. 38 contain mirror symbolism.. in the dualistic mirror symbolism, Western philosophers are free from rel. or spiritual tendencies in their manner of stating the case: the passages from India are invested with theories of Yoga and of liberation. These latter address themselves to an imp. feature that is neglected by the Western ones, namely, to define what keeps 'perception' from its full operation or keeps it enchained; Yoga speeds up or enhances the 'recognition' and the 'knowing'..

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23. 2.]

145. WERNER, Karel. Yoga and the old Upaniṣads. (in) *Perspectives on Indian Religion* (ed. Peter CONNOLY), Papers in Honour of Karel WERNER, Sri Satyam Publications, Delhi, 1986; 1-7.

..provisional conclusions: (1) the pre-Buddhistic *Up.* show little, if any, knowledge or understanding of what was going on outside the mainstream of their metaphysical speculative quest; they remain in spirit and terminology within the Vedic trad., altho' they raise themselves above the narrow confines of the Brahmanic sacrificial worship and cosmic symbolism of Br. ritual; (2) in the process of their metaphysical search, the earliest *Up.* discovered or developed a higher knowledge concerning the ultimate reality — direct encounter beyond normal mind processes (*dhīdhyāna*): *ahaṁ brahmāsmi, tat tvam asi*; (3) when this discovery was made there was no adequate method for transmitting the newly found deep insights; therefore, the *Up.* adopted Yogic system of discipline and training from unorthodox circles; Yoga eventually penetrated into *Up.* circles; this process becomes visible in post-Buddhistic *Up.*; (4) classical Yoga (and its later deviations and reformulations) is the result of a merger or synthesis of *Up.* revival of Vedic spiritual trad., some elements of Brahmanic educational discipline, and the methods of mind training and Yogic practice developed by the unorthodox circles..

146. YAJNIK, Natwar Lal. Eko'haṁ bahu syām. *Sāmmanasyam* 48-49, June 85; p. 21.

VII. VEDĀṄGAS

23. Śikṣā; Prātiśākhya

1. ABHYANKAR, S. R. An introduction to the commentary *Prātiśākhya-Jyotsnā*. 31 *PAIOC*, Poona, 1984; 167-177.

..*PJ* composed by Rāmacandra Paṇḍita in 1739 Śaka.. special features of the work pointed out; R. P.'s contribution to the interpretation of *Vāj. Prāt.*.

2. ABHYANKAR, S. S. Peculiarities of the Vājasaneyi Padapāṭha.

..see 11.15 above..

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3. ANGOT, Michel. Un manuel de tonalité : la svarasiddhāntacandrikā de Śrīnivāsadīkṣita. *BEI* 6, 1988; 11-35.

4. AVINASH KUMAR. Prātiśākhyon tathā Pāṇini ke sandarbha men varṇavicāra (Hindi). (in) *Ancient Indian Culture and Literature* (Pt. Gangaram Comm. Vol.), Delhi, 1980; 283-97.

5. BANERJI, Sures Chandra. *Nāradīya Śikṣā*. Rabindra Bharati Univ., Calcutta, 1983; 10+39+33+16+iv+36+26.

..introd., Sanskrit text, English transl. and notes, index of imp. words, three appendices, text of *Pañcamasārasaṁhitā*..
Rev. : U. R. BHISE, *ABORI* 66, 354-55.

6. BHATTACHARYA, Bhabani Prasad. Some observations on the degree of nasality in the various nasal sounds in the Taittirīya Prātikśākhya. *G. B. Comm. Vol.*, Kurukshetra, 1991; 45-49.

.. considers views of Śaityāyana, Kauhaliputra, Bhāradvāja, Kauṇḍinya..

7. BHISE, Usha R. *Nāradīya Śikṣā with the Commentary of Bhaṭṭa Śobhākara*. BORI, Poona, 1986; 145.

..crit. ed. with transl. and explanatory notes in English..

8. CHATTOPADHYAYA, Amar Kumar. Śikṣā. *SSPP* 62 (1-4), 1979; 24-44.

..texts of (1) *Śikṣopaniṣat*, (2) *Navaśikṣā*, (3) Padmanābhaviracitaṁ *Samānalakṣaṇam*, (4) *Śukla-Yajurvedīya-Prātiśākhyapradīpaśikṣā*, (5) *Bhāṣikasūtram*, (6) *Kauṣikī Śikṣā*.. *Tribhāṣyaratnam* — only name mentioned..

9. CHAUBE, Braja Bihari. *Ṛgveda Prātiśākhya* (*Paṭala 1-4*). Delhi, 1985; xxxv + 346.

..Hindi exposition..

9A. DASH, Radhamadhab. Kātantra Vyākaraṇa and Prātiśākhyas vs Pāṇini's Vyākaraṇa. *SP*, 35 AIOC, Haridwar, 1990; p. 152.

..see 25.84 below..

10. DESHPANDE, Prajna. Agnipurāṇātīla 'śikṣānirūpaṇam' ce adhyayana (Marathi). *VSMV* 1983, 1984; 29-36.

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..study of *Śikṣānirūpaṇa* in the *Agnipūraṇa*..

11. DEVASTHALI, G. V. On the pronunciation of repha in the Mādhyandina Saṁhitā.

..see 11. 24 above..

12. DOGRA, Shyamlal. Dr. Siddheshwar Varma's observations on Ṛgveda-Prātiśākhya terminologies. *VIJ* 24 (1–2), June–Dec. 86 (1989); 46–56.

..(ref. S. V., *Critical Studies in the Phonetic Observations of Indian Grammarians*, London, 1929).. acc. to S. V., *Śikṣā* implies a general phonetics; the scope of the *Prātiśākhya* is the specification and adaptation of sounds prescribed by *Śikṣā*..

13. DUBEY, V. N. Stylistics. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 288.

..in stylistics, the sounds of lg. are studied with special attention to phonetics; *Śikṣā* plays an imp. role in lg. and style..

14. GHOSH, Man Mohan. *Pāṇinīya Śikṣā*. Indian Books Centre, Delhi, 1986 (reprint); lxvi + 90.

..the *Śikṣā Vedāṅga* ascribed to Pāṇini, crit. ed in all its five recensions, with introd., transl., notes, together with its 2 commentaries..

15. GUPTA, Subhash Chand. Authorship of the Bṛhaddevatā, the Ṛkprātiśākhya, and the Ṛgvidhāna.

..see 2. 6 above..

16. HOCK, Hans Henrich. Syllabic *ṛ* and *ḷ* in early Sanskrit. A critical study of the Prātiśākhyas and Śikṣās. *Phonetic Studies* 1, Mysore, 1987.

17. JAGADISH ACHARYA. *Pāṇini-Śikṣā-Mahābhāṣyam*. Uttara Pradesh, 1985; 64.

18. KEITH, A. Berriedale. The Taittiriya Sanhita. Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutras.

..see 10. 6 above..

19. KOBAYASHI, Nobuhiko. The Taittirīya-prātiśākhya on anusvāra (Jap.). *Mikkyo Bunka* 161, 1988; 112–103.

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20. KULKARNI (AMBIYE), Nirmala R. *Ātreyaśikṣā* : a problem for reconstruction. *AJOS* 5 (1–2), 1988; 67–70.

..*ĀŚ* is an ancillary text of *TS*; available only in ms; three available mss described.. text-crit. problems.. mss differ from one another textually as well as contextually.. possibly the mss are parts of one single *Śikṣā*-work.. help for reconstruction from works wh. quote or discuss the views of *ĀŚ*..

21. KULKARNI, Nirmala. A note on the Ātreya Śikṣā. *SP*, 34 AIOC, Visakhapatnam, 1989; 16–17.

..*ĀŚ* is a treatise dealing with non-separables (*atiṅyas*) in the *padapāṭha*; it is based on *Atrisūtra* (almost lost).. *ĀŚ* refers to *Taitt. padapāṭha*..

22. MAHATO, Damodar. *Pāṇinīya-Śikṣā*. Mot. Ban,, Delhi, 1990; 76.

..Hindi comm...

23. MAHULKAR, D. D. The Prātiśākhya Tradition and Modern Linguistics.

..(= *VBD* IV. 23. 24)..

Rev. : Madhav M. DESHPANDE, *Lg* 59, 932-33; Rosane ROCHER, *JAOS* 107, 839.

24. MISHRA, Gopalbandhu. Vyañjana and vyañjanā : two related theories. *MUSRJ* 13 (2), 1988; 33–34.

..ref. to *Prātiśākhyas*..

25. MISHRA, Sarat Kumar. Alphabet in the Ṛk-Prātiśākhya: a brief study. *Vāṇijyotiḥ* 1 (S. R. Das Fel. Vol.), Utkala Univ., 1986; E 84–90.

..Śaunaka has made a few changes in the popular *varṇa-samāmnāya*..

26. PANDEYA, Vidyadhar (ed.). *Yājñavalkya-Śikṣā*.

27. SANKARAN, C. R. The concept of key-note in the Taittirīya Prātiśākhya. *JORM* 14 (1940), 70–73; 83–89; 295–309; 15 (1945–46), 28–33.

..(see *VBD* I. 50. 3)..

28. SHAMA SASTRI, R; RANGACHARYA, K. (ed.). *Taittirīya-Prātiśākhya* (with the commentaries *Tribhāṣyaratna* of Somā-

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cārya and *Vaidikābharaṇa* of Gārgya Gopālayajvan). Mot. Ban., Delhi, 1985 (reprint of GOL ed., Mysore) xiv + 62 + 530 + 32.

..introd. in English by J. L. SASTRI and in Sanskrit by K. R... (*Tribhāṣyaratna* based on *bhāṣyas* of Vararuci, Māhiṣeya, and Ātreya).. word-index..

29. SHARMA, B. R. (ed.) *Puṣpasūtra* : (Part I), Prapāṭhakas 1 and 2. Nepal Res. Centre Publ., 2, Kathamandu, (Steiner, Wiesbaden), 1979; 56 + 277.

..(= *VBD* IV. 8.28; 23.46).. see 23.29A below..

Rev. : J. B., *ZDMG* 134 (2), 385; J. DEPPERT, *OLZ* 82 (1987) 4, 394-95; Lewis ROWELL, *JAOS* 105, 386-87.

29A. SHARMA, B. R. (ed.). *Puṣpasūtra*. Part II : Prapāṭhakas 3-7; Part III : Prapāṭhakas 8–10. Nepal Res. Centre Publ. 10-11, Kathmandu, (Steiner, Stuttgart), 1985; xlii + vii + 1288.

..see 8.21 above; see 23.29 above.. ed. with *Vivaraṇa* and *Bhāṣya* of Ajātaśatru and *Dīpa* of Rāmakṛṣṇa alias Nanābhāī Dīkṣita.. *PS* concerns itself with the correct formation of the *sāman*-chants of the *Uttaragāna*; it contains an enumeration of the changes (*bhāvas*) by wh. the *pada* (-text) belonging to the Ārcika or the *Stoma* is modified.. (earlier ed. by Satyavrata Sāmāśramī, 1890; Richard Simon, 1908; Lakṣmaṇa Sastri Dravid, 1922)..

Rev. ; J. BRONKHORST, *ZDMG* 141 (1), 193-95; Wayne HOWARD, *IIJ* 32, 147-52; Lewis ROWELL, *JAOS* 109, 315-16.

30. SHARMA, Rekha. Śruteḥ vṛtteś ca vivaraṇam. *Saṁvid*, 25 (2), Nov. 88; 33–36.

..evidence from *Prātiśākhya* (*Ṛk*-) and *Śikṣās* (*Nāradīya*-, *Pāṇinīya*-, *Māṇḍukī*-, *Yājñavalkya*-)..

31. SHARMA, Sri Krishna. Sāmatantra aura Akṣaratantra kā sambandha (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 29–30.

..4 *Prātiśākhyas* of *SV* ; *Puṣpasūtra*, *Ṛktantra*, *Sāmatantra*, *Akṣaratantra*.. acc. to author, *Akṣaratantra* is the work of Audavaji and it is a part of *Sāmatantra*, not a separate work..

32. SHARMA, Virendra Kumar (ed.). *Śuklayajurveda-prātiśākhyam*. Vivek Agency Publ., Aligarh.

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33. SHARMA, V. Venkatarama. *Critical Studies on Kātyāyana's Śukla-Yajurveda-Prātiśākhya.* New Delhi, 1989; 461.

34. SHUKLA, Jayadevabhai, *Pāṇinīya Śikṣā.* Gujarat Univ., Ahmedabad, 1978; 26.

..text, Gujarati transl. and notes.. two *Śikṣā*-works ascribed to Pāṇini — one in *sūtra* form and the other in verse form; present ed. of the latter (wh. consists of 61 vss.); editor concludes that it can't be a genuine work of Pāṇini..

Rev. : Usha CHAUHAN, *JORM* 42-46, 197–98.

35. SIVARAJA KAUNDINYAYANA. Prātiśākhyaśikṣāproktānāṁ pāṇinyāditrimunyabhi... *SS* 37 (1–4), 1984.

36. TOMAR, Vijendra Kumar. Prātiśākhyon ke adhyayana kā sarvekṣaṇa (Hindi). *MUSRJ* 9 (1), 1984; 45–60.

..survey of work on *Prātiśākhyas*.. bibliographical information..

37. TRIPATHI, Ram Prasad (ed.). *Śaunakīya-Ṛgveda-Prātiśākhyam Uvaṭācāryakṛtabhāṣyasahitam.* Varanasi, 1986; 375.

38. TRIPATHI, Ram Prasad (ed.). *Maharṣiyājñavalkyādiviracitaḥ Śikṣāsaṁgrahaḥ.* Varanasi, 1989; iv + *śa* + 398.

39. VARMA, Virendra Kumar. *Ṛgveda-Prātiśākhya : eka pariśīlana* (Hindi). Varanasi, 1972.

..Śaunaka's date bet. 800 B. C. and 600 B. C...

40. VARMA, Virendra Kumar (ed.). *Ṛgveda-Prātiśākhyam Uvaṭabhāṣyasahitam.* Vrajajīvana Prācyabhāratī Granthamālā 11, Delhi, 1986; 18 + 960.

..second ed. of *VBD* III. 23. 20..

41. VENKITASUBRAMANIA IYER, I. The Nāradīya Śikṣā. *Sangeet Natak* 47, Jan.-Mar. 78; 5–9.

..see *VBD* IV. 23. 57..

42. VIJAYPAL. *Aṣṭādhyāyī-Śuklayajurvedaprātiśākhyayoḥ matavimarśaḥ.* Sonipat, 1983; 14 + 284.

Rev. : E. R. SREEKRISHNA SARMA, *ALB* 47, 235-36.

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43. WAYMAN, Alex. The causes of an utterance per rival grammatical śikṣā traditions. (in) *Philosophical Essays*, Prof. A. Thakur Fel. Vol., Sk. Pustak Bhandar, Calcutta, 1987; 81–87.

44. WHITNEY, W. D. (ed.). *The Taittirīya Prātiśākhya and Tribhāṣyaratna*. Mot. Ban., Delhi, 1973 (reprint).

24. SŪTRAS : ŚRAUTA, ŚULBA, GRHYA, DHARMA

(in the alphabetical order of the names of the schools)

1. CHAKRABARTY, Samiran Chandra. Āpastamba Hautrasūtra. *SP*, 32 AIOC, Ahmedabad, 1985; p. 474.

..study of *ĀpŚS* XXIV. 11-14 in comparison with the relevant portions of *TB* and *ĀśvŚS*..

2. CHAKRABARTY, Samiran Chandra. The Paribhāṣās in the Āpastamba Śrautasūtra : a rejoinder. *34 PAIOC*, Poona, 1989; 140–142.

..Ref. (1) S. C. C., *JRAS* 1979 (1), 31–36 [*VBD* IV. 24. 2]: present position of the *Paribhāṣās* in 24th *Praśna* is the original one; (2) H. G. RANADE (*VBD* IV. 24. 8) : tries to accommodate the two contradictory views — of GARBE (entire 24th *Praśna* added later to *ĀpŚS*) and of NARASIMHACHAR (the 24th *Praśna* was originally the initial ch. of *ĀpŚS*).. S. C. C. sticks to his earlier view..

3. GARBE, Richard (ed.). *Āpastamba-Śrautasūtra with Rudradatta's Vṛtti*. Mun. Man., New Delhi, 1983 (reprint); Vol. I (*Praśnas* 1–7), 10 + 471; Vol. II (8–15), 698; Vol. III (16–24), 505.

..(original ed. in Bibl. Ind.).. see *VBD* IV. 24. 1..

4. IKARI, Yasuke. Aspects of Dharma in the Āpastamba Dharmasūtra. *Indo Gakuhō* 1, Dec. 75; 15–32.

5. IKARI, Yasuke. Āpastamba Śulbasūtra, annotated translation (Jap). (in) *Indo-tenmongaku-Sāgakushu* (ed. Michio YAMO), Tokyo, 1981; 373–488.

6. JHA, Damodar (ed.). *The Āpastamba Śulbasūtra*. Bihar, 1988; 8+494.

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7. KUNWAR LAL, Vyāsasisya. *Āpastamba Kalpa men Yajñavidyā* (Hindi). Itihas Vidya Prakashan, Delhi, 1984; 200.

8. SARASVATI. Āpastambīyā dharmācāraparijñā. *SP*, 33 AIOC, Calcutta, 1986; p. 70.

9. SHASTRI, R. S. Āpastamba-Śrauta-Śūtra with the commentary of Rudradatta. (in) *Vedic Texts: A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 66–85.

..specimen of revised text..

10. SUBRAHMANYA SASTRI, S. The teachings of Āpastamba. *Dilip* 6 (4), July–Aug. 80; 5–6.

..ref. *ĀpDS*..

11. THITE, G. U. On Āpastambaśrautasūtra XIV. 21. 8. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 1.

..death of the Yajamāna of *Sattra* during the performance.. considers CALAND's interpretation of *agnyavabhṛtha*; T. suggests diff. interpretation ("*avabhṛtha* shd. be performed *in* fire, instead of in water")..

12. WINTERNITZ, M. (ed.). *Mantrapāṭha. The Prayer Book of the Āpastambins.* Sri Garib Dass Or. Series 27, Sri Satguru Publications, Delhi, 1985 (reprint of Oxford, 1987); xlix + 109.

..collection of *mantras* to be recited in connection with the *gṛhya* rites as taught in *ĀpGS*..

Rev.: B. B. CHAUBEY, *VIJ* 24, 158; K. K. RAJA, *ALB* 49, 253.

13. AITHAL, K. P. (ed.). *Āśvalāyanagṛhyasūtrabhāṣyam of Devasvāmin.* Adyar Library Series 111, 1980; xxxix + 325.

.. = *VBD* IV. 24. 16..

Rev.: H. FALK, *WZKSA* 30, 197-99; Frederick M. SMITH, *JAOS* 104, 785.

14. AITHAL, K. P. *Non-Ṛgvedic Citations in the Āśvalāyana Śrautasūtra : A Study.* Chowkhamba Sk. Series 100, Varanasi, 1986; viii + lxxiv + 266.

Rev.: K. MYLIUS, *OLZ* 83 (1988) 5, 339-341.

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15. *The Āśvalāyana-Śrautasūtra* (with the commentary of Devatrāta). Panjab Univ. Indolog. Series 31, 1986.

..Part I : *Adh.* 1-3.. ed. by scholars at VVRI..

Rev. : G. U. THITE, *VIJ* 24, 159-60.

16. BHATTACHARYA, Krishnakali. Views of Jayanta in the Āśvalāyanagṛhyakārikā. *SP*, 33 AIOC, Calcutta, 1986; p. 6.

..Bhaṭṭa Kumārilasvāmin in *AGK* quotes Jayanta many times.. study of J.'s views as given there.. see 24. 17 below..

17. BHATTACHARYA, Krishnakali. Views of Jayanta as revealed in the Āśvalāyanagṛhyakārikābhāṣya. *SP*, 34 AIOC, Visakhapatnam, 1989; 22-23.

..see 24. 16 above.. Jayanta cited in Rāmabhaṭṭa's *AGKB*.. considers only three chh. in the ms wh. is still unpublished..

18. CHAKRABARTI, Samiran Chandra. A manuscript of Āśvalāyanīya *Smṛtiratna*. *SP*, 8 WSC, Wien, 1990.

..a statement in the text implies that Āśvalāyana himself composed a *bhāṣya* on his *ŚS*..

19. CHATTOPADHYAYA, A. K. Some aspects of the Āśvalāyana Śrautasūtra. *SP*, 32 AIOC, Ahmedabad, 1985; 34-35.

..doubts the genuineness of the affiliation of Āśv. to the Aitareya school; suggests Āśv. was an independent school of *ṚV*..

20. GANAPATI SASTRI, T. (ed.). *Āśvalāyana-Gṛhyasūtra*. Sri Garib Dass Or. Series 29, Sri Satguru Publications, Delhi, 1985; 2 + 2 + 34 + 216 + 11.

..with the comm. *Anāvilā* of Haradatta.. reprint of TSS, 1923..

Rev. : B. B. CHAUBEY, *VIJ* 24, 158; K. K. RAJA, *ALB* 49, 253-54.

21. MANDAN MISHRA (ed.). *Āśvalāyana-Śrautasūtram*. L. B. Sastri KSV, Delhi, 1984-85.

..with the *Vṛtti* of Nārāyaṇa..

22. MOHANTY, Sulok Sundar. Nārāyaṇa's commentary on the Āśvalāyana-Gṛhyasūtra. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 31.

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..N.'s indebtedness to Devasvāmin (Bhāṣyakāra) and Jayantasvāmin (of *Vimalodayamālā*).. his differences from these two..

23. MYLIUS, Klaus. Der vierte Adhyāya des Āśvalāyana-Śrautasūtra (erstmalig vollständig übersetzt, erläutert, und mit Indices versehen). *Altorientalische Forschungen* 14, 1987; 108–159.

24. PAUL, Nivedita. Mantrāś ca karmakaraṇāḥ. *SP*, 33 AIOC, Calcutta, 1986; p. 27.

..*Āśv ŚS* 1.1.21.. Do *karmakaraṇamantras* constitute a single category (as understood by RANADE and MYLIUS) or are *mantras* and *karmakaraṇas* two separate categories (as understood by Bhāṣyakāra Nārāyaṇa)?..

25. RAMANARAYANA VIDYARATNA; ANANDACHANDRA VEDANTAVAGISHA (ed.). *Āśvalāyana-Gṛhyasūtra with the Commentary of Gārgya Nārāyaṇa*. Bibl. Indica 57, Asiatic Society, Calcutta, 1986 (reprint); 81+350.

26. RAMANARAYANA VIDYARATNA (ed.). *The Śrautasūtra of Āśvalāyana*. Bibl. Indica 49, Asiatic Society, Calcutta, 1989 (reprint); 892.

27. RANADE, H. G. Some problems in the seventh and the eighth chapters of the Āśvalāyana-Śrautasūtra. *SP*, Seminar on Sacrifice Vedic and Avestan, VSM, Aug. 85.

..the meaning of *antya* in VII. 2.3-5.. same *pratīka* for two diff. *ṛcas*.. reallocation of words in certain *sūtras*..

28. RANADE, H. G. *Āśvalāyana-Śrautasūtra* (English translation), Part II. Poona, 1986; 135 + iv.

..Part I : *VBD* IV. 24.26..

29. DRAYER, Caren (ed.). *Das Kāṭhaka-Gṛhya-Sūtra*. Steiner (Alt- und Neu-Indische Studien 30, Univ. Hamburg), Stuttgart, 1986; xxxv + 185.

..(DD, Hamburg Univ.).. crit. ed. (with *Vivaraṇa* of Ādityadarśana, *Bhāṣya* of Devapāla, *Gṛhyapañcikā* of Brāhmaṇabala) with notes, Part I : 1st Kaṇḍikā and *Sandhyopāsanamantrabhāṣya* of Devapāla..

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Rev. : Sh. EINOO, *OLZ* 83 (1988) 4, 468-470; H. F., *ZDMG* 138 (1), 199; Werner F. MENSKI, *BSOAS* 51 (3), 578-79; P. D. NAVATHE, *ABORI* 70, 319; Kenneth G. ZYSK, *JAOS* 108, 639-40.

30. ABHYANKAR, S. R. Kātyāyana Śrautasūtra of Kāṇvīya recension. *SP*, 33 AIOC, Calcutta, 1986; p. 1.

..Sāyaṇa may have before him a recension of *KātŚS* wh. does not exclusively follow the Kāṇva school in cases where Kāṇva and Mādhy. recensions are not identical and show variants; the extant *KātŚS* wh. takes resort to Mādhy. formulas in such cases exclusively belongs to Mādhy. school..

31. Emendation to Kātyāyana Śrauta Sūtras 5. 3. 20, 21. *SP* 33 AIOC, Calcutta, 1986; p. 37.

..*śamyām udīcīm nidadhati purastāc ca*; (*dakṣiṇataḥ prācīm uttarataś ca*) — suggests emendation as *śamyām udīcīṁ nidadhati purastāc ca paścāc ca*; (*dakṣiṇataḥ prācīm uttarataś ca*)..

32. KASHIKAR, C. G. (ed.). *Hautrika*. B. S. M. Res. Series 2, TMV, Poona, 1984; li + 219.

..*H.*, also known as *Kātyāyanīya Hautrapariśiṣṭa*, is one of the 18 *Pariśiṣṭas* of *ŚYV*.. *Sūtra*-text published for the first time, with Karka's comm., Englilh introd., Sk. *Prāstāvikam*, and English transl... ed. based on 4 mss of only the text and comm...

Rev. ; Samiran Chandra CHAKRABARTI, *JAS* 28 (1), 149-50; P. D. NAVATHE, *ABORI* 66, 320–22.

33. KOLHATKAR, Madhavi. On the translation of KŚS XIX. *BDCRI* 42, 1983; 94–98.

..re H. G. RANADE's transl. of *KātŚS* (*VBD* IV. 24. 39).. deficiencies and mistakes pointed out..

34. LOKESH CHANDRA (ed.). *Kātyāyana-Śrauta-Sūtra and other Vedic Texts*. Śatapiṭaka Series 304, Intern. Acad. of Ind. Cult., New Delhi, 1982; 170.

..besides *KātŚS* contains : *Ṛgvedapārāyaṇa*, a text wh. seeks to give the exact no. of vss. in *ṚV*; Kāśinātha Dīkṣita's sub-comm. on Karka's *Bhāṣya* on the first five chh. of *KātŚS*; reproduction of two mss. of *VārāhaGS*.

Rev. : H. F., *ZDMG* 134 (1), 205.

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35. MISHRA, Rajendra Prasad. Garga-bhāṣya-paricaya (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 23.

..Garga, the oldest among *KātŚS-bhāṣyakāras*; his *bhāṣya* is called *Gargabhāṣya* or *Upayogakramabhāṣya*; mss. of this work in Alwar branch of Rajasthan-Pracyavidya-Pratisthan.. this Garga is diff. from Garga, the author of the *Gargapaddhati* (= comm. on *Pāraskara GS*)..

35A. MITRA, Srikishor. *Śrīkātyāyanīya-Mūlyādhyāya Pariśiṣṭam*. Acharya Gopal Chandra Mishra Granthamala 3, Varanasi, 1991; iv + 48.

..see 24. 40 below..

36. NENE, G. S.; DONGRE, A. S. (ed.). *The Kātyāyana-Śulbasūtra*. Varanasi, 1936.

37. PATTABHIRAMA SASTRI. *Kātyāyana-Śrautasūtram Karkabhāṣyasahitam*. New Delhi, 1982–83; Vol. I : 24 + 344; Vol. II : 29+568+48.

38. SASTRI, Shambhunath. *A Critical Edition of Karka's Commentary on Kātyāyana's Śrautasūtras*, 1977.

..DD, Jammu Univ...

39. SHARMA, Vidyadhar. *Śrīmaharṣikātyāyanapraṇītaṁ Kātyāyana-Śrautasūtram* (*Śulbasūtravṛttisahitam*). Vrajajivan Pracyabharati 46, Delhi, 1990; cii + 879 + 6 charts.

40. SMITH, Frederick M. Financing the Vedic ritual. The *Mūlyādhyāyapariśiṣṭa* of Kātyāyana. *WZKSA* 32, 1988; 63–75.

..text, transl., notes.. see 24. 35A above..

41. YUDHISTHIRA MIMAMSAKA. *Kātyāyana-Gṛhyasūtra*. Ramlal Kapur Trust, Bahalgarh, 1983; 15 + 80.

Rev. : E. R. SREEKRISHNA SARMA, *ALB* 47, 236-37.

42. BAHULKAR, S. S. Kauśikasūtra. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al). Mot. Ban., Delhi, 1990; 115–134.

..specimen of revised text..

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24.48A]

42A. CHAKRAVORTI, Sushanta Kumar. The characteristic differences between the Kauśikasūtra and the Gṛhyasūtras. *SP*, 35 AIOC, Haridwar, 1990; p. 149.

..besides sacramental rites, *Kauśikasūtra* deals with numerous healing rites..

43. LIMAYE, V. P. et al (ed.). *Kauśikapaddhati Keśava-viracitā*. TMV, Poona, 1982; xli + 599.

..*Paddhati* on *Kauśikasūtra* of *AV*..

Rev. : K. P. JOG, *BDCRI* 44, 201-205; P. D. NAVATHE, *ABORI* 65, 302-305.

44. MEHRA, Baladev Singh. The śrauta sacrifices described in the Kauśikasūtra. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 42.

45. MISHRA, Kishor, Kauśikagṛhyasūtrānuśīlane viduṣāṁ visaṁgatayaḥ, *SP*, 32 AIOC, Ahmedabad, 1985; 45–46.

..considers interpretations of some *Kauśikasūtra* passages by Dārila, Keśava, Sāyaṇa, and BLOOMFIELD and points to some inconsistencies..

46. MONE, Neelima. Arising out of *KauśS* 75. 23. *Bh. Vid*, 44, 1984; 76–83.

..the *mantra* ref. to in this *sūtra* occurs in two places — *AV* 14. 1. 19 and 14. 1. 58.. *KauśS* prescribes two diff. rites with this *mantra*..

47. CALAND, W. (ed.). *The Jaiminigṛhyasūtra belonging to the Sāmaveda*. Mot. Ban., Delhi, 1984; xiv + 62 + 80.

..(reprint of Punjab Sk. Series 2).. Sk. text; English introd. and transl.; extracts from comm. *Subodhinī* of Śrīnivāsa..

48. PARPOLA, Asko (ed.). *Jaiminīya-Śrautasūtra with Bhavatrāta's commentary. 1. Agniṣṭomasya Sūtram*. Helsinki, 1981.

..privately printed ed... (see *VBD* IV. 24. 60)..

48A. SHARMA, B. R. (ed.). *Drāhyāyaṇa-Śrautasūtram*. GJKSV Text Series 6, Allahabad, 1983; 30 + 935.

..with the comm. of Dhanvin..

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49. RAMANATH DIKSHIT, M. (ed.). *Drāhyāyaṇa-Śrauta-sūtram*. C. P. Ramaswami Iyer Foundation, Madras, 1982; iv + xviii + vii + 557.

..with *Dhanvibhāṣya*, *Mantraviniyogasaṁgrahakārikā*, *Kratusaṁgrahakārikā*, *Kratuprāyaścittakārikā*, *Kratumālā*..

50. BHATNAGAR, K. N. (ed.). *Nidāna-Sūtra of Patañjali*. Mehr. Lachh., Delhi, 1971; iii + iii + iii + 189 + 52.

..*ŚS* belonging to *SV*.. with extracts from *Tattvasubodhinī* (*Nidānasūtravṛtti*).. introd... (see *VBD* III. 27. 1)..

51. *Pāraskara-Gṛhyasūtra*. Bharatiya Vidya Prakashan, Varanasi, 1985 (2nd ed.); iv + 302.

..with Sk. comm. of Harihara and Hindi comm. *Arthacandrikā* by HARIDATTA SASTRI..

52. BHATTACHARYA, Vibhuti Bhushan (ed.). *Baudhāyana-Śulbasūtram*. Sarasvatibhavan Granthamala 107, Varanasi, 1979; 5+10+3+166+8+charts.

..(see *VBD* IV. 24. 70)..

53. DHARMADHIKARI, T. N. On the untraced Kalpa-citations in Sāyaṇa's comm. on *TS*.

..see 10. 25 above..

54. GONDA, J. Paribhāṣāsūtra of Baudhāyana-Gṛhyasūtra. *Waldschmidt Fel. Vol.*

55. IKARI, Yasuke; ARNOLD, H. F. Baudhāyana Śrauta-sūtra X : Text and English Translation. (in) *Agni* (ed. J. F. STAAL), Berkeley, 1983; 478–675.

..see *VBD* IV. 54. 283.. on Agnicayana..

56. KEITH, A. Berriedale. The Taittiriya Sanhita. Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutra.

..see 10. 6 and 23. 18 above..

57. NABHARI, S. K. Baudhāyana-Śrautasūtre piṇḍapitṛyajñaprakaraṇam (*BaudhŚS* 24. 32). *SP*, 33 AIOC, Calcutta, 1986; 23–24.

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58. PANDEY, R. N. (ed.). *Baudhāyana-Śrautasūtram : Darśa-Pūrṇamāsa*. GJKSV, Allahabad.

..crit. ed. with comm. of Sāyaṇa (grandson of Sāyaṇācārya)..

59. RAMACHANDRA SASTRI (ed.). *Baudhāyana-Gṛhyasūtra*. Kavalakki. Vol. I, 1986; 252 + 26; Vol. II, 1988; 44 + xxxvi; Vol. III, 1989; 24 + 240 + 184 + 20.

60. SRINIVASACHAR, L.; SHAMASASTRI, R. (ed.). *Bodhāyana-Gṛhyasūtram*. Mysore Univ. Or. Res. Inst. Series 141, 1983 (3rd ed.); xiv + 551.

..Sk. text; forewords in Sk. and English..

61. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram-Darśapūrṇamāsaprakaraṇam*. Ramlal Kapur Trust, Bahalgarh, 1982; 30+214.

..with *Bhavasvāmibhāṣya* (ed. Sitaram SEHGAL) and *Sāyaṇabhāṣya* (ed. S. G. KODLEKERE and R. G. KODLEKERE)..
Rev. : C. G. KASHIKAR, *ABORI* 66, 290-92; K. K. RAJA, *ALB* 47, 231.

62. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram* (2). Hariyana, 1987; 7 + 210.

..with *Subodhinī Vṛtti* (ed. R. G. KODLEKERE).. *Ādhānaprakaraṇam, Ādhānaprayoga*..

63. VIJAYAPAL. Baudhāyana-Śrautasūtra with the commentary of Bhavasvāmin. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 46–65.

..specimen of revised text..

64. HAYASHI, Takao. *Mānavaśulbasūtra* 3. 2. 9–10 : the squaring of a circle (Jap.). *JIBS* 38 (1), Dec. 89; 446–441.

65. KASHIKAR, C. G. Mānava Śrautasūtra. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 98–114.

..specimen of revised text..

66. SPROCKHOFF, Joachim Friedrich. Kaṭhaśruti und Mānavaśrautasūtra — eine Nachlese zur Resignation. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 235-257.

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..*MānavāŚS* VIII. 25 (unnoticed passage wh. deals with *sāṁnyāsa*) — German transl. of the passage with explanatory notes.. striking correspondences bet. this passage and *Kaṭhaśruti* (a primary minor *Up.*).. see 20.51A above..

67. VAN GELDER, J. M. (ed.). *The Mānava-Śrautasūtra belonging to the Maitrāyaṇī-Saṁhitā.* Sri Garib Dass Or. Series 31–32, Delhi, 1985 (reprinted); Vol. I (Text), 287 + 4 (corrections and emendations to the text by C. G. KASHIKAR); Vol. II (English transl.), 332.

68. TSUJI, N. The Agnicayana section of the Maitrāyaṇī-Saṁhitā with special reference to the Mānava-Śrautasūtra.

..see 10.20 above..

69. ANANDA CHANDRA VEDATAVAGISA (ed.). *Śrautasūtra of Lāṭyāyana (with the commentary of Agnisvāmin).* Mun. Man., New Delhi, 1982; 782 + 14 (appendix).

..(second ed. of 1872, Asiatic Society, Calcutta).. new appendix contains corrections and emendations to the text by C. G. KASHIKAR..

70. JHA BAKSHI, Mukund (ed.). *Lāṭyāyana-Śrautasūtra.* Kashi Sanskrit Series 7, Chowkhamba, Varanasi, 1984 (2nd ed.); 117 + 13.

..ending with *Agniṣṭoma*.. with an original comm. called *Saralā* and notes..

71. CHAUBEY, B. B. A critical appraisal of the Agnyādhāna with special reference to the Vādhūla-Śrautasūtra. *VIJ* 20 (1–2), 1982; 10–24.

..see *VBD* IV. 54.42..

72. CHAUBEY, B. B. A fresh light on the Vādhūla Śrauta Sūtra. *JGJKSV* 36 (1–4), 1980 (83); 1–12.

..*VādhūlaŚS* is one of the earliest works among the *śrauta* lit.; it makes unique contribution to our knowledge of Vedic ritual.. *Vādhūlagṛhyakalpavyākhyā* is not a comm. on *VādhūlaŚS*; it is indeed identical with *VādhūlaŚS* itself..

73. CHAUBEY, B. B. Vādhūla's treatment of Agnyupasthāna *B. R. Sharma Fel. Vol.*, KSV, Tirupati, 1986; 43–64.

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74. SPARREBOOM, M.; HEESTERMAN, J. C. *The Ritual of Setting Up of the Sacrificial Fires according to the Vādhūla School* (*Vādhūlaśrautasūtra I. 1 – I. 4*). Verlag der ÖAW, Wien, 1989; 145.

..(with assistance of A. De Leeuw VAN WEENEN)..

75. EINOO, Shingo. Textkritische Bemerkungen zum Cāturmāsya-Abschnitt des Vārāha-Śrautasūtra. (in) *Sankrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 444–449.

..for summary, see *VBD* IV. 24. 89..

76. KASHIKAR. C. G. *Vārāha-Śrautasūtra* I. 7 : Cāturmāsyāni — critical and exegetical study. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 203–208.

77. KASHIKAR, C. G. *Vārāha-Śrautasūtra* II : Agnicayana-a critical and exegetical study. *ABORI* 64, 1983; 233–40.

78. KASHIKAR, C. G. Vārāha-Śrautasūtra III. 1. 1 – 2. 2 : Vājapeya and Dvādaśāha — a critical and exegetical study. (in) *Amṛtadhārā*, R. N. D. Fel. Vol., Delhi, 1984; 195–200.

79. KASHIKAR, C. G. (ed.). *Vārāha-Śrautasūtra*. S. B. Sanskrit Mahavidyalaya Res. Series 4, TMV, Poona, 1988; lxxiv + 82 + 298.

..crit. ed. with introd. and *prāstāvikam* (lit. of Vārāha school; style of the *Sūtra*; chronology; comparison with some other texts)..

Rev. : H. W. BODEWITZ, *ABORI* 70, 356-58.

80. CALAND, W. *Vaikhānasasmārtasūtram : English Translation*. Ramanand Vidya Bhavan, New Delhi, 1982; xxi + 237.

..(reprint of Bibl. Ind. 251)..

81. CALAND, W. (ed.). *Vaikhānasagṛhyasūtram and Vaikhānasadharmasūtram*. New Delhi, 1989; vii + 145.

82. CALAND, W. (ed.). *Vaikhānasa-Śrautasūtram*. New Delhi, 1991; xxxvi + 408.

83. CALAND, W.; LOKESH CHANDRA. *Śāṅkhāyana-Śrautasūtra : English Translation*. Mot. Ban., Delhi, 1980; xxiv+483.

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..(= *VBD* IV. 24. 102)..

Rev. : P. D. NAVATHE, *ABORI* 64, 297.

84. HILLEBRANDT, Alfred (ed.). *Śāṅkhāyana-Śrautasūtra.* Mehr. Lacch., New Delhi, 1981; Vol. I (Text, crit. notes, indices), xxiii + 277 + 202; Vol. II–IV (comm. of Varadattasuta Ānartīya on chh. I–XVI and of Govinda on chh. XVII–XVIII), 376 + 398 + 71 + App. (pp. 73–74) by R. S. SHASTRI.

..first publ. by A. S. Bengal in 1885–99 (see *VBD* IV. 24. 104)..

85. SEHGAL, S. R. (ed.). *Śāṅkhāyana Gṛhyasūtram.* Sri Garib Dass Or. Series 42, Indian Books Centre, Delhi, 1987; xviii + 56 + 203 + viii + xv.

..2nd rev. ed. of *VBD* III. 24. 77..

Rev. : K. K. RAJA, *ALB* 53, 223.

86. DATE, Ranjana. On the name Satyāṣāḍha Hiraṇyakeśin (brief communication). *BDCRI* 46, 1987; 21–23.

..[RENOU : S. was the name of the Sūtrakāra and H. that of the school].. author concludes : H. is simply an adjective of S. (for, many synonyms of *hiraṇya* like *jātarūpa, aṣṭāpada, kanaka, svarṇa* are used)..

87. NAVATHE, P. D. Satyāṣāḍha-Śrauta-Śūtra. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al). Mot. Ban., Delhi, 1990; 86–97.

..specimen of revised text..

88. EINOO, Shingo. Studies on the Hiraṇyakeśin-Śrautasūtra (Jap.). *Indo Gakuhō* 1, Dec. 75; 75–92.

89. BHATTACHARYA, Bhabani Prasad. *Studies in the Śrautasūtras of Āśvalāyana and Āpastamba — Vol. II.* Sanskrit Pustak Bhandar, Calcutta, 1989; X + 148.

..for Vol. I, see *VBD* III. 24. 85..

90. BHATTACHARYA, Ram Shankar. Kalpasūtras in the Purāṇas. *Pur* 31 (2), July 89; 159–168.

91. BÜHLER, Georg. *Sacred Laws of the Aryas as taught in the Schools of Āpastamba, Gautama, Vasiṣṭha, and Baudhāyana,*

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24.96]

SBE 2 and 14, Mot. Ban., Delhi, 1984 (reprint); Part I : lxii + 314; Part II : xlv + 360.

92. CHAKRABARTI, Samiran Chandra. *The Paribhāṣās in the Śrauttasūtras.* Sanskrit Pustak Bhandar, Calcutta, 1980; xviii + 213.

..(see *VBD* IV. 24.118, also IV. 24.117; also see 24.2 above).. chh. I–VI : author has located the *Paribhāṣās* in *ŚS*; has discussed the chronological sequence of *ŚS*, Vedic sources of *Paribhāṣās*, agreement and difference in *Paribhāṣās*, relation of *Paribhāṣās* to *Pūrvamīmāṁsāsūtras*.. chh. VII–XII : information on the preliminaries of ritual as culled from *Paribhāṣās*, etc...

Rev. : C. G. KASHIKAR, *ABORI* 69, 307-309; Klaus MYLIUS, *OLZ* 79 (5), 495-97; S. SANKARANARAYANAN, *ALB* 50, 633–36.

93. KASHIKAR, C. G. Kalpasūtrakālīna adhyātmavāda (Marathi). (in) *Prajñāñjali*, Lakshmanasastri Joshi Fel. Vol., Poona, 1985; 15–21.

..spiritualism in the *Kalpasūtras*.. *Śrauta-*, *Gṛhya-*, *Dharma-*, *Sūtras* composed broadly in one and the same period; *ŚS* and *GS* influenced largely by *Mantra-Brāhmaṇa*; *DS* promoted *Up.* spiritualism (moral values and elevation of life)..

94. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts. *BDCRI* 46, 1987; 41–45.

..ref. to diff. *ŚS*.. mention of Sautrāmaṇī.. knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

95. MICHAELS, Axel. *A Comprehensive Śulvasūtra Word-Index.* Alt- und Neu-Indische Studien 24, (Hamburg Univ. Seminar für Kultur und Geschichte Indiens), Steiner, Wiesbaden, 1983; VII + 60.

..(see *VBD* IV. 35.53).. words derived from *Baudh.-*, *Āp.-*, *Mān.-*, *Kāt.-* *Śulbasūtras*..

Rev. : C. G. KASHIKAR, *ABORI* 66, 293–94; Kenneth G. ZYSK, *JAOS* 105, 807.

96. MICHAELS, Axel. *Beweisverfahren in der vedischen Sakralgeometrie. Ein Beitrag zur Entstehungsgeschichte von Wissenschaft.* Alt- und Neu-Indische Studien 30 (Univ. Hamburg), Steiner, Wiesbaden, 1978; xiv + 200.

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..see *VBD* IV. 24. 133.. Vedic sacred geometry is non-axiomatic but provable.. author studies hist. conditions that led to the development of Vedic sacred geometry.. imp. in this connection of the magical view of life in the *Brāhmaṇas*..

Rev. : H. W. BODEWITZ, *WZKSA* 30, 194-97.

97. MOGHE, S. G. Relation of the Gṛhyasūtras to the Dharmasūtra literature. *Tattvāloka* 5 (1), April 82; 15–28.

98. MOHANTY, Sulok Sunder. Ecological awareness and the Gṛhyasūtras. *SP*, National Seminar on Environmental Awareness as reflected in Sk. Lit., CASS, Univ. Poona, 1990.

..*GS* exhibit positive concern for better surrounding..

99. NAVATHE, P. D. Surrejoinder to Dr. H. G. Ranade. *ABORI* 64, 1983; 332–334.

..a propos of 24. 103 below..

100. OGUIBÉNINE, Boris. 'Conference'. *Annuaire–EPHÉ:* sect. : sciences rel. 95, 1986–87; 146–149.

..about *Gṛhyasūtras*..

101. PARPOLA, Asko. On the Jaiminīya and Vādhula traditions of South India...

..see 9. 6 and 12. 15 above.. survey of new data; suppl. *VBD* IV. 24. 88..

102. RAMANUJA TATACHARYA, A. Kalpasūtra-mīmāṁsāśāstrayor virodhe Khaṇḍadevasya matam. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1983; 29–31.

..Khaṇḍadeva's view regarding differences bet. *Kalpasūtra* and *Mīmāṁsā*..

102A. RAM GOPAL. *India of Vedic Kalpasūtras.* Mot. Ban., Delhi, 1983; xvi + 591.

..2nd rev. ed. of *VBD* II. 83. 78..

103. RANADE, H. G. About some śrauta concepts in my translations of the *Kātyāyana-Śrautasūtra* and the *Āśvalāyana-Śrautasūtra*. *ABORI* 64, 1983; 329–331.

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..ref. to P. D. NAVATHE's rev. of these two books in *ABORI* 63, 316-323 (*VBD* IV. 24. 26 and 39).. see 24. 99 above..

104. SATHE, Jayashree Dileep. Gṛhya-traditions of Vedic schools in the Gṛhyaratna. *SP*, 32 AIOC, Ahmedabad, 1985; p. 52.

..*Gṛhyaratna* of Śrīveṅkaṭeśa (available, printed in Telugu script); a comm. on this work, called *Kaṇṭhabhūṣaṇa* or *Vibudhakaṇṭhabhūṣaṇa*.. *Gṛhyaratna* mainly follows the Āpastamba School; author quotes views of diff. Ācāryas belonging to diff. Vedic traditions.. this paper considers the treatment of two-three rites..

105. SEHGAL, S. R. The problem of Rig-Vedic Khilas as re-examined through its own Gṛhyasūtras.

..see 1. 14 above..

106. SEN, S. N.; BAG, A. K. (ed.). *The Śulbasūtras of Baudhāyana, Āpastamba, Kātyāyana, and Mānava.* Indian National Science Academy, New Delhi, 1983; vii + 293.

..text; English transl. and comm...

107. SHARMA, Kundan Lal. *Kalpasūtra* (Hindi).

..see *VBD* IV. 24. 140.. *KS* divided into 6 parts : *Śrauta-*, *Śulba-*, *Pitṛmedha-*, *Pravara-*, *Gṛhya-*, and *Dharma-*..

Rev. : Ramesh Kumar LOWE, *MUSRJ* 8, 159–161; MANASIMHA, *JGJKSV* 41, 104-106; *VJ* 34 (12), 46-47.

108. VARMA, K. C. Date of the Vedic Kalpasūtras. *Bhāratīya Itihāsa Saṁkalana Samiti Patrikā* 3, 1985; 169–194; *A. Ghosh Comm. Vol.*, Delhi, 1987; 601–619.

..astronomical approach.. terminum a quo for the *KS* is 1400 B. C.; a minimum period of 500 or 600 yrs must be allowed for the end of this lit... (Pāṇini lived not later than 1000 B.C., since he also was a Sūtrakāra)...

109. WADEKAR, Mukund Lalji. Identification of some Smṛti-citations from the Brahmasūtraśāṁkarabhāṣya. *ABORI* 69, 1988; 265–267.

..citations from the *Dharmasūtras* (Āp. and Gautama) among others..

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25. VYĀKARAṆA : PĀṆINI

1. ACHARYA, Mrityunjay. The Uṇādi Prakaraṇa — the component to Vyākaraṇa and Nirukta. *SP*, 32 AIOC, Ahmedabad, 1985; p. 271.

..Śākaṭāyana is propounder of *Uṇādi* school; has composed many *Uṇādi sūtras* with the help of more than 300 *Uṇādi* suffixes to refute the view of Gārgya (some words are *rūḍha*, as against Yāska's view that all words are *yaugika*).. *Uṇādi* must be regarded as an appendix to *Vyākaraṇa* and *Nirukta*..

2. ACHARYA, Vamadeva. *Liṅga-parijñānam*. Varanasi, 1990; X + 78.

..in the light of Pāṇinīya *Liṅgānuśāsana*..

3. AGRAWAL, Pushpalata. Ācārya Udbhaṭa ke upamālaṁkāra men pāṇinīya vyākaraṇa (Hindi). *JGJKSV* 42 (1-4), 1986 (1990); 199-208.

..Udbhaṭa's utilization of P.'s *sūtras* in connection with diff. *upamās*..

4. ANANTHANARAYANA, H. S. *Four Lectures on Pāṇini's Aṣṭādhyāyī*. Annamalai Univ., 1976; IV + 92.

..see *VBD* IV. 25. 8.. (1) Indian gramm. trad. beginning with *padapāṭha*; Trimuni; (2) P.'s technique of description; (3) *Śivasūtras* etc.; (4) Striking similarities in the treatment of topics in *A.* and modern grammar of a lg...

Rev. : G. B. PALSULE, *ABORI* 71, 373-74; RAGHUBIR SINGH, *VIJ* 24, 162-63.

5. ANANTHANARAYANA, H. S. *Pratyāhāras in Pāṇini's Aṣṭādhyāyī*. B. K. Dakshayani, Hyderabad, 1981; 94.

6. ANANTHANARAYANA, H. S. Treatment of homonymy in Pāṇini's Aṣṭādhyāyī. (in) *South Asian Languages : Structure, Convergence, and Diglossia* (ed. Bh. KRISHNAMURTI), Mot. Ban., Delhi, 1986; 49-59.

7. ANANTHANARAYANA, H. S. *Tolkāppiyam* and *Aṣṭādhyāyī* — a comparative study. *Ṛtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 479-490.

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25.14]

..*T.* does not belong to the trad. wh. is reflected in *A*...

8. ARORA, Sudesh. *Pāṇinīyavyākaraṇe Anubandha-vimarśaḥ.* Delhi, 1985; xii + 250.

9. ARYA, Ravi Prakash. New Vārttikas to Pāṇini : a supplement. *VIJ* 24 (1–2), 1986 (89); 57–65.

10. AVANINDRA KUMAR. Prātiśākhyon tathā Pāṇini ke sandarbha men varṇavicāra (Hindi).

..see 23.4 above..

10A. AVANINDRA KUMAR. *Archaic Words in Pāṇini's Aṣṭādhyāyī.*

.. = *VBD* IV. 25.13..

Rev. : D. K. GUPTA, *JGJKSV*, 41, 98-99.

11. BAKSI, Sutapa. The interpretation of Pāṇini's "*gatibuddhi ... aṇikartā sa nan*" — from a historical perspective. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 271.

..in lit., both Vedic and classical, many violations of this *sūtra* are found.. Kātyāyana and later grammarians give a different interpretation of the *sūtra*..

12. BALASUBRAHMANYAM, M. D. *The System of Kṛt Accentuation in Pāṇini and the Veda.* KSV, Tirupati, 1981; 515+xxxviii +xliv.

..*VBD* IV. 25.28.. (*bhāṣā* wh. P. speaks of in *Aṣṭādhyāyī* is an accented lg. *sui generis*.. P. has drawn his Vedic materials from first-hand experience; he demonstrates acquaintance with *ŚPB*)..

Rev. : G. CARDONA, *JOIB* 34, 269-72; K. K. RAJA, *ALB* 47, 219-20; *JORM* 42-46, 226-27.

13. BALASUBRAHMANYAM, M. D. On Pāṇini VI. 1. 158. *A. N. Jani Fel. Vol.*, Baroda, 1983; 189–198.

..P.'s formulation of the rule *anudāttaṁ padam ekavarjam* (VI. 1.158) is justified..

14. BALASUBRAHMANYAM, M. D. Vedic *vikṣipa* and Pāṇini 3, 1, 135. *SP*, 32 AIOC, Ahmedabad, 1985; p. 2.

..examines the shift of accent from the suffix to the prefix and then to the root..

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15. BANERJEE, Rabi Sankar. *Concept of asiddhatva in Pāṇini.* Sanskrit Pustak Bhandar, Calcutta, 1984; vi + 68.

..along with a connected hist. of grammatical studies in ancient India..

16. BANERJEE, Satya Ranjan. Dionysius Thrax and Pāṇini on grammar. (in) *Perspectives in Indology* (B. N. Mukherjee Fel. Vol.), Harman Publ. House, New Delhi, 1989; 25–41.

..(also : *SP*, 33 AIOC, Calcutta, 1986; 449-50; *SP*, 34 AIOC, Visakhapatnam, 1989; p. 248).. Thrax (second century B. C.): skill in reading and writing of Gk. lg... Pāṇini (400 B. C.): morphophonemic analysis of Sk. lg...

17. BENSON, James W. *Patañjali's Remarks on Aṅga.* Delhi, 1990; vii + 251.

..analysis of Patañjali's remarks on Pāṇini's definition and employment of the technical term *aṅga*..

18. BHAGAWAT, V. B. *Pāṇinīya Vyākaraṇa āṇi Bhāṣā Tattvajñāna* (Marathi). MS Sāhitya-Saṁskṛti-Maṇḍala, Bombay, 1985; 8 + 172.

..Pāṇini's grammar and linguistic philosophy..

19. BHANDARE, V. V. The role of *a* in the Pratyāhāra *laṇ* or the questionable validity of the Pratyāhāra *ra*. *SP*, 33 AIOC, Calcutta, 1986; 451–52.

20. BHANDARE, V. V. *Sanskrit Speech-habits and Pāṇini, with special reference to Sandhi-, Samāsa-, and the Root- chapters of Pāṇini's Aṣṭādhyāyī.* Taxila Hardbounds, Delhi, 1986; viii + 384.

..the study of *ādeśa* (substitute) and *āgama* (augment) — long-felt need in the field of Sk. grammar.. Sk. was definitely a spoken lg. in the times of the Munitraya.. author has established a close association bet. the concepts of *ā'eśa* and *āgama* on the one hand and the speech habits of the people on the other..

Rev. : C. T. KENGHE, *AJOS* 4, 91-92.

21. BHARADWAJ, Sudhi Kant. Double accusatives in Sanskrit. *SP*, 34 AIOC, Visakhapatnam, 1989; 272–73.

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..Pāṇini has mentioned three situations of accusative case : (1) the verb governs one object; (2) two or more syntactical units combined into one complex sentence; (3) single verb governs two objects simultaneously..

22. BHARATI, K. S. Māheśvara sūtron men hakāra-dvaya (Hindi). *Prācya- Prajñā* 11, 1979; 50–54.

..the suggestion that *h* of *hayavaraṭ* (*h* = *visarga*) and *h* of *hal* (*h* = *ūṣmadhvani vyañjana*) are two separate *hs* is unacceptable.. Kāśikākāra's explanation is acceptable.. *h* near to *ūṣmadhvani* from the pt. of view of *antaḥprayatna* and *prāṇavicāra*; it is near to *antaḥsthadhvani* from the pt. of view of *bāhyaprayatna*.. on account of these two conditions, the same *h* is mentioned twice in *Māheśvarasūtra*..

23. BHAT, M. Ramakrishna. Astrological elements in Pāṇini. *KS Birth-Cent. Comm. Vol., Part 2*, Madras, 1985; 199–208.

24. BHATE, Saroja. Non-Pāṇinian Systems of Sanskrit grammar *vis-a-vis* Pāṇini. External vocal saṁdhi. *CASS Studies* 4, 1978; 79–96.

25. BHATE, Saroja. Saṁnipātaparibhāṣā (Sk.). *ABORI* 65, 1984; 227–239.

..in P.'s system, *saṁnipātaparibhāṣā*, on account of its being purposeless, is not only not useful but it creates difficulties..

26. BHATE, Saroja. The meaning-*adhikāras* in the *Taddhita* section of the Aṣṭādhyāyī : an analysis. *IIJ* 30 (2), April 87; 81–92.

27. BHATE, Saroja. *Pāṇini's Taddhita Rules*. Publ. CASS, Cl. II, No. 10, 1989; VII + 82.

28. BHATE, Saroja. Some aspects of Pāṇini's sūtra style of composition. *B. R. Modak Fel. Vol.*, Dharwad, 1989; 37–46.

..the basic vocabulary and case-syntax of P.'s rules clearly point to their algebraic char...

29. BHATT, Vasantkumar M. Liṅgaviśiṣṭaparibhāṣā pāṇinyabhipretāsīn na vā. *Viśvasaṁskṛtam* 18 (1), 1981; 3–9.

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..see *VBD* IV. 25.42.. *liṅgaviśiṣṭaparibhāṣā* might have traditionally come down to Pāṇini and was, therefore, known to him; he tried to frame the *Paribhāṣāsūtras* on that line..

30. BHATT, Vasantkumar M. Pā. Sū. 1.4.36 ane Bhaṭṭoji Dīkṣitādi (Guj.). *Svādhyāya* 22 (3), April 85; 249–251.

31. BHATT, Vasantkumar M. Pā. 2.3.23 evaṁ 2.3.25 ityatra 'hetu' iti śabdasyārthaḥ. *SP*, 32 AIOC, Ahmedabad, 1985; p. 276.

..the word *hetu* implies *liṅga, pramāṇa*..

32. BHATT, Vasantkumar M. Varṇasamāmnāyamān ḷakāropadeśa (Guj.). *Svādhyāya* 24 (3–4), 1987; 271–282.

33. BHATT, Vasantkumar M. The relationship between a word and its meaning. *ABORI* 70, 1989; 276–279.

..grammarians and Mīmāṁsakas treat the relationship as *anādi*; Naiyāyikas regard it as divine; Pāṇini takes the relationship for granted (permanent and non-analysable); Yāska considers the relationship to be resolvable and comprehensible thro' discussion; Yāska follows a sort of systematic theory of derivation for determining the meaning of a word and he tests it with ref. to an already known meaning; Y.'s conviction is that all words stem from action..

34. BHATT, Vasantkumar M. Pāṇinīyavyākaraṇe jñāpakasiddhavacanāni. *SP*, 35 AIOC, Haridwar, 1990; p. 26.

35. BHATT, Vasantkumar M. Pāṇinīya vyākaraṇamān lāghavasiddhi (Guj.). *Sambodhi* 14, Feb. 90; Guj. 41–62.

36. BHATTACHARYA, Ram Shankar. Does the word *Bhikṣusūtra* in Pāṇini mean the *Brahmasūtra*? *Ṛtam* 11–18 (B. R. Saksena Fel. Vol.), 1979–83; 73–76.

..word occurs in P. IV. 3.110.. (earlier views: *BhS* = *Br.S* or *Sāṁkhya-Sūtras* by Bhikṣu Pañcaśikha).. acc. to the author, the word *Bhikṣu* is a class-name and not the name of any particular author; *BhS* denotes any work by ancient teachers that deals with the rules of conduct of Bhikṣus (i. e. of persons of the 4th *āśrama*)..

37. BHATTACHARYA, Ram Shankar. Identity of Arjuna mentioned in Pāṇini's sūtra 4.3.98. *Pur.* 31 (1), Feb. 89; 6–14.

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25. 46]

..Arjuna = Kārtavīrya Arjuna (and not Pāṇḍava Arjuna)..

38. BHIM SEN SHASTRI. *Pratyāhārasūtron kā Nirmātā Kauna ?* (Hindi). Bhaimi Prakashan, Delhi, 1984; 48.

..Pāṇini himself is the author of *Pratyāhāra-sūtras*..

Rev. : RAGHUBIR SINGH, *VIJ* 24, 166; YUDHISTHIRA, *Vedavāṇī* 36 (11), 23.

39. BHIM SINGH. A critique on Pāṇini's sūtra : *na dhātu-lopa ārdhadhātuke* (I. 1. 4). *ABORI* 64, 1983; 241–48.

40. BHIM SINGH. A critique of Pāṇini's four sūtras from the view-point of purpose or object. *VIJ* 23 (1–2), June–Dec. 85; 17–30.

..P. 6. 1. 117; 7. 2. 85; 6. 1. 126; 1. 1. 14..

41. BHIM SINGH. *Pātañjala Mahābhāṣya men Pratyākhyāta Sūtra : eka samīkṣātmaka adhyayana* (Hindi). Nirmal Book Agency, Kurukshetra, 1987; xxxvii + 508.

..(Foreword by G. CARDONA).. the author deals in detail with the Pāṇinian *sūtras* wh. Kātyāyana and Patañjali consider possibly to be rejected.. also considers possibility of interpolations in *Aṣṭādhyāyī*.. the gradual development and the evolving form Sk. lg. might have prompted Patañjali to consider the redundency of some of Pāṇini's rules or forms..

42. BHIM SINGH. Pāṇini sūtra 'cli luṅi' (3. 1. 43) kā parisīlana (Hindi). *MUSRJ* 13 (2), 1988; 21–31.

43. BHIM SINGH. 'Kṅiti ceti' sūtra-vimarśaḥ (Sk.). *Sāgarikā* 26 (4), Varanasi, 1989; 55–68.

44. BHIM SINGH. Aluk samāsa ke do vārttikon para vicāra (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 249.

..P. 6. 3. 20 and 6. 3. 3..

45. BHIM SINGH. Bhāṣyakāraprokta sannipāta paribhāṣā ke prayojana (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 93.

..P. 1. 1. 39; 3. 1. 36; 3. 1. 38..

46. BISWAL, Banamali. Pāṇini's *guṇa* : a linguistic speculation. *SP*, 34 AIOC, Visakhapatnam, 1989; 281–82.

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..*guṇa* in its technical sense means *a*, *e*, *o*; but non-technically it denotes 'quality' or 'attribute', 'fold' or 'times', and 'portion' or 'part'.. linguists name *guṇa* as 'ablaut' or 'vowel-gradation'..

47. BRONKHORST, J. Asiddha in the Aṣṭādhyāyī : a misunderstanding among the traditional commentators. *JIP* 8, 1980.

48. BRONKHORST, J. Meaning entries in Pāṇini's Dhātupāṭha. *JIP* 9, 1981; 335–357.

..*VBD* IV. 25. 54..

49. BRONKHORST, J. On the history of Pāṇinian grammar in the early centuries following Patañjali. *JIP* 11, 1983: 357–412.

..*VBD* IV. 25. 57..

50. BRONKHORST, J. Nirukta, Uṇādi Sūtra, and Aṣṭādhyāyī : a review article. *IIJ* 27 (1), Jan. 84; 1–15.

..ref. M. A. MEHENDALE, *Nirukta Notes* — Series II (*VBD* IV. 26. 35).. B. discusses the exact difference bet. 'grammar' (*vyākaraṇa*) and 'etymological explanation' (*nirukta*)..

51. BRONKHORST, J. Pāṇini and the Kramapāṭha of the Ṛgveda.

..see 1. 19 above..

52. BRONKHORST, J. Pāṇini's use of *api*. *Paramananda Sastri Fel. Vol.*, Aligarh, 1988; 124–126.

53. BRONKHORST, J. What is *asiddha*? *ABORI* 70, 1989; 309–311.

..(ref. KIPARSKY, "What is *siddha*?", *ABORI* 68, 295-303: see 25.171 below).. (*asiddha* used three times by Pāṇini)..B. does not accept K.'s interpretation, because (1) K.'s interpretation is far removed from the literal sense of *asiddha*; (2) K.'s interpretation can't account for a set of straightforward derivations..

54. BRONKHORST, J. Pāṇini and the nominal sentence. *ABORI* 71, 1990; 301–304.

55. BRONKHORST, J. Vārttika. *WZKSA*, 34, 1990; 123–146.

56. CARDONA, G. Subject in Pāṇini. (in) *The Notion of Subject in SA Lgg.* (ed. M. K. VERMA), SA Stud. Publ. Series 2, Univ. Wisconsin, Madison, 1976; 1–38.

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57. CARDONA, G. *Pāṇini — A Survey of Research.*
..see *VBD* IV. 25. 71..
Rev. : J. P. SINHA, *Ṛtam* 16–18, 569–70.

58. CARDONA, G. On the formulation of *Aṣṭādhyāyī* 8. 3. 4 : *anunāsikāt paro 'nusvāraḥ*. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 199–205.
..suggests that the original reading was *ananunāsikāt paro 'nusvāraḥ*..

59. CARDONA, G. On the *Mahābhāṣya* evidence for a Pāṇinīya *Dhātupāṭha* without meaning entries. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), Ajanta, Delhi, 1984; 79–84.
..Pat. on P. 1. 3. 1.. (P.'s *Dhātupāṭha* originally listed verbs separately, without *sandhi* substitutions and also without meaning entries; the text later underwent two major modifications)..

60. CARDONA, G. Pāṇini's *kāraka* : agency, animation, and identity. *JIP* 2 (3–4), 1984; 231–306.

61. CARDONA, G. Pāṇini and Uṇādisūtra 2. 84. *ALB* 50, 1986; 46–57.

62. CARDONA, G. *Pāṇini : His Work and Its Traditions. Vol. I : Background and Introduction.* Mot. Ban., Delhi, 1988; xxiv + 671.
Rev. : J. L. BROCKINGTON, *JRAS* 1990 (1), 182-83; S. D. LADDU, *ABORI* 70, 350-53; RAM GOPAL, *HSAJIS* 3 (1-2), 329–31; J. C. WRIGHT, *BSOAS* 53 (1) 152-54.

63. CARDONA, G. Pāṇinian Studies. (in) *New Horizons of Res. in Indology*, CASS, Univ. Poona, 1989; 49–84.
..major emphases and trends in recent Pāṇinian studies: (1) marked tendency towards finding in the received *Aṣṭādhyāyī* text evidence of massive interpolations; (2) Pāṇinīyas like Kātyāyana and Patañjali not only did not inherit a single direct trad. but also were ignorant of certain crucial usages known to Pāṇini, and indeed misrepresented Pāṇini's intentions.. these theses, however, are neither wholly cogent nor acceptable.. bibliography — pp, 70-74..

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65. CHARU DEVA SASTRI. *Pāṇini Re-interpreted.* Mot. Ban., Delhi, 1990; xvii + 218.

..an English version of a part of C.'s *Vyākaraṇa-Candrodaya* (mainly, *kārakas* and *samāsas*).. exposition of Pāṇini's *sūtras*.. illustrations from Vedic and early classical texts..

Rev. : S. D. LADDU, *ABORI* 71, 415–16; K. P. RAJAPPAN, *ALB* 54. 209.

66. CHATTERJEE, Asoke. Analytical treatment in Aṣṭādhyāyī and Piṅgala — a retrospection. *SP*, 32 AIOC, Ahmedabad, 1985; 6–7.

..Piṅgala is earlier than Śaunaka (*ṚV-Prāt.*); traditionally Piṅgala is regarded as a younger brother of Pāṇini; there is ample evidence to show that there exists a considerable degree of structural resemblance bet. the works of Pāṇini and Piṅgala..

67. CHATTOPADHYAYA SASTRI, Ashok. Pāṇini-Whitney-samālocanam (Sk.). *Naimiṣīyam* 1 (1), April 80.

68. CHOKSI, Kamalesh Kumar. Aṣṭādhyāyī ke 'ādi'–uttara-padavāle samasta padon kī samīkṣā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 91.

69. DAS, Karuna Sindhu. On reference to verbal roots in Pāṇini's rules. *SP*, 33 AIOC, Calcutta, 1986; p. 458.

70. DAS, Karuna Sindu. *Paribhāṣās in the Pāṇinian System of Grammar.* Calcutta, 1986; 2 + vii + 258.

71. DAS, Karuna Sindhu. *A Pāṇinian Approach to Philosophy of Language.* Calcutta, 1990; vii + 358.

72. DAS, Pradipta Kumar. The *kṛt* suffixes — the Pāṇinian description. *SP*, 32 AIOC, Ahmedabad, 1985; p. 281.

..Pāṇinian techniques differ from section to section, depending upon the linguistic necessity or technical necessity.. *lopa* and *āgama* are two different techniques of Pāṇini by means of wh. he explains the lg,..

73. DAS, Pradipta Kumar. Type-token study in Pāṇini (with reference to *kṛdanta*). *Lokaprajñā* 1 (1), Puri, 1987; 108–113.

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74. DAS, Pradipta Kumar. Type-token study in Pāṇini (with special reference to feminine formations). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 256.

75. DASGUPTA, Probal. Relating Pāṇini and modern syntax: a notion of *nyasta*, *Lokaprajñā* 1 (1), Puri, 1987; 73-80.

76. DASH, Achyutananda. The syntactic role of *adhi-* in Pāṇinian *kāraka*-system. *33 PAIOC*, Poona, 1989; 208-221.

..(also, *SP*, 33 AIOC, Calcutta, 1986; 459-60).. here, *adhi-* is not an *upasarga*; it is *karmapravacanīya* because it has an intrinsic semantic relation with a noun..

77. DASH, Achyutananda. *Karmapravacanīyas* : their syntactic role in Pāṇini's grammar. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 264.

78. DASH, Achyutananda; GILLON, Brendan S. On formalizing Pāṇini's *kāraka* for sentence derivation. *BDCRI* 50, 1990; 173-181.

79. DASH, Gauranga. Arthavatsūtre vyutpattyavyutpattipakṣasvīkāre vaiyākaraṇānāṁ vicāravimarśaḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 253.

80. DASH, Prafulla Chandra. *Comparative Study of the Pāṇinian and Cāndra Systems of Grammar : Kṛdanta Portion*. Ramananda Vidya Bhavan, New Delhi, 1986; xvi + 164.

Rev. : G. B. PALSULE, *ABORI* 71, 379-80.

80A. DASH, Radhamadhab. *Pāṇinian Idioms as supplied in the Kārikā Vṛtti*. M. Phil. Thesis, Utkal Univ., 1986.

..unpublished.. see 25.81 below..

81. DASH, Radhamadhab. Pāṇinian idioms as supplied in the *Kāśikāvṛtti*. *VIJ* 22 (1-2), 1984 (1987); 104-117.

..see 25.80A above..

82. DASH, Radhamadhab. Some principles in fixing up Pāṇini's authorship of examples from the examples supplied in the

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Kāśikāvṛtti. A. G. Swain Fel. Vol., Utkal Univ., Bhubanesvar, 1985; 83–91.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985; 281-82)..

83. DASH, Radhamadhab. Sociolinguistic study of Pāṇinian idioms. *Vāṇījyotiḥ* 11, Utkal Univ., Bhubanesvar, 1987; 67–74.

..(*Paper*, 33 AIOC, Calcutta, 1986; p. 461)..

84. DASH, Radhamadhab. Kātantra Vyākaraṇa and Prātiśākhyas vs. Pāṇini's Vyākaraṇa. *SP*, 35 AIOC, Haridwar, 1990; p. 152.

..*Kātantra Vyākaraṇa* is reminiscent of the non-existent pre-Pāṇinian Aindra school wh. is referred to as Eastern School.. Prātiśākhyas are pre-Pāṇinian treatises dealing with phonetics, grammar, and metrics of the various Vedic recensions..

85. DASS, Ayodhya Chandra. Pāṇini and accent. *KURJ* 22, 1988.

86. DATTA, Namita. Yāska's Nirukta and Uṇādi Sūtras.

.. = *VBD* IV. 25. 111; 26. 16..

87. DAVESAR, Indu. *Pāṇinīya Sūtrapāṭha aura Jainendra Sūtrapāṭha kā Tulanātmaka Adhyayana* (Hindi). Anu Books, Meerut, 1985; 222.

..comparative study of the *Sūtrapāṭhas* of Pāṇini and Jainendra.. with special ref. to *saṁjñā*, *paribhāṣā*, and *anubandha*..

88. DESHPANDE, Madhav M. Pāṇinian grammarians on dialectal variation. *ALB* 42, 1978; 61–114.

..(also see *VBD* IV. 25. 89; 95)..

89. DESHPANDE, Madhav M. Pāṇini as a frontier grammarian. (in) *Papers from the 19th Regional Meeting of the Chicago Linguistic Society*, 1983; 110–116.

90. DESHPANDE, Madhav M. *Ellipsis and Syntactic Overlapping : Current Issues in Pāṇinian Syntactic Theory.* P. G. R. Series 24, BORI, Poona, 1985; X + 94.

..(Pandit Shripad Sastri Devadhar Mem. Lectures – II Series)..
Rev. : J. L. BROCKINGTON, *JRAS* 1987 (1), 135.

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91. DESHPANDE, Madhav M. Sanskrit grammarians: differing perspectives in cultural geography. *AJOS* 2 (R. S. Tripathi Comm. Vol.), 1985; 57–68 + map.

..Pāṇini was most certainly maximally familiar with the peculiarities of the lg. of the NW (syntactic and phonological evidence).. P. not at the centre of Sk.-speaking universe; his region was on the margins of bigger political entities; he did not recognize the political supermacy of the Prācyas or the superiority of the Udīcyas; he chose a more neutral framework.. map indicating the geography of Sk. grammarians.. chronology: Pāṇini (c. 500 B.C.); Kātyāyana (c. 200 B.C.); Patañjali (c. 100 B.C.)..

92. DESHPANDE, Madhav M. Pāṇinian syntax and the changing notion of sentence. *Paper*, South Asian Lgg Analysis Roundtable Conf., Univ. of Illinois, Urbana, 1986.

..see 25.96 below..

93. DESHPANDE, Madhav M. Some facets of Pāṇinian morphology. *ALB* 50, 1986; 478–489.

..the category of *vikaraṇa* is clearly subsumed under Pāṇini's basic morphological category of *pratyaya*; on the other hand, the category of what is known as *āgamas* from the post-Pāṇ. lit. remains somewhat unclear.. (there is no definition of *āgama* in the *Aṣṭādhyāyī*)..

94. DESHPANDE, Madhav M. Pāṇinian syntax of Sanskrit gerund constructions: an alternative view. *ALB* 51 (Ludo Rocher Fel. Vol.), 1987; 242–266.

95. DESHPANDE, Madhav M. Pāṇinian reflections on Vedic infinitives: on the meaning of *tumartha*. *Paper*, South Asian Languages Analysis Conf., Syracuse Univ., 1987.

..(also *SP*, 7 WSC, Leiden, 1987; p. 42: on infinitives with *-tosUN* and *-kasUN*).. a study of the Vedic usage in relation to Pāṇini allows us to have a more realistic interpretation of his rules and better perception of the formative forces underlying his grammar..

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..see 25.92 above..

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98. DESHPANDE, Madhav M. Ellipsis in modern linguistics and Pāṇini. *ABORI* 70, 1989; 103–124.

. ellipsis in structural linguistics; generative approaches to ell... Indian approaches to ell.; Pāṇini's conception and application of ell...

99. DESHPANDE, Madhav M. Semantics of Pāṇini's Kārakas: an explanation of philosophical and linguistic issues. (in) *Volume of Indological Studies* (ed. G. C. BHATTACHARYA; B. K .MATILAL), State Univ. of N. Y.

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101. DESHPANDE, Madhav M. (ed.). *Pāṇini and the Veda.* 7 WSC Panel V, Leiden, 1991.

..(bound with Panel IV. : *Sense and Syntax in Vedic*)..

102. DESHPANDE, Prajna. Svarārtheyamaṣṭasūtri. *VSMV* 1985, 1986; 49–52.

..eight *Sūtras* of Pāṇini re *svara* : P. 2.3, 51–57; 64..

103. DEVASTHALI, G. V. Pāṇini and Ṛgvedic interpretation. *JORM* 40–41, 1970–72.

..see 4.17 above..

104. DEVASTHALI, G. V. Pāṇini and Vedic — a critique. *ABORI* 64, 1983; 137–148.

..see *VBD* IV. 25.106 and 106A (ref. KIPARSKY, *VBD* IV. 25.170)..so far as Vedic is concerned, the question of preference (as suggested by KIPARSKY) simply does not exist.. *dṛṣṭānuvidhiṇ chandasi bhavati*..

105. DEVI, Sudha A. The concept of *guṇa* in Sanskrit grammar. *VIJ* 23 (1–2), 1985; 9–16.

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106. DIKSHIT, Puspha, *Ekadeśavikṛtamananyavat* paribhāṣā — eka navīna dṛṣṭi (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 464-65.

107. DIKSHIT, Pushpa. Aṣṭādhyāyī ke *ciṇ*. prakaraṇa ke bhāṣyānutthāpita sthala (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 265-266.

..(*Aṣṭādhyāyī* 3.1.60-66; 3.1.89 : *ciṇ.-ādeśa*.. why is *ciṇ* repeated in various *sūtras*.. *Mahābhāṣya* gives three explanations (wh. are not enough)..

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..*ā*, *ī*, *ū*, *ṛ*, *ḷ* not mentioned; *h* mentioned twice (5th and 14th *sūtras*); *ṇ* mentioned twice (*sūtras* 1 and 6); first *h* is *ghoṣavat varṇa* and second *h* is *aghoṣa varṇa* (implying *visarga*); first *ṇ* is indicative of *anunāsika varṇa* (*it*); *laṇ* (6th *sūtra*) must have been originally *lan*..

109. DUBEY, R. P. Problem of *nañartha*. *SP*, 33 AIOC, Calcutta, 1986; 465-66.

110. DUTTA, Kalpana. A critique of the concept of *sthānivadbhāva*. *SP*, 33 AIOC, Calcutta, 1986; p. 466.

..*sthānivadbhāva* is a case of *kāryātideśa*..

111. DVIVEDI, H. P. *Studies in Pāṇini* (*Technical Terms of the Aṣṭādhyāyī*).

.. = *VBD* IV. 25. 115..

Rev.: D. K. GUPTA, *VIJ* 20, 261-62; P. THIRUGNANASAMBANDHAN, *JORM* 42-46, 196-97.

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..three derivations of the term *saṁjñā* given by commentators of Pāṇini's *Aṣṭādhyāyī*..

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117. GARG, Lata. Aṣṭādhyāyī men nipātana kā svarūpa (Hindi). *MUSRJ* 9 (2), July–Dec. 84; 22–30.

..*nipātana* in *Aṣṭādhyāyī*..

118, GAUD, Bishan Lal. Pāṇini kī sthānyādeśavyavasthā (Hindi). *Lokāloka*, 1985.

119. GHATAGE, A. M. Uktārthānām aprayogaḥ. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), Ajanta, Delhi, 1984; 141–151.

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127. HUECKSTEDT, R. A. Interpretations of Pāṇini's 6. 177: *iko yaṇ aci*. *SP*, 8 WSC, Wien, 1990.

128. HUSAINI, B. C. 'Nityam' in the Aṣṭādhyāyī. *SP*, 32 AIOC, Ahmedabad, 1985; 285–86.

129. HUSSAINI, B. C. Śeṣa in Aṣṭādhyāyī. *SP*, 33 AIOC, Calcutta, 1986; 470–71.

130. JAIN, Vrashabh P. The concept of case/*kāraka* : a comparative statement. *Ind. Taur.* 15–16, 1989–90; 131–143.

..(also, *SP*, 7 WSC, Leiden, 1987; p. 61).. with special ref. to Pāṇini and FILLMORE.. (1) the verb is the central element of the sentence; (2) the notion *kāraka* or case is universal; (3) *kāraka* is a mental/conceptual relation..

131. JANI, Jaydeva A. Pāṇinīya vyākaraṇa ane sārasvata-vyākaraṇanā svarasaṁdhiviṣayaka sūtro — tulanātmaka adhyayana (Guj.). *Svādhyāya* 24 (3–4), 1987; 267–270.

..Pāṇini and *Sārasvata-Vyākaraṇa* — comparative study in regard to *svara* and *saṁdhi*..

132. JANI, Jaydeva A. Kā''vaśyakatā pāṇineḥ ? *Surabhāratī* 25, Vadodara, 1990–91; 28–30.

..what is the necessity of Pāṇini ?..

133. JHA, Lakshmishvar. *Lac* pratyaya kā bhāṣāśāstrīya vivecana (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 286–87.

..study of *lac* from the pt. of view of linguistics..

134. JHA, Lakshmishvar. Matvarthīya 'ilac' pratyaya kā bhāṣāśāstrīya adhyayana (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 89.

..linguistic study of *ilac*.. the *pratyaya* was current even in Vedic, e.g. *tuṇḍila* (*AV*), *piśaṅgila* (*YV*), *vraṇila* (*Br.*)..

135. JHA, Pushpa. Aṣṭādhyāyī ke nāmadhātu prakaraṇa ke kucha vicāraṇīya pakṣa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 285–86.

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..ref. P. 3. 1. 8–19..

136. JHA, Shashinath. Varṇasamāmnāyavivecanam. *SP*, 32 AIOC, Ahmedabad, 1985; p. 287.

137. JHA, Shrimani Nath. *Vā vibhāṣā anyatarasyām* ity eteṣām arthabhedaḥ. *SP*, 33 AIOC, Calcutta, 1986; 788–89.

138. JHA, Sudhir Kumar. Vyākaraṇasya vedāṅgatvavicāraḥ. *SP*, 32 AIOC, Ahmedabad, 1985; 287–88.

..*Vyākaraṇa* as a *vedāṅga*..

139. JHA, Sudhir Kumar. Vyākaraṇasūtranirdiṣṭodāharaṇaparamparāyā yuktāyuktatvaṁ ca. *SP*, 33 AIOC, Calcutta, 1986; p. 476.

140. JHA, Sukheshvar. A review of the inclusion of some of the Pāṇinian sūtras in the Vaidikī-Prakriyā of the Siddhānta-Kaumudī. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 282.

..the Vedic section is presented in *SK* in the *Aṣṭādhyāyī*-order.. author examines the propriety of the inclusion of some sūtras (P. 8. 2. 93-96, 98) in Vedic section..

141. JHA, Sureshvar. Pāṇinivyākaraṇaśāstrīyasaṁjñās tāsāṁ vaiśiṣṭyaṁ ca. *SP*, 33 AIOC, Calcutta, 1986; 476–77.

..most of the *mahatī saṁjñās* are pre-Pāṇinian.. P. adopted them for *arthalāghava*, *anvarthatva*, *tarkāśritatvajñāpana*.. *ekākṣara saṁjñās* are normally of P. himself.. P.'s *saṁjñās* range from being of one letter to being of seven letters (e. g. *karmapravacanīya*)..

142. JOSHI, S. D. Pāṇini's rule 1. 3. 67. (in) *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 63–74.

..acc. to the framework of P.'s system, the causative and the non-causative sentences are independently derived, and the derivation of the causative sentences can't be dependent on their non-causative counterparts..

143. JOSHI, S. D. The role of boundaries in the Aṣṭādhyāyī. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), Ajanta, Delhi, 1984; 181–186.

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25.150]

144. JOSHI, S. D. Pāṇini. *Itihāsapatrikā* 4 (3), Sept. 84; 79–90.

..introductory; P.'s date; P.'s life; P.'s works : *Aṣṭādhyāyī*, *Dhātupāṭha*, *Gaṇapāṭha*, *Uṇādisūtras*, *Liṅgānuśāsana*, and *Pāṇinīya Śikṣā*; commentarial lit. on Pāṇini and modern works; main topics discussed by P. : *saṁjñā*, *paribhāṣā*, *anuvṛtti*, lg.-analysis, phonology and morphophonemics, word-derivation, case-terminations, verb-ending suffixes, person, number, gender, voice, parts of speech, syntax, compounds; *Aṣṭādhyāyī* as a generative grammar; Vedic rules, accent rules; two methods of studying P...

145. JOSHI, S. D. Traditional and modern linguistic approach to Pāṇini. (in) *Select Papers from SALA–7*, Bloomington, 1987; 220–235.

146. JOSHI, S. D. Pāṇineḥ Aṣṭādhyāyī. (in) *Prasanna-Pārijāta* (D. Kavishvar Fel. Vol.), Poona, 1990; 32–34.

..a brief note in Sk...

147. JOSHI, S. D.; BHATE, Saroja. *The role of the Particle ca in the Interpretation of the Aṣṭādhyāyī.*

.. = *VDB* IV. 25. 158..

Rev. : H. F., *ZDMG* 136 (3), 656–57.

148. JOSHI, S. D.; BHATE, Saroja. *The Fundamentals of Anuvṛtti.* Publ. CASS – B 9, Univ. Poona, 1984; viii + 305.

Rev. : H. F., *ZDMG*; 136 (3), 656–57; J. D. SMITH, *BSOAS* 49 (2), 401-402.

149. JOSHI, S. D.; LADDU, S. D. (ed.). *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī of Pāṇini.* Publ. CASS – E 9, Univ. Poona, 1983; 255.

.. = *VBD* IV. 25. 159..

Rev. : H. F., *ZDMG* 136 (3), 656-57.

150. JOSHI, S. D.; ROODBERGEN, J. A. F. On P. 1. 1. 56. *JAOS* 105 (3), 1985; 469–477.

..suggest a new interpretation of the term *alvidhi* in this *sūtra*; this new interpretation simplifies trad. grammar, because it does away with *Vārttikas* XVIII–XXIX on P. 1. 1. 56.,

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151. JOSHI, S. D.; ROODBERGEN, J. A. F. On *siddha*, *asiddha*, and *sthānivat*. *ABORI* 68, 1987; 541–549.

..two types of order with regard to the rules of *Aṣṭādhyāyī* : (1) sequential or positional order in wh. Pāṇini has put them (*adhyāya, pāda, sūtra*); (2) order of application or the feeding order in wh. the output of one rule becomes the input of another rule.. in the case of the rules in *Sapāda-Saptādhyāyī*, the sequential order has no relevance, barring the case of conflict; but in the *Tripādī*, 295 rules have been collected wh. can only be applied in conformity to their sequential order.. the principles of *siddha* and *asiddha* also become operative in the case of a conflict bet. rules..

152. JOSHI, S. D.; ROODBERGEN, J. A. F. The rejection of P. 1. 1. 58 : a confirmation of the exclusively positive aspect of *sthānivadbhāva*. *ABORI* 69, 1988; 217–228.

..a close paraphrase and a study of *KV* on P. 1. 1. 58..

153. JOSHI, S. N. Attestation of Pāṇinian forms in the Apatyādhikāra section. *SP*, 33 AIOC, Calcutta, 1986; p. 478.

..discusses *gotra*-derivatives in the *Apatyādhikāra* section and finds out documental evidence for them in lit... also accounts for the attestation of counter-examples given by the commentators..

154. JOSHI, S. N. Nipātana rules in the fourth book of the *Aṣṭādhyāyī*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 286.

155. JUNNARKAR, P. B. *An Introduction to Pāṇini*. Baroda, Book II (= *VBD* IV. 25. 163); Book III, 1983; iii + 240; Book IV, 1987; iv + 382.

..Book I (= *VBD* IV. 25. 162)..

Rev. : (Book II) A. S. ACHARYA, *BDCRI* 44, 181-83.

156. KAK, Subhash. The Pāṇinian approach to natural language processing. *Intern. Journal of Approximate Reasoning*, 1987.

157. KAMALESH KUMAR. Pāṇininikāye dhruvāpāyapadārthavimarśaḥ. *SP*, 32 AIOC, Ahmedabad, 1985; p. 77.

..*dhruvāpāya* in Pāṇini's system..

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158. KANNAN, K. S. Regrafting lexica after Kiparsky (1979) : a case for. *SP*, 34 AIOC, Visakhapatnam, 1989; 270–71.

..vital gradations of optionality itemised by Pāṇini thro' *vā*, *vibhāṣā*, *anyatarasyām*.. K. (*VBD* IV. 25. 170) : "the more a writer tries to follow P.'s rules, the less his writings will follow P.'s rules"..

159. KANSARA, N. M. Uttarārdhaṁ tu pariśeṣād anudattam (Guj.). *Svādhyāya* 24 (3–4), 1987; 239–245.

..Pāṇini 1. 2. 32..

159A. KAR, Dinabandhu. *Semantic Basis of the Aṣṭādhyāyī*. DD, Univ. Poona, 1980.

..unpublished.. see *VBD* IV. 25. 165..

160. KAR, Dinabandhu. Concept of *saṁjñā* in Pāṇini's grammar. *SP*, 32 AIOC, Ahmedabad, 1985; p. 291.

..*saṁjñā* differs from *nāman* and *ākhyā*; *saṁjñā* in *Aṣṭādhyāyī* is not considered to be a referential term; it simply points out that the meaning of the term concerned does not have purely derivative value, but its meaning is to be understood with ref. to the coventions of the lg.-speaking community..

161. KAR, Dinabandhu. Parts of speech in Pāṇini's grammar. *SP*, 33 AIOC, Calcutta, 1986; 480–81.

162. KAR, Dinabandhu. Concept of *bhāva* in Pāṇini's grammar. *SP*, 34 AIOC Visakhapatnam, 1989; 283–284.

..ref. P. 2. 3. 37.. there is no evidence in *Aṣṭādhyāyī* to show that the term *bhāva* is used in the sense of *kriyā*.. discusses *bhāva* and *kriyā*..

163. KAR, Yashodhara. The *ekasaṁjñādhikāra*. *SP*, 32 AIOC, Ahmedabad, 1985; 291–292.

..two types of technical terms in *Aṣṭādhyāyī* : (1) disjunctively applied technical terms; (2) conjunctively applied technical terms.. discusses P. I. 4. 1-2..

164. KAR, Yashodhara. Antaraṅga Paribhāṣā. *SP*, 33 AIOC, Calcutta, 1986; p. 481.

...23

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165. KATRE, Sumitra Mangesh. *A Glossary of Grammatical Elements and Operations in the Aṣṭādhyāyī.* Central Inst. of Indian Lgg., Mysore, 1981.

166. KATRE, Sumitra Mangesh. *The Aṣṭādhyāyī of Pāṇini.* Texas Linguistic Series, Univ. of Texas Press, Austin, 1987; xlvi + 1330. (Indian ed., Mot. Ban., Delhi, 1989).

..transliterated text with English transl. and extensive notes.. *Dhātupāṭha, Gaṇapāṭha*.. see 25.275 below..

Rev. : Eivind KAHRS, *BSOAS* 53 (3), 531-33; Satyapal NARANG, *Review Projector* (*India*) 9 (10-12).

167. KATRE, Sumitra Mangesh. Pāṇini and Indo-Aryan. (in) *New Horizons of Res. in Indology*, CASS, Univ. Poona, 1989; 88–89.

..both Kātyāyana and Patañjali, commenting upon Pāṇini's *Aṣṭādhyāyī*, indicated that Pāṇini's work is descriptive and not prescriptive.. one of the main problems with ref. to Pāṇini's grammar relates to the role of accent as a phonemic feature, wh , by the time of Kātyāyana and Patañjali, seems to have lost its importance in actual oral communication.. Pāṇini in general does not deal with semantics of Sanskrit..

168. KHARE, G. H. Why ,are there two *h* s in the Māheśvara Sūtras ? *ABORI* 64, 1983; 255–257.

..(1) *h* (coming in the beginning of the 5th *Māheśvara-sūtra*) is a semi-vowel of *a*; (2) *h* as aspirate consonant..

169. KIPARSKY, Paul. *Pāṇini as a Variationist.*

.. = *VBD* IV. 25. 170..

Rev. : Madhav M. DESHPANDE, *Lg* 60, 161-64; P. FILLIOZAT, *OLZ* 79 (5), 497-500; Rosane ROCHER, *JAOS* 106, 862-863; Rama Nath SHARMA, *Lg. in Society* 12, 349-415.

170. KIPARSKY, Paul. *Some Theoretical Problems in Pāṇini's Grammar.*

.. = *VBD* IV. 25. 171.. see 25. 171 below..

Rev. : J. BRONKHORST, *IIJ* 27, 309-313.

171. KIPARSKY, Paul. What is siddha ? *ABORI* 68, 1987; 295–303.

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25.181]

..(ref. to BRONKHORST's rev. of 25.170 above).. *siddha* principle is not some abstruse formal abstraction but a very intuitive and natural idea.. hist. linguistics reveals that the order defined by the *siddha* principle is the preferred outcome of change; there are also indications that it is the order wh. comes most naturally to the lg.-learner.. see 25.53 above..

172. KIPARSKY, Paul; STAAL, J. F. Syntactic and semantic relations in Pāṇini. (in) *MSSK*, 1988; 135–175.

173. KRISHNAMACHARYULU, K. A. Outlines of scheme of Pāṇini's Aṣṭādhyāyī. *SP*, 32 AIOC, Ahmedabad, 1985; p. 290.

..basic linguistic principle : "sentence is the unit of lg."..

174. KRISHNAMACHARYULU, K. A. Pāṇinīyāḥ yogarūḍhāḥ saṁjñāḥ. *SP*, 33 AIOC, Calcutta, 1986; 481–82.

175. KRISHNASWAMI AIYANGAR, V. *Pāṇinīya Vyākaraṇa kī bhūmikā* (Hindi). Prabhat Prakashan, Delhi, 1983; 178.

Rev. : RANVIR SINGH, *HSAJIS* 2 (1-2), 284–86.

176. KRISHNASWAMI AIYANGAR, V. Pāṇinīyā padasaṁskāra-prakriyā (Sk.). *Saṁvid* 23 (1–2), 1986; 46–60.

177. KRISHNASWAMI AIYANGAR, V. Pāṇini kā samartha siddhānta aura vākyavyutpādana (Hindi). *Gaveṣaṇā* 48, 1987; 47–58.

178. KSHIRSAGAR, V. K. An internal contradiction in Pāṇini. *SP*, 32 AIOC, Ahmedabad, 1985; p. 78.

..ref. P. VIII. 3.24 (wh., acc. to author, is redundant)..

179. LADDU, S. D. A glimpse of variational awareness of the Indian scholiasts. *Ṛtam* 11–15 (B. R. Saksena Fel. Vol.), 1979–83; 241–259.

..ref. to Pāṇini's grammar.. variations : regional, temporal, literary, social..

180. LADDU, S. D. Survey of Pāṇinian research. *Itihāsa-patrikā* 4 (3), Sept. 84; 99–103.

181. LELE, Jayant; SINGH, Rajendra. Pāṇini, language theories, and the dialectics of grammar. (in) *Proc. of III Internat.*

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Conf. on the History of Language Sciences 1984, Amsterdam, 1987; 43–51.

182. LOWE, Ramesh Kumar. Pāṇinīya vyākaraṇa men vibhakti-pratipādana (Hindi). *MUSRJ* 12 (1–2), 1987; 101–103.

183. LOWE, Ramesh Kumar. Description of cases in the Pāṇinian grammar. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 262.

..P. has described cases in many ways..

184. MAHATO, Damodar. Ṭhak ṭhikaṇ kī vaijñānikatā (Hindi). *Kosala* 3 (1–2), Indian Res. Soc. of Avadh, Faizabad, July 80 – Jan. 81; 103–104.

..compares technologies of Pāṇini and Padmanābhadatta relating to these suffixes; concludes that Pāṇini's approach is more scientific.. (considers etymology of *raivatika*)..

185. MAHAVIR. Concept of *śabda* in Pāṇini. *VIJ* 20 (1–2), 1982; 58–62.

..see *VBD* IV. 25. 189.. P. regards as *śabda* all the various grades of linguistic utterances starting from phonemes up to the sentence..

186. MAHAVIR. 'Anabhihita' in Pāṇini : a key-note to syntax. *JOIB* 33 (1–2), 1983; 26–45.

..notion of *anabhihita* in Pāṇini plays a grammatical role of prime significance, in bet. sentence-boundary and *pada*-boundary; P.'s grammar was based on and ultimately aimed at sentence-derivation and not only word-derivation..

187. MAHAVIR. *Samartha Theory of Pāṇini and Sentence Derivation.* Mun. Man., New Delhi, 1984; X + 103.

..see *VBD* IV. 25. 190.. see 25. 188, 189 below..

188. MAHAVIR. Syntax in Pāṇini : a unique approach. *SP*, 32 AIOC, Ahmedabad, 1985; 293–94.

..P.'s syntactic description is based on his notion of *samartha* (II. 1. 1) rather than on that of *vākya*.. author explains the difference bet. the notions of *vākya* and *sāmarthya* and examines how far it has been crucial for P.'s description of syntax; he concludes that P.'s theory of *sāmarthya* is unique and more powerful and comprehensive than that of *vākya* wh. is an ordinary notion.. see 25. 187 above and 25. 189 below..

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189. MAHAVIR. Linguistic concepts of Pāṇini for syntactic description. *SP*, 32 ICANAS, Hamburg, 1986; p. 179.

..deals with P.'s syntactic description in terms of *vākya* and *samartha*.. *samartha*-theory is established as unique and advantageous also for modern linguistics.. see 25. 187, 188 above..

190. MAHAVIR. Treatment of *samāsa* in Pāṇini. *ABORI* 67, 1986; 147–158.

191. MAHAVIR. Language theory of Pāṇini. *JGJKSV* 42 (1-4), 1986 (90); 101–112.

..Lg. is a conceptual phenomenon; the object conceived by the mind in an integrated form is expressed by lg. in phonetic form. That lg. is an integrated phenomenon in totality is proved by Pāṇini's *sūtras* from their application and implication in derivational process..

192. MAHAVIR. Pāṇini kā śabda — mahattvapūrṇa bhāṣika tattva (Hindi). *D. N. Shastri Comm. Vol.*, 1989; 429-431.

193. MATILAL, Bimal Krishna. On the notion of the locative in Sanskrit. *JIL* 10, 1983; 160–168.

..analyses the concept of location (*adhikaraṇa*) and its varieties in P.'s grammar..

194. MAYANK, Manjul. Pāṇini's acquaintance with the Atharvaveda. *SP*, 7 WSC, Leiden, 1987; p. 86.

..see 7.19 above..

195. MEENAKSHI, K. The genitive in Pāṇini and in epic Sanskrit. (in) *Studies in Sanskrit Syntax* (ed. HOCK), Mot. Ban., Delhi.

196. MEENAKSHI, K. Vedic infinitive and Pāṇini. *SP*, 7 WSC, Leiden, 1987; p. 88.

..do P.'s rules cover all the forms and usages of infinitive wh. actually occur in Veda?..

197. MISHRA, Gopabandhu. Pāṇinīyasamaye prakṛtiḥ (Sk.). *Sāgarikā* 21 (1), 1983; 31–33.

..*prakṛti* as an etymological term..

198. MISHRA, Gopabandhu. A bridge between *niyama* and *paribhāṣā* rules of Pāṇini. *SP*, 32 AIOC, Ahmedabad, 1985; p. 294.

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..*aniyame niyamakāriṇī paribhāṣā*.. see 25.199 below..

199. MISHRA, Gopabandhu. Pāṇinian *paribhāṣā*-rules and *paribhāṣās* : a comparison. *SP*, 33 AIOC, Calcutta 1986; 486–87.

..see 25.198 above..

200. MISHRA, Gopabandhu. *iñ*-pratyayavimarśaḥ (Sk.). *Āraṇyakam* (*Praveśāṅka*), Sanskrit Prasara Parisad, Aara, Sept. 1988; 53–59.

201. MISHRA, Gopabandhu. Role of colloquial use in *pluta*-theory. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 286.

..Pāṇini's rules pertaining to *pluta* show the impact of colloquial use (e.g. *dūrāddhūte ca* : 8.2.84)..

202. MISHRA, Hariram. Pāṇinisūtreṣu samasāmayikasamājaḥ (Sk.). *Śrīpaṇḍitaḥ* 10 (3–4) 1988; 5–8; *Sāgarikā* 26 (2), 1988; 55–58.

203. MISHRA, Jayamanta. Pāṇini's approach to chaṇdas. *SP*, 7 WSC, Leiden, 1987; p. 95.

..P. endeavoured to give derivation of all the Vedic forms..

204. MISHRA, Kanakalata. *Adhikārasūtras* in Pāṇini's *Aṣṭādhyāyī*. *SP*, 35 AIOC, Haridwar, 1990; p. 130.

..to achieve precision and brevity, P. uses such devices as *saṁjñās* (technical terms), *paribhāṣās* (metarules), *anuvṛtti* (carrying over), and *adhikāras* (section-headings)..

205. MISHRA, Madhusudan. Pāṇinian *anubandhas* : a rethinking. *SP*, 34 AIOC, 1989; p. 266.

206. MISHRA, Pradeep Kumar. The study of some *anubandha paribhāṣās*. *SP*, 32 AIOC, Ahmedabad, 1985; 295–96.

..a study of these *paribhāṣās* reveals the fact that the *jñāpakas* supplied for them are not necessary..

207. MISHRA, Radhakanta. Ācārya Pāṇini (Hindi). *Viśvātmā* 14 (8), Dec. 89; 23–24.

..see 25.208 below..

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208. MISHRA, Radhakanta. Pāṇini : the grammarian. *Viśvātmā* 14 (9), Jan. 89; 58–59.

..see 25. 207 above..

209. MISHRA, Vishvanath. Samarthaḥ padavidhiḥ (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 470–71.

210. MISHRA, Vishvanath. Vā vibhāṣā anyatarasyām ityeteṣām arthabhedaḥ (Sk.), *SP*, 33 AIOC, Calcutta, 1986; 785-86.

211. MISRA, V. N. Pāṇini's notion of metalanguage and natural language. *SP*, 8 WSC, Wien, 1990.

212. MOHAPATRA, Gauri Das. Survey of the researches on the technique applied by Pāṇini. *MUSRJ* 11 (1–2), 1986; 93–98.

213. NAGARAJAN, V. Brahma jagato nimittakāraṇam ityatra Pāṇinisaṁmatiḥ (Sk.). *AORM* 29 (1–2), Madras Univ., 1980; 1-4.

..see *VBD* IV. 25. 209.. P.'s *sūtras* relating to *pañcamī* suggest that Brahman is the instrumental (and not material) cause of the universe..

214. NAGARAJA RAO, H. V. The scope and necessity of Aṅgādhikāra. *JIP* 6 (2), 1978; 145–176.

..unless this *adhikāra* is accepted, Pāṇini's grammar cannot generate many correct word-forms.. *Aṅgādhikāra* (P. VI. 4 and VIIth *adhyāya*) is accepted by Patañjali; his rejection (*MB* VI. 4.1) is not his final say; it is only a stylistic repetition of Kātyāyana's *Vārttika*..

215. NARADEVA SASTRI. Pāṇinīyaṁ śabdasvarūpam (Sk.). *SP*, 33 AIOC, Calcutta, 1986; p. 505.

..twofold nature of *śabda* : (1) *vyāvahārika* (*dhvanyātmaka*; *prakriyāviṣayaka*); (2) *bhāṣātattvika* (*arthanimittakaḥ āntaraḥ sphoṭāparaparyāyaḥ śabdaḥ*)..

216. NARADEVA SASTRI. *Pāṇinīya-śabdārthasaṁbandha-siddhāntaḥ* (Sanskrit). Pipaṭhiṣu-Prācyavidyā-Pratiṣṭhāna, Delhi, 1987; 6+48+308.

Rev. : MAAN SINGH, *JGJKSV* 42, 310-12.

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217. NARANG, Satyapal. A dialect of Sialkot in Pāṇini. *SP*, 32 AIOC, Ahmedabad, 1985; p. 297.

..the dialect of Sialkot is represented in the name of Śākalya..

218. NAVATHE, P. D. *Saniṁ sasanivāṁsam* (Pāṇ. 7. 2. 69) and the Vedic data. *ABORI* 66, 1985; 227–229.

. commentators have not recorded the available Vedic data; this paper does that.. views of Western scholars on the form *sasavāṁs*..

219. OGAWA, Hideyo. The use of the particle *eva* in the *Aṣṭādhyāyī*. *JIBS* 35 (2), Mar. 1987; 1009–1006.

..Pāṇini's use of *eva* may be classified into six types: (1) P. 8. 1. 62; (2) P. 1. 4. 8; 2. 2. 20; 5. 3. 58 etc.; (3) P. 3. 4. 70; (4) P. 3. 4. 111; (5) P. 4. 3. 69; (6) P. 1. 2. 63; 2. 4. 62..

220. OJIHARA, Yutaka. On the word *kuṭilikā* "poker, pickaxe": Pāṇini 4. 4. 18. *K. K. Handiqui Fel. Vol.*, Gauhati, 1982; 44–50.

221. OLIVEIRA, J. C. G. de. Pāṇini e a estrutura do Aṣṭādhyāyī. *Revista Brasileira de Lingua e Literatura* 2 (5), 1980; 21–24.

222. OMKARA. Saṁskṛtabhāṣā men varṇon kī saṁkhyā aura Pāṇini (Hindi). *Vedavāṇī* 38 (2), Dec. 85; 19ff.

..the no. of *varṇas* in Sanskrit is 63..

223. ONO, Shunjo. *Atideśa* in Pāṇinian grammar (Jap.). *JIBS* 38 (1), Dec. 89; 437–434.

224. PADHY, K. Ch. Pāṇinivyākaraṇe sāmarthyavimarśaḥ (Sk.). *Pūrṇatrayī* 16 (2), 17 (1), Tripunithura, Jan.–June 1990; 107–112.

225. PADHY, K. Ch. Vākyārthavicāraḥ (Sk.). *Pūrṇatrayī* 16 (2), 17 (1), Tripunithura, Jan.–June 1990; 113–124.

..from Pāṇini onwards..

226. PAHI, Biswambhar; SHARMA, Rajendra P. Pāṇini's technique of representing linguistic regularities; *AJOS* 5 (1–2), 1988; 149–154.

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25. 234]

..P.'s technique of *utsarga* (general rule) and *apavāda* (exception) is designed to achieve a perfect harmony of the demand for simplicity and empirical adequacy as well as correctness.. this technique has for its native place contexts of conduct-regulating norm-system..

227. PALSULE, G. B. Pāṇinipūrva vyākaraṇāta āḍhaḷaṇārā eka ādhunika vicāra (Marathi). (in) *Prajñāñjali* (L. S. Joshi Fel. Vol.), 1985; 199–203.

..(a modern thought discoverable in pre-Pāṇ. grammar).. *gacchant, vidvans, garīyans* (for P.'s *gacchat, vidvas, garīyas*)..

228. PALSULE, G. B. *Tādarthye caturthī* vis-á-vis Pāṇini's treatment of the Kārakas and the Dative. *ABORI* 68, 1987; 653–659.

229. PALSULE, G. B. Pāṇini and the Vedic verbal system. *SP*, 7 WSC, Leiden, 1987; p. 109.

230. PALSULE, G. B. Apropos of Pāṇini 1. 1. 17–18 : *uñaḥ ū*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 292.

..discusses ancient and modern views on these two *sūtras*..

231. PALSULE, G. B. Some aspects of Pāṇini's treatment of vowel gradation. *SP*, 8 WSC, Wien, 1990.

(some features of P.'s grammar : a copious use of code-letters; technical terms; laying down a rule in the broadest terms and then carving out exceptions).. considers P. 7. 3. 84.. suggests that P. was aware of the role of accent and had some notion of the wider aspects of the IE vowel gradation..

232. PANDA, R. C. A study on the interpretation of *nañ* in the *Aṣṭādhyāyī*. *SP*, 33 AIOC, Calcutta, 1986; p. 495.

..(*prasajyapratiṣedha* and *paryudāsa* acc. to later comm.)..

233. PANDEYA, Narendranath. Tvādibhāvapratyayārtha-vicāraḥ (Sk.). *SS* 39 (1–4), 1984–85; 254–259.

234. PANDEYA, Upendra. Varṇasamāmnāyasya caturdaśa-sūtrāṇāṁ dārśanikapakṣaḥ (Sk.). *SP*, 35 AIOC, Haridwar, 1990; p. 25.

..teaching of philosophical principles thro' *varṇas* was the principal aim of *ḍhakkāvādana*..

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235. Pāṇini vyākaraṇa-śodhanam (Sk.). *Sarvagandhā* 11 (4), July 87; 7–10.

236. PANTA, M. R. Pāṇinīya vyākaraṇa anusāra *aupasthāyika*, *upasthāyika*, *upasthāpaka* ra upasthānaka rūpa siddha garne sa kiṁcana (Nepalese). *Pūrṇimā* 69, Khatmandu, 1986; 1–6.

237. PATASKAR, Bhagyalata. Paranityāntaraṅgāpavādānām uttarottaraṁ balīyaḥ : an evaluation. *SP*, 32 AIOC, Ahmedabad, 1985; p. 298.

238. PATASKAR, Bhagyalata. A note on *abhyāsavikāra-paribhāṣā*. *Lokaprajñā* 1 (1), 1987; 119–122.

239. PATASKAR, Bhagyalata. The concept of *vipratiṣedha*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 257.

..(Pāṇ. I. 4.2)..

240. PATASKAR, Bhagyalata. The synonems used in the *Aṣṭādhyāyī*. *SP*, 35 AIOC, Haridwar, 1990; p. 130.

241. PATHAK, Kishorchandra. The avibhaktika padas in the Aṣṭādhyāyī of Pāṇini. *SP*, 32 AIOC, Ahmedabad, 1985; p. 299.

..*avibhaktika padas* are *apaśabdas* (incorrect forms); more than 114 rules of Pāṇini contain such forms; Pāṇini's grammar is a *prokta* kind of lit.; so *avibhaktika padas* occurring in the *Aṣṭādhyāyī* may have been derived from the works of P.'s predecessors acc. to whom those forms were not incorrect..

242. PATHAK, Manisha. Saṁjñāvidhau pratyayagrahaṇe tadantagrahaṇaṁ nāsti (Sk.). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 273.

..ref. *Aṣṭādhyāyī* 1.4.14..

243. PATI, Niranjan. The *Aṅga* and *Saṁhitā* rules in the Aṣṭādhyāyī. *Vāṇijyotiḥ* 1, Utkal Univ., 1986; E 55–62.

244. PATI, Niranjan. The utilisation of *āntaratamya*. *SP*, 33 AIOC, Calcutta, 1986; p. 497.

..(device used by Pāṇini while formulating his *sūtras*).. author points out the basic intention of the Sūtrakāra as to why and

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how the replacement of the *antaratama* letters taking place in the process of derivation is phonetically relevant and approved by the effort of articulation either internally or externally or in both ways..

245. PAWATE, I. S. *Structure of the Aṣṭādhyāyī*. Mot. Ban., Delhi, 1987 (reprint); xiv + 136.

246. PRAKASH, Sh. Pāṇinian method of linguistic analysis. *SP*, 8 WSC, Wien, 1990.

..acc. to Pāṇini, word is not an illumination of meaning; linguistic symbols in themselves do not have any meaning; they become meaningful in a specific language environment; the crux of grammar is the 'usage'; Pāṇinian grammar is sentence-based..

247. RADICCHI, Anna. Per una lettura di Pāṇini al livello della *Kāśikāvṛtti*. (in) *Atti del secondo convegno nazionale di studi sanskriti*, Jollygrafica, Torino, 1984; 61–69.

248. RADICCHI, Anna. *La teoria pāṇiniana dei Samāsa secondo l'interpretazione delle scuole grammaticali indiane dal quinto all'ottavo secolo d.c.* Materiali dell'Ist. di Glottologia, Univ. di Cagliari, ELITE, Firence, 1985; 127; 1988; 123.

249. RADICCHI, Anna. On Gaṇapāthas and the Gaṇapāṭha ascribed to Pāṇini. *SP*, 7 WSC, Leiden, 1987; p. 127.

250. RAJAPPAN, K. P. Pāṇini and modern computers. *Pūrṇatrayī* 16 (1), Govt. Sk. College, Tripunithura, Jan. 89; 41–48.

..a peep into *kāraka*-theory.. Sk. used by Pāṇini and others, known as śāstric Sk., is the culmination of years of thought in semantic extraction.. it is ideal lg. for the natural lg. processing..

251. RAMAKRISHNA BHAT, M. Astrological elements in Pāṇini. *K. S. Birth-Cent. Comm. Vol.*, Madras, 1985; 199–203.

..among themes dealt with by P. are : constellations; time; agriculture; avocations; trade and commerce; food and delicacies; weights and measures; units of money; learning; sports; strange customs; religion; remedial measures; omens and portents; culture; perfumes; humour..

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252. RAMAKRISHNA RAO, B. S. The *paribhāṣās* dealing with the *Vāsarūpavidhi*. (in) *Studies in Indian Culture* (S. Ramachandra Rao Fel. Vol.), Bangalore, 1986; 285–296.

..these *paribhāṣās* shd. be rejected, because (1) they are against the descriptive technique of Pāṇini; and (2) they are neither necessary for the proper interpretation of Pāṇini nor required for the derivation of the desired forms..

253. RANA, Arvind. An expert system for Pāṇini's Sanskrit grammar. *SP*, 7 WSC, Leiden, 1987; p. 133.

254. RANGACHARYULU, S. T. K. S. *Kartṛkarmaṇoḥ kṛtiḥ* (Sk.). *SP*, 35 AIOC, Haridwar, 1990; p. 39.

..Pāṇini 2.3.65..

255. RANI, Nilam. Pāṇini dvārā parigaṇita vaidika bhāṣā men prayukta nipātita padarūpon kā laukika bhāṣāmen prayukta padarūpon se tula ātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 266–67.

..comparative study of *nipātita padarūpas* in Vedic and Laukika lgg... (P. enumerates about 125 Vedic *nipātita padarūpas* in about 30 *sūtras* occurring in diff. contexts)..

256. RANI, Nilam. Pāṇinikṛta dhvaniparivartana aura arthaparivartana kā saṁbandha (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 90.

..relation bet. phonetic change and semantic change.. e. g. *vāma-vāmā*; *hara-hāra*; *kaṣita- kaṣṭa*..

257. RATH, Saraju. Study of the Pratyāhāra Sūtras. *SP*, 32 AIOC, Ahmedabad, 1985; p. 304.

..discusses the role of *pratyāhāras* as a technical device in the descriptive method of Pāṇini..

258. RATH, Saraju. The role of *hal pratyāhāras*. *SP*, 33 AIOC, Calcutta, 1986; p. 501.

..out of 14 *Śivasūtras* we get 43 sets of *pratyāhāras* used by Pāṇini.. how far is P.'s use of *hal-pratyāhāras* precise and correct? To what extent does the element of redundancy exist in the device? What are the functions of *pratyāhāras* in P.'s system?..

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259. RATH, Saraju. On the Paribhāṣās dealing with the Upasargas. *SP*, 34 AIOC, Visakhapatnam, 1989; 267–68.

260. RAY, Upendranath. Aṣṭādhyāyī ke Gauḍa, Mahānagara, aura Navanagara. *Vedavāṇī* 43 (5), Mar. 91; 13-15.

..Pāṇ. 6.2.89, 100..

261. ROGERS, David E. The influence of Pāṇini (6th century B. C.) on Leonard Bloomfield. *Historiographia Linguistica* 14 (1–2), Amsterdam, 1987; 89–138.

262. SALUS, Peter H. Rule ordering in the Aṣṭādhyāyī. *South Asian Rev.* 6 (3), Univ. of North Florida, Jacksonville, July 1982; 191–196.

263. SANKALIA, H. D. Ancient names of Kutch. *JOIB* 31 (2), 1981; 183–84.

..earliest ref. to Kutch in Pāṇini's *Aṣṭādhyāyī*.. there, words like *kaccha*, *kāccha*, *kācchikā* occur..

264. SARANGI, A. C. Pāṇini and his living speech. *Bh. Vid.* 42 (1-4), 1982; 22–24.

..(*paper*, 5 WSC, Varanasi, 1981).. as a linguist, P. has systematically incorporated all sorts of linguistic variations (in regions like Sauvīra, Vāhika, etc.); has also noted peculiar voice modulations in certain situations.. P. is purely a *lakṣyaikacākṣuska*.. he was an author solely guided by usages and not by grammatical rules.. he gave more importance to the lg. than to its science.. some forms not noticed by P...

265. SARANGI, A. C. Pāṇini and Pāṇinīyas on the *śeṣa*-device. *31 PAIOC*, Poona, 1984, 473–481; *Saṁbhāṣā* 6, Nagoya Univ., 1985; 95–101.

..see *VBD* IV. 25. 258.. P. is throughout *Aṣṭādhyāyī* systematic when he has taken the help of this device; always he has placed such general *sūtras* at the end of the particular sections after enumerating special instances in the beginning; the *śeṣa* has always been used by P. in the sense of 'residue'..

266. SARANGI, A. C. The Kāraka — basis of the Aṣṭādhyāyī. *Vāṇīyotiḥ* 1, Utkal Univ., 1986; E 31–35.

..(*Paper*, 32 AIOC, Ahmedabad, 1985)..

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267. SARANGI, A. C. The *adhikāra*-device in Pāṇini. *Loka-prajñā* 1 (1), 1987; 97–107.

..(also *SP*, 33 AIOC, Calcutta, 1986; 502–503).. *adhikāra-sūtras* = section-heading rules; they do not function independently, but help in interpreting the injunctive rules; Pāṇini adopts various methods for indicating the special status of these section-heading rules.. *adhikāra* device used in order to achieve economy; also introduced as a general feature of the organisation of the text; it stands for various purposes, viz., to represent *saṁjñā*, process, lexical environment, meaning condition, grammatical convention, and a few basic theoretical concepts..

268. SARANGI, A. C. Implications of the use of *iti* in Pāṇini's *Aṣṭādhyāyī*. *Vāṇijyotiḥ* 2, Utkal Univ., 1987; 56–66.

..see *VBD* IV. 25. 257.. about 47 *sūtras* in the *Aṣṭādhyāyī* where *iti* is used.. it is used (1) in non-technical sense; (2) as meta-word indicating quotation-marker; (3) as implying speaker's will.. structural peculiarity in the application of *iti*..

269. SARANGI, A. C. Pāṇini as stylistician. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 283.

270. SARASVAT, Krishna Deva. Pāṇinikālīna gāliyon kā vivecana (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 181–82.

271. SARASVAT, Krishna Deva. Pāṇinīya prayoga : *bhāṣā*, *vibhāṣā*, aura *anyatarasyām* (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 503–305.

..(1) *bhāṣā* = established Sanskrit lg. used by high and middle classes of society; (2) *vibhāṣā* = commonly 'spoken' Sk. — tho' related to *bhāṣā*, it represents a separate identity: (a) *prāptavibhāṣā*; (b) *aprāptavibhāṣā* (no word of this is used in *bhāṣā*); (c) *prāptāprāptavibhāṣā* (its words partly represented in *bhāṣā*); (3) *anyatarasyām* = the form of lg. wh. can be connected with Prākṛta or Apabhraṁśa; used as parallel to *bhāṣā*.. Pāṇini accepts the various lgg., wh. were used side by side with Sk., as *vibhāṣā* and *anyatarasyām*..

272. SARASVATI, Satya Prakash. Pāṇini and the Mahābhāṣyakāra Patañjali on coinage. *JIDVP* 2 (1), April 89; 73–90.

..(coinage in the Veda : cf. *YV* IV. 36 — *śukra*, *candra* = gold pieces or coins)..

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273. SARMA, Narendra Nath. Kāmarūpa school of grammar and Pāṇini. *SP*, 32 AIOC, Ahmedabad, 1985; 94–95.

..Kāmarūpa school of grammar originated in 14th cent...

274. SATYANANDA VEDAVAGISA. *Pāṇinīya-Śabdānuśāsanam.* Alwar; 20+204+35.

275. SCHARFE, Hartmut. Something old and something new : two traditional approaches to Pāṇini. *JAOS* 109 (4), 1989; 653–658.

. Rev. article on 25. 62 and 25. 166 above..

276. SEN, Sumanta. Samartha paribhāṣā in Pāṇini. *SP*, 34 AIOC, Visakhapatnam, 1989; 291–92.

..P. II. 1. 1 : contribution to the philosophy of grammar.. author discusses *sāmarthya* as explained by Indian and Western theorists..

277. SHANTIPRIYA DEVI, The *it* technique in Pāṇini and Jainendra : a comparative study. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 257.

278. SHARMA, Chandra Datta. *Gaṇaratnāvalī : Pāṇinimuner Gaṇapāṭhasya durlabhā mahattvapūrṇā vyākhyā (śabdasūcyā samalaṁkṛtā)*. Calcutta, 1989; 16+306+8.

. ed. of an imp. comm. on Pāṇini's *Gaṇapāṭha*..

279. SHARMA, Nandakishor. Pāṇinīyatantre pratyayanimittakaṁ śabdārthaparivartanam (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 307–308.

..change in the meaning of a word occasioned by a *pratyaya*..

280. SHARMA, Nandakishor. Pāṇinīyavyākaraṇasya katipayapratyayānāṁ bhāṣāvaijñānikadṛṣṭyā samīkṣaṇam (Sk.). *SP*, 33 AIOC, Calcutta, 1986; 787–88.

..study of some *pratyayas* in Pāṇini's grammar from the point of view of linguistics..

281. SHARMA, R. K. Guiding principles in the Aṣṭādhyāyī. *SP*, 7 WSC, Leiden, 1987; p. 153.

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282. SHARMA, R. K. Pāṇini on linguistic description. *JAOS* 109 (4), 1989; 635–37.

..discusses P.'s 'overprescriptiveness'..

283. SHARMA, R. N. *Pāṇinivyākaraṇa men prajanaka pravidhiyān* (Hindi). Central Hindi Inst., Agra, 1976.

284. SHARMA, R. N. Pāṇini aura unakī Aṣṭādhyāyī (Hindi). (in) *Samākalana* (ed. NAGENDRA), National Publishing House, Delhi, 1983.

285. SHARMA, R. N. *The Aṣṭādhyāyī of Pāṇini.* Mun. Man., New Delhi. *Vol. I: Introduction to the Aṣṭādhyāyī as a Grammatical Device*, 1987; XI + 236; *Vol. II : English Translation of Adhyāya One with Sanskrit text, transliteration, word-boundary, Anuvṛtti, Vṛtti, explanatory notes, derivational history of examples, and indices*, 1990; 560: *Vols. III–V : English translation with explanatory notes, appendices and indices.*

286. SHARMA, R. N. Naming and expressing an object in Pāṇini. *SP*, 8 WSC, Wien, 1990.

..considers the notion of object with its subtypes, especially as it relates to the two planes of "naming" and "expressing" relatum within the Pāṇinian generative scheme..

287. SHARMA, Sri Krishna. Uṇādisūtrāṇāṁ kartā Śākaṭāyanaḥ. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; Sk. 48–56.

..earlier views considered.. Ś.'s authorship established..

288. SHARMA, Sri Krishna. Laṇsūtrākārasyānunāsikatvaṁ na veti vicāraḥ (Sk.). *SP*, 34 AIOC, Visakhapatnam, 1989; 274–75.

289. SHARMA, Sri Krishna. Ekaśeṣe viśiṣṭaikārthībhāvātmikā śaktiḥ (Sk.). *SP*, 35 AIOC, Haridwar, 1990; p. 19.

..ref. Pāṇini 2. 1. 1 (*samarthaḥ padavidhiḥ*)..

290. SHARMA, Sunil. Pāṇini's grammar and linguistics — Ashtadhyayi. *AH* 8 (87), Aug. 91; p. 34.

291. SHASTRI, J. L. (ed.). *Dhātupāṭhaḥ*. Mot. Ban., Delhi, 1984; 99.

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25. 300]

292. SHRIBAL SASTRI. Tiṅartha vimarśaḥ (Sk.). *Sāgarikā* 21 (2), 1983; 89–96.

293. SHRIBAL SASTRI. Tadguṇasaṁvijñāno bahuvrīhiḥ (Sk.). *Sāgarikā* 25 (4) - 26 (1); 45–48.

..Pāṇini 2. 2. 24..

294. SHUKLA, J. M. Pāṇinīya vyākaraṇaśāstrano udbhava ane vikāsa (Guj.). *ŚPP* 18–19; Aug. 78 – Feb. 79; 32–55.

..origin and growth of Pāṇinian grammar..

295. SHUKLA, Mina. Kriyārūpon kī dvitva-prakriyā aura maharṣi Pāṇini (Hindi). *SP*, 33 AIÖC, Calcutta, 1986; 509–510.

296. SHUKLA, Ram Yatna. Arthavat prātipadikam (Sk.). (in) *Navonmeṣa* (G. Kaviraj Comm. Vol.), Varanasi, 1987; Sk. 125–128.

297. SHUKLA, Shaligram. Kinship system in Pāṇini's *Aṣṭādhyāyī*. *LAL* 2 (Language and Linguistics, Working Papers), Washington, D. C., 1971; 77–93.

298. SHUKLA, Sri Prakash. *Pāṇinīya vyākaraṇa evaṁ Agnipurāṇa men nirūpita vyākaraṇa* (Hindi). Indo-Vision Book, Delhi, 1990; xvi + 251.

..*vyākaraṇa* of Pāṇini and in the *Agnipurāṇa*..

299. SIMHA, Chittaranjan. Bhāṣāvijñāna ke kṣetra men Pāṇini kā yogadāna (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 510–511.

..P.'s contribution to linguistics : (1) 14 *Māheśvara sūtras*; source of 4000 *sūtras* embodying analysis at all levels; (2) *saṁdhi-sūtras* — phonetics; (3) *pratyāhāra* - brevity in linguistic exposition; (4) P.'s classification — *tiṅanta* and *subanta* — more scientific; (5) all words are derived from *dhātus*; (6) comparative study of Vedic Sk. and classical Sk.; (7) *kṛt*, *taddhita*, *prakriya* — basis of semantics..

300. SIMHA, Daksharaj, Pāṇini ke kucha sūtron para ūhāpoha (Hindi). *VJ* 36 (5), Aug. 87; 25–28.

..considers *Aṣṭ* 3. 3. 171; 3. 3. 132-135; 8. 2. 7; 3. 1. 14..

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301. SIMHA, V. K. Pāṇinīya vyākaraṇa men itsaṁjñā kā prayoga (Hindi). *JGJKSV* 41, 1985 (1988); 41–52.

..see 25. 314 below..

302. SINGH, J. D. Pāṇini's theory of *kārakas*. *Rev. Roumaine de Ling*. 24, Bucarest, 1979; 123–148.

..see *VBD* IV. 25. 287..

303. SINGH, J. D. Technical terms in Pāṇini. (in) *Studia indo-iranica* (Pobezniak Fel. Vol.), Krakow, 1983; 117–126.

..see *VBD* IV. 25. 290.. acc. to author, P.'s bias for economy of statement is so strong that to achieve this objective he may not allow rigours of theory to stand in his way..

304. SINGH, J. D. Pāṇini's theory of substitution and derivation of verbal forms. *Ind. Taur.* 13, 1985–86 (1988); 137–163.

305. SINGH, J. D. Pāṇini's treatment of Karma Kāraka. *SP*, 32 ICANAS, Hamburg, 1986; p. 287.

306. SINGH, J. D. What is *kāraka ?* A probe into Pāṇini's analytical procedure. *Ohio State Univ. Working Papers in Linguistics* 35, Columbus, 1986; 94–103.

307. SINGH, J. D. Pāṇini's metalinguistic use of *vat* : a study in his technique of description. *SP*, 7 WSC, Leiden, 1987; p. 171.

..see 25. 308 below..

308. SINGH, J. D. Metalinguistic use of the affix *vat* in Pāṇini. A probe into his technique of description. *SP*, 8 WSC, Wien, 1990.

..see 25. 307 above..

309. SINGH, J. D. *Pāṇini : His description of Sanskrit. An Analytical Study of the Aṣṭādhyāyī*. Mun. Man., New Delhi, 1991; xxxviii + 484.

..(foreword by S. M. KATRE)..

310. SINGH, Rajendra; FORD, A. Flexion, dérivation et Pāṇini. (in) *Studies in the History of Linguistics* (ed. K. KOERNER), Benjamins, Amsterdam, 1980; 324–332.

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25. 317]

311. SINGH, R. S.; SINGH, A. N. On the identity and critical appraisal of the Pāṇinian dye "kardama" (Pāṇini IV. 2. 2). *SP*, 32 AIOC, Ahmedabad, 1985; p. 451.

312. SINGH, R. S.; TIWARI, V. D. On the botanical identity and critical appraisal of the Pāṇinian plant/plant-product *nakharajinī* (Pāṇini IV. 3. 167). *SP*, 32 AIOC, Ahmedabad, 1985; 451-52.

..cosmetic colouring agent..

313. SINGH, R. S.; VYAS, V. D. On the identity of and Greek impact on the Pāṇinian plant-name *siddhrakā* (P. VIII. 4.4). *A. N. Jani Fel. Vol.*, Oriental Institute, Baroda, 1983; 357-368.

314. SINHA, B. K. Pāṇinīya vyākaraṇa men itsaṁjñā kā prayoga : śāstrīya vidyā kā anūṭhā nidarśana (Hindi). *JGJKSV* 41, 1985 (1988); HS 41-52.

..see 25. 301 above.. its function is that of a reminder..

314A. SIVARAJA, Kaundinyayana. Prātiśākhyaśikṣāproktānāṁ pāṇinyāditrimunya ... (Sk.). *SS* 37 (1-4), 1984.

..see 23. 35 above..

315. SRIMANNARAYANA MURTI, M. Analysis of *ṇic* in causative forms according to grammarians. *VIJ* 23 (1-2), 1985; 1-8.

..Pāṇini 3. 1. 26.. causative forms stand as a special grammatical category noticed by P...

316. SRIVASTAVA, Ananda Kumar. Aṣṭādhyāyyāṁ kecana avibhaktikādayaḥ prayogāḥ (Sk.) *Pārijātam* 4 (1-2). Aug.-Sept. 85; 55-58.

..some *avibhaktika* and similar forms in the *Aṣṭādhyāyī*..

317. SUBRAHMANYAM, P. S. Pāṇini and semantically deviant sentences. *IL* 46 (1-2), Mar.-June 85; 1-8.

..P. has taken care to see that his grammar generates only sentences that are both syntactically and semantically well-formed.. the rules that define the *kārakas* serve to guide the user of P.'s grammar both in the selection of the nominal stems that fill the *kāraka* slots and their subsequent realisation with

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the proper case markers at the surface level.. (P.'s gr. is not entirely mechanical; much is left to the will or knowledge of the derivation, that is, where lexical items are selected to fill the verb slot and the slots of dfferent *kārakas*)..

318. SUBRAHMANYAM, P. S. Pāṇini's derivation of the imperative. *IL* 49, Mar.–Dec. 88 (1990); 54–65.

..ref. to P. 3. 4. 85.. problem raised by this *sūtra* and the evaluation of the solution suggested by ancient commentators.. discusses VAN NOOTEN's crit. of this *sūtra* (*Lg*, 43, 883–902)..

319. SUDYUMNACHARYA. Pāṇini sammata dhvaniśāstra kā tulanātmaka evaṁ ālocanātmaka adhyayana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 512–514.

..P.'s phonetics..

320. SUDYUMNACHARYA. Pāṇinīyaṁ dhvaniparivartana-śāstram (Sk.). *Sāgarikā* 25 (2), 1986; 86–89.

321. SUDYUMNACHARYA. The characteristics of Pāṇini's phonetic principles in the light of modern linguistics. *SP*, 34 AIOC, Visakhapatnam, 1989; 278–79.

..ref. P. 1. 1. 50..

322. SUDYUMNACHARYA. A critical and comparative study of Pāṇini's morphemic principles in the light of modern linguistics. *SP*, 8 WSC, Wien, 1990.

..definition of morpheme [any form whether free or bound wh. cannot be divided into smaller meaningful parts is a morpheme] : some salient features of morpheme [(1) a morpheme shd. be a meaningful part whether its meaning be decided by usage or by inference or by the method of *anvaya* and *vyatireka*; (2) it shd. be the smallest meaningful part of a word].. how far P. adheres to these salient features..

323. SURENDRA KUMAR, B. A note on Pāṇini's rule *svatantraḥ kartā*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 290.

324. SURYANARAYANA, K. The role of *tadanta vidhi* paribhāṣās. *SP*, 33 AIOC, Calcutta, 1986; p. 514.

..Pāṇini I. 1. 72..

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25.333]

325. SURYANARAYANA SASTRI, Peri. Vā vibhāṣā anyatarasyām ity eteṣām arthabhedaḥ (Sk.). *SP*, 33 AIOC, Calcutta, 1986; p. 789.

326. THAKUR, Srivardhan. Sphoṭasya udbhāvakaḥ Pāṇiniḥ Sphoṭāyano vā iti parīkṣaṇam (Sk.). *SP*, 33 AIOC, Calcutta, 1986; 515–16.

..who is the originator of the *sphoṭa* theory — Pāṇini or Sphoṭāyana ?..

327. THAKUR, Srivardhan. Pāṇinivyakaraṇe paribhāṣātatvam (Sk.). *SP*. 35 AIOC, Haridwar, 1990; p. 43.

328. THIEME, Paul. Meaning and form of the "grammar" of Pāṇini. *SII* 8–9, 1982–83; 3–34.

329. THIEME, Paul. Misverstandener Pāṇini. *ZDMG*, Suppl. V, 1983; 280–88.

330. THIEME, Paul. *Pāṇini and Veda*. Mot. Ban., Delhi, 1991; XX + 132.

..(reprint of *VBD* I. 75. 51)..

331. THOMPSON, S. P. Does Pāṇini's *kāraka* system provide a basis for a universal grammar? *Ind. Taur.* 15–16, 1989–90; 371–385.

..(also *SP*, 7 WSC, Leiden, 1987; p. 184).. illustrated by ref. to the *Nāsadīyasūkta* and *Upaniṣads*..

332. TIWARY, Kapil Muni. *Pāṇini's Description of Sanskrit Nominal Compounds*. Janaki Prakashan, Patna, 1984; viii + 216.

..(P.'s *Aṣṭādhyāyī* is, in principle as well as practice, a rule-oriented rather than a data-oriented grammar of Sanskrit lg., and rules are ordered by stated or implied meta-rules).. the specific aim of this book is to describe P.'s rules for deriving nominal compounds of Sk... supports the general claim that P.'s grammar is not taxonomic..

333. TIWARY, Kapil Muni. *tulyāsyaprayatnaṁ savarṇam* (*Aṣṭādhyāyī* 1. 1. 9). *Hoenigswald Fel. Vol.*, Narr, Tübingen, 1987; 393–398.

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334. TIWARY, Kapil Muni. *a a* (8. 4. 68). *Bhāratī* 1, Bihar Sk. Acad., Patna, 1988; 41–47.

335. TRIPATHI, Bhagirath Prasad. *Pāṇinīya-Dhātupāṭha-Samīkṣā*, Part I. Sarasvati Bhavan Studies 14, Varanasi, 1984; 31 + 566.

336. TRIPATHI, Bhagirath Prasad. Some Pāṇinian roots which are used only in European and Persian languages. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 426–428, *JOIB* 37 (3–4), 1988; 207–211.

337. TRIPATHI, Kriparam. Edhiśādhyorviśeṣaḥ (Sk.). *SP*, 35 AIOC, Haridwar, 1990; p. 15.

338. TRIPATHI, Kriparam. *Arrangement of Rules in Paṇini's Aṣṭādhyāyī*. Delhi, 1991; XII + 332.

339. TRIPATHI, Ramadeva. Sup tiṅantaṁ padam. *Bhāratī* 1, Bihar Sk. Acad., Patna, 1988; 17–39.

..(in English)..

340. TRIPATHY, Avadha Behari. Atha dhātuliṅartha-vimarśaḥ. *OH* 28 (2). 1980; 95–108.

..the grammarians' view (as against that of the mīmāṁsakas and the naiyāyikas) is held to be valid..

341. VAIDYA, Kishor Ramakanta. Pāṇinīyavyākaraṇasya mahattvam (Sk.). *Surabhāratī* 25, 1990–91; 55–56.

342. VARMA, K. C. Date of Pāṇini. *VIJ* 20 (1–2), 1982 (83); 29–57.

..considers earlier views.. concludes: P.'s date must be c. 1100–1000 B. C... supported by astronomy..

343. VASU, Srisa Chandra (ed.). *Aṣṭādhyāyī of Pāṇini*. D. K. Publ. and Distr., Delhi, 1988 and 1990 (reprints); 2 vols.: 1681 + 106.

..English transl...

344. VENKITASUBRAMONIA IYER, S. Variants in Pāṇinisūtras affecting accent. *E. R. Sreekrishna Sarma Fel. Vol.*, Tirupati, 1983; 11–16.

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25. 354]

345. VIJAYPAL. Aṣṭādhyāyī-Śuklayajurvedaprātiśākhyayoḥ matavimarśaḥ.

..see 23. 42 above..

346. VIRENDRA KUMAR VIDYALAMKAR. Lakāra (> *tiṅ*) kā sāmānya artha (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 254.

347. VIVANTI, Maria Pia. La categoria dei *kāraka* en Pāṇini. *Quaderni linguistici e filologici*, Univ. Macerta, 1981; 87-101.

348. VORA, P. R. Some noteworthy words of Pāṇinian system. *A. N. Jani Fel. Vol.*, Oriental Inst., Baroda, 1983; 199-206.

..discusses 45 words..

349. WEZLER, Albrecht. *Bestimmung und Angabe der Funktion von Sekundär-Suffixen durch Pāṇini.*

.. = *VBD* IV. 25. 348..

Rev : S. BHATE, *OLZ* 78 (1983), 185-190.

350. YAGI, Toru. A propos du *nipātana*. *JIBS* 29 (2), Mar. 81; 962-965.

351. YAGI, Toru. Pāṇ-Sū. 6. 4. 12-13. *JIBS* 31 (1), 1982; 479-474.

352. YAGI, Toru. On the *asiddhavadbhāva*. *SP*, 7 WSC, Leiden, 1987; p. 202.

..(in *Aṣṭ*. 6. 1. 86 and 8, 2. 1, the word *asiddha* occurs; in 6. 4. 22, the word *asiddhavat* occurs).. see 25. 353 below..

353. YAGI, Toru. The *asiddha/asiddhavat* reconsidered. A working hypothesis. *SP*, 8 WSC, Wien, 1990.

.."double ambiguity" of the term *asiddha*.. see 25. 352 above..

354. YAJAN VEER. Vedic citations in the Aṣṭādhyāyī. *SP*, 32 AIOC, Ahmedabad, 1985; p. 37.

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..Pāṇini refers to four schools of *ṚV*; to *Padapāṭha* of Śākalya (I. 1. 1. 16); to *TS* (many times); to *VS* (IV. 3. 106); to two forms of *SV-geya* and *ārcika* (III. 4. 68, IV. 3. 72); to *Ātharvaṇika* (IV. 4. 174); to *Kauṣ-Br.* (as consisting of 30 chh.) and *Ait. Br.* (as consisting of 40 chh.) (V. 1. 62); to the word *upaniṣad* (I. 4. 79); to *Kalpa* lit. (IV. 4. 105)..

355. YAJAN VEER. Vedic deities in Pāṇini. *SP*, 33 AIOC, Calcutta, 1986; 83–84.

..Sūrya, Vṛṣākapi Agni, Śukra, Apāṁ napāt (Apānapāt), Mahendra, Soma, Vāyu, Ṛtu, Pitṛ, Uṣasaḥ, Dyāvāpṛthivī, Śunāsira, Marutvān, Agni-Soma, Vāstoṣpati, Gṛhamedhā, Nāsatyā, Tvaṣṭā, Pūṣā, Aryamā, Ka.. (also Dvandvadevatās)..

356. YAJAN VEER. Scientific explanation of euphonic combination in Pāṇini. *SP*, 34 AIOC, Visakhapatnam, 1989; 246–47.

..euphonic combination depends on exigency of speech, i. e, where we have to stop in a sentence for the sake of emphasis or clarity, there will be no euphonic combination.. acc. to Y., some scholars have wrongly interpreted the maxim *vākye tu sā vivakṣām apekṣate* to mean that euphonic combination depends on the option of the speaker..

357. ZARSKI, Waldemar. Description of nominal compounds in Pāṇinian grammar (Polish). *Rozprawy Komisji Jezykowaj, Wroclaw 14*. 1986; 281–293.

26. *Nirukta* : *Nighaṇṭu* : Yāska

1. ACHARYA, Mrityunjay. The Uṇādi Prakaraṇa - the component to Vyākaraṇa and Nirukta.

..see 25. 1 above..

2. BHADKAMKAR, H. M.; BHADKAMKAR, R. G. (ed.). *Yāska's Nirukta with Nighaṇṭu, with Durga's Commentary*, Vol. I. BSS 73, *BORI*, Poona, 1985 (reprint); xv + 838.

3. BHARADWAJ, Ganesh Datta. Yāska tathā uttaravartī vidvānon kī dṛṣṭi men vaidika devatā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 110.

..Vedic deities acc. to Yāska and later scholars..

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26.11]

4. BHAT, Gopalkrishna N. Antarikṣanāmāni in the Nighaṇṭu. *SP*, 32 AIOC, Ahmedabad, 1985; 32–33.

..words in the *Nighaṇṭu* wh. are not at all used in the Veda (e.g. *viyat, ākāśa*) or wh. are not used in the sense assigned to them in *N.* (e.g. *ambara, barhis, bhūḥ, svayaṁbhuva, adhvara*) may belong to some lost recensions of the Vedas..

5. BHATE, Saroja. The vyākaraṇa in the Nirukta. *JOIB* 32 (3-4), 1983; 203–206.

..review of so-called grammatical statements in *Nir*... most of the statements are pseudo-grammatical.. Yāska is playing the grammarian in order to fit his etymologies in the pattern of grammar and to give them a scientific grounding..

6. BHATT, Vasantkumar (ed.). *Yāskapraṇītaṁ Niruktam* (chh. 1, 2, 4, 7). Sarasvati Pustak Bhandar, Ahmedabad, 1982–83; 8+228.

Rev. : Anant RAWAL, *JOIB* 36, 314-16.

7. BHATTA, V. M. The relationship between a word and its meaning. *ABORI* 70, 1989; 276–279.

..see 25.33 above..

8. BRONKHORST, J. Nirukta, Uṇādi Sūtra, and Aṣṭādhyāyī.

..see 25.50 above..

9. BRONKHORST, J. A possible quotation from the *Nirukta-vārttika* known to Durga in the Yuktidīpikā. *Proc. 5 WSC*, New Delhi, 1985; 90–100.

10. CARDONA, G. On Yāska's etymology of daṇḍa. *KS Birth-Cent. Comm. Vol.*, Part 2, Madras, 1985; 33–42.

..(see *VBD* IV. 26.9).. ref. *VBD* III. 26.32.. *daṇḍa* meaning "punishment" to be semantically connected with *dadate* = holds, bears (and not with *dadate* = owes).. *daṇḍaṁ dhārayati* = wields the staff wh. is symbol of authority — this *daṇḍa* also means punishment meted out by the wielder of *daṇḍa*.. (Yāska is not posterior to Pāṇini)..

11. CHANDRAMANI, Vidyalankar. *Vedārthadīpaka : Nirukta-bhāṣya* (Hindi). Narala, Delhi, 1984 (reprint of 1926; 1977); Part I : 4+12+456; Part II : 457–874.

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12. CHATTOPADHYAYA, Sukumar. The linguistic philosophy of Yāska. *SP*, 33 AIOC, Calcutta, 1986; p. 457.

13. DATTA, Namita. Yāska as quoted by Sāyaṇācārya. 1978.

14. DATTA, Namita. *Yāska's Nirukta and Uṇādi Sūtras.*
..see 25.86 above..

15. DESHPANDE, Uma S. The language-study of Yāska. *JMSUB* 31–32 (1), 1982–83 (1985); 89–92; also (in) *The Glimpses of Indological Heritage*, publ. Good Companions, Baroda, 1989: 43–54.
..summarizes the views of Y. from the linguistic pt. of view..

16. DHARMADEVA. Vedamantra kā artha jānanā āvaśyaka, isamen Maharṣi Yāska kā mata (Hindi). *Vedavāṇī* 43 (6), April 1991; 19–21.
..Y. and the meaning of Vedic *mantras*..

17. DHARMADEVA. Vedārtha karane men Niruka kā mahattva (Hindi). *Vedavāṇī* 43 (8), June 1991; 18–21.
..Swami DAYANANDA's view re imp. of *N.* for Vedic interpretation..

18. DHARMAVIRA, Vidyavaridhi (ed.). *Vaidika Nighaṇṭu-Saṁgraha.* Prācyavidyā-Anusandhāna-Kendra, Ajmer, 1989; 18+128+264.
. includes (1) *Kautsavya Nighaṇṭu*, (2) *Yāskīya Nigh.*, (3) *Vaidika Kośa* by Bhāskararāya, (4) *Ākhyātānukramaṇī* and *Nāmānukramaṇī* of Mādhava..

19. DVIVEDI, Sivaprasad. *Nirukta-Sopānam.* Chowkhamba Surabharati Granthamala 196, Varanasi, 1991; vi + 101.
..*praśnottarātmakam*..

20. FATAH SINGH. Nighaṇṭu and Pāṇini as aids to Vedic exegesis.
..see 25.114 above..

21. GHOSH, Abhijit. Treatment of nipātas in the Nirukta. *OH* 31 (2), 1983; 81–110.

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26. 29]

..Yāska aims at a threefold classification of *nipātas*, the distinguishing criterion being the sort of 10 purposes the *nipātas* serve..

22. GUPTA, Subhash. Dr. Siddheshwar Varma aura Yāska (Hindi). *VJ* 34 (8), Nov. 85; 77–81.

23. GUPTA, Sudhir Kumar. Dayānanda and the Nighaṇṭu of Yāska. *BSSS* II. 8. 1–4; p. 13.

24. KAHRS, E. Yāska's Nirukta : the quest for a new interpretation. *Ind. Taur.* 12, 1984; 139–154.

..the hist. interpretation of *Nirukta* needs to be rejected.. an approach wh. involves the thought patterns of relativity and identity, qualifier and qualified, might shed some light on the complex problems of the *Nirukta*.. (Yāska intends to bring out the semantic content of a word)..

25. KAHRS, E. Durga on *bhāva*. (in) *Kalyāṇamitrārāgaṇam* (Nils Simonsson Fel. Vol.), Inst. for Comparative Res. in Human Culture, Oslo, 1986; 115–144.

..discusses Durga's interpretation of *bhāva* (in his comm. on *Nirukta*).. Durga divides the concept of *bhāva* into *kāraṇātmabhāva* and *kāryātmabhāva*.. D. rejects the following doctrines : Sāṁkhya; a Vedic emanationism; theistic emanationism (i.e. cosmologies of the *Purāṇas*); Nyāya-Vaiśeṣika (*paramāṇubhāvavāda*); some sort of *śūnyavāda* (probably Mahāyāna Buddhism)..

26. KHAN, M. I. Some singularities of the Nirukta. *SP*, 33 AIOC, Calcutta, 1986; 18–19.

27. LOWE, Ramesh Kumar. Nirukta ke viśiṣṭa prayoga (Hindi). *Nirupam Vidyalankar Fel. Vol.*, 1984.

28. LOWE, Ramesh Kumar. Salient usages in the language of the Nirukta. *SP*, 33 AIOC, Calcutta, 1986; 482–83.

..many a usage in *Nir.* have become ambiguous due to the break in the trad. of its study.. collection and comparison of salient usages.. studies material from chh. I, II, IV, VII.. sentence formulations; style; vocables in technical sense..

29. MAAN SINGH. Niruktagata lākṣaṇika prayoga : eka vivecana (Hindi). *JGJKSV* 36 (4), 1980 (1984); 201 ff.

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..brings to light various uses of *lakṣaṇā* in Yāska's *Nir*...

30. MAAN SINGH. Yāska on Vedic accent. *AJOS* 2 (1–2), 1985; 53–56.

..(also, *SP*, 33 AIOC, Calcutta, 1986; p. 30).. Y. was fully cognizant of Vedic accent; ample evidence for this.. Y. hints at the accent of words like *tva*, *cit*, *sama*, *indraśatru*.. knowledge of the grammatical formation of a word is essential for comprehending its accent..

31. MAAN SINGH. Vaidika ākhyāna aura Ācārya Yāska (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 105.

..*Nir*. 10.10.46 : *ṛṣidṛṣṭa artha* made explicit and interesting thro' *ākhyāna* (i. e. *kalpita itihāsa*).. *ākhyānas* are *aupacārika* (Vararuci)..

32. MISRA, Haripriya. Fresh linguistic evidence to determine Yāska's period. *JGJKSV* 37 (1–4), (Baladeva Upadhyaya Fel. Vol.), 1981 (1983); E 331–335.

..Y. (who lived before Pāṇini) belonged to the period about 8th cent. B. C. when the MIA stage had already started..

33. NAVATHE, P. D. Āgnāvaiṣṇavaṁ haviḥ, Nirukta 7.8. *ABORI* 65, 1984; 141–154.

34. NAVATHE, P. D. A case of self-contradiction in Nirukta 7.8.10. *ABORI* 70, 1989; 305–308.

..(also, *SP*, 33 AIOC, Calcutta, 1986; p. 24).. *āgnāpauṣṇa* — is it *havis* or *saṁstava*? In one place (*Nir*. 7.8) Y. characterizes it as *havis*, in another (*Nir*. 7.10) as *saṁstava*..

35. PANDEYA, D. N. Bhāvavikāra-viśleṣaṇam. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 336.

..*bhāvavikāras* discussed by Yāska in *Nirukta*.. their no. goes up from 2 to 6.. see 26.36 below..

36. PANDEYA, D. N. Six *bhāvavikāras* and seven ages. *AH* 7 (No. 75), Aug. 90; 7–8.

..ref. to *bhāvavikāras* in *Nir*... author aims at generalizing *bhāvavikāra* and relates its philosophy to seven ages of man (as described by Shakespeare in *As You Like It*).. see 26.35 above..

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26. 46]

37. PANDEYA, Ramashish. Nirukte arthatattvam (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 49–50.

38. PANDEYA, Ramashish. Nirukte śabdānāṁ vyāptimattvam (Sk.). *SP*, 33 AIOC, Calcutta, 1986; p. 772.

39. PANDEYA, Ramashish. Nirukte nāmapadānām ākhyātajatvam (Sk.). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 284.

40. RAMANUJA, Agnihotra. *Yāska's Nirukta and Nighaṇṭu, Tamil translation*, Part II, T. S. M. Series 150, Thanjavur, 1974; 508.

..see *VBD* IV. 26. 50.. (Part I, 1973: iv + 389)..

41. SARAF, Ramakrishna. Yāskasya cintane maulikatā (Sk.). *Sāgarikā* 21 (2), 1983; 15–16.

..see *VBD* IV. 26. 54.. Y.'s originality seen in his putting forward new etymologies of certain Vedic words..

42. SARUP, Lakshman. *The Nighaṇṭu and the Nirukta*. Mot. Ban., Delhi, 1984 (reprint): three parts in one : 71 + 248 + 287.

..Part I : Introd.; Part II : English transl.; Part III : Sk. text.. see 26. 43 below..

Rev. : O. P. BHARADWAJ. *HSAJIS* 3, 368-70.

43. SARUP, Lakshman. *Nighaṇṭu tathā Nirukta* (Hindi). Mot. Ban., Delhi, 1985 (reprint); 14 + xxviii + 774.

..Hindi transl. of 26. 42 above by Satyabhushan YOGI and SHASHIKUMAR..

44. SHARMA, Hridaya Narayan. Bhāṣāvaijñānika dṛṣṭi se Yāskakṛta upasargon kā svarūpavicāra (Hindi). *Nandlal Bijoriya Sk. College Souvenir*, Assi, Varanasi, 1981.

..Y.'s views about *upasargas* considered from the pt. of view of linguistics..

45. SHARMA, Mukund Jha (ed.). *Śrīmad-bhagvad-Durgācāryakṛtaṁ Niruktabhāṣyam*. Delhi, 1989; 530 + 21.

46. SHARMA, Uma Shankar. Naming an object in ancient India.

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..see 2. 12 above..

47. SHASTRI, A. D. *Nighaṇṭu* (IV) and *Nirukta* (IV, V, VI) : some observations. *SP*, 33 AIOC, Calcutta, 1986; p. 28.

..(lack of any method in treatment in *Nir.*)..

48. SINGH, S. P. Yāska as pioneer of the philosophy of process. *SP*, 32 AIOC, Ahmedabad, 1985; 53–54.

..germs of process philosophy seen in Y.'s theory of the primacy of verbs over nouns.. see 26. 49 below..

49. SINGH, S. P. Yāksa as a pioneer of the philosophy of becoming. *D. N. Shastri Comm. Vol.*, 1989; 72–78.

..*bhāva* vs *sattva*.. see 26. 48 above..

50. TOMAR, Vijendra Kumar. Nirukta-sāhitya kā adhyayana — eka sarvekṣaṇa (Hindi). *MUSRJ* 13 (1), 1988; 9–24.

..survey of work relating to *Nir*... bibliographical information..

51. TRIPATHI, Kailash Chandra. Ṛksaṁhitā evaṁ Nighaṇṭu — eka adhyayana (Hindi).

..see 4. 62 above..

52. VAIDYA, Snehal. The sources of etymology and etymological words of Yāksa. *SP*, 32 AIOC, Ahmedabad, 1985; p. 59.

..these sources were *Br.*-texts, more particularly *Ait. Br.*..

53. VIJAYPAL (ed.). *Nirukta-Ślokavārttika*. Ramlal Kapur Trust, Bahalgarh, 1982; 593.

..(see *VBD* IV. 26. 67).. metrical comm. on Yāska's *Nir*... (author identified by K. K. RAJA as Padmapāda, before 1400 A. D.)..

Rev. : K. K. RAJA, *ALB* 47, 227-28.

54. VIRENDRAMUNI, Sastri. *Vedāṅga* : *Nighaṇṭu-Niruktam* : Translation. Vishvaveda Parishad, Lucknow.

55. VIRENDRAMUNI, Sastri. *Vedāṅga Nirukta Kośa*. Adarsha Press, Lucknow, 1989; 40.

56. VISHVANATH SHARMA. Nirukte ṛgvedīyaṁ vyākhyānam (Sk.). *Vrajagandhā* 1 (3), Oct. 85; 116–118.

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27.9]

27. CHANDAS

1. CHATTERJEE, Asoke. Analytical treatment in Aṣṭādhyāyī and Piṅgala — a retrospection.

..see 25.66 above..

2. JHA, Indranath. Chandaḥ pādau tu vedasya. *SP*, 35 AIOC, Haridwar, 1990; p. 53.

3. KEDAR NATH (ed.). *Chandaḥśāstram by Piṅgala with Halāyudha Bhaṭṭa's Commentary.* Chowkhamba Rajamata Granthamala 2, Varanasi, 1987; 76 + 11 + 28 + 4 + 199.

4. MISHRA, Ram Kishor. Chandolakṣaṇagranthon men Jayadevacchandas kā chandaḥśāstrīya mūlyāṅkana (Hindi). *MUSRJ* 13 (2), 1988; 61–63.

..date of J. — 7th cent. A. D.; J. referred to by several later writers on metrics; J. has based his work on that of Piṅgala; it consists of 8 *adhyāyas*.. Vedic metres discussed in chh. 2 and 3.. *Vivṛti* of Harṣaṭa on portions of J.'s work.. J. treats of 13 Vedic metres not found in earlier works..

5. MITRA, Arati. *Origin and Development of Sanskrit Metrics.* AS : Monograph Series 28, Calcutta, 1989; xvi + 365.

6. MURTY, Rani Sadasiva. Ṣaḍguruśiṣya as a commentator on Vedic prosody. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 44.

..introductory part of Ṣad.'s comm. on Kātyāyana's *Sarvānukramaṇikā* deals with Vedic prosody in 12 paragraphs..

7. SASTRI, Ashok. Vaidikacchandasi Piṅgalācārya-svātantrya-samīkṣaṇam (Sk.). *SS* 37 (1–4), 1984.

8. SHAH, Govindlal S. Piṅgalācārya ane anuṣṭubha chanda (Guj.). *Svādhyāya* 25 (3–4), 1988; 257–260.

..Piṅgala and *Anuṣṭubh* metre..

9. TRIPATHI, C. Ratnamañjūṣā and 'Chandoviciti.' *E. Waldschmidt (80) Fel. Vol.* (*VBD* IV. 87. 189), 549–560.

..C. as a general term for the science of metrics.. its use as the title of a Sanskrit manual on metrics from Turfan as well as of other similar texts..

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10. VASISHTHA, Sridhar. On the Yādavaprakāśa-Chandoviciti-Bhāṣya. *SP*, 32 AIOC, Ahmedabad, 1985; p. 25.

..the author has edited this *Bhāṣya* on the basis of 11 mss.. some of the salient features of that work are set forth in this paper..

28. JYOTIṢA

1. JANI, H. M. Yājuṣa (Vedāṅga) Jyotiṣam (Sk.). *Surabhāratī* 23, 1985–86; 23–33.

2. LISHK, Sajjan Singh; SHARMA, S. D. Standardization of time unit *muhūrta* through the science of sciatherics in Atharva Vedāṅga Jyotiṣa.

..see 5. 27 above..

3. MEHETA, Narendrakumar P. Kālajñānaṁ pravakṣyāmi (Ṛgvedāṅgajyotiṣa – śl. 2) (Guj.). *Svādhyāya* 25 (3–4), 1988; 243–255.

..*Ṛgvedāṅgajyotiṣa*; contents; peculiar features; date of composition; provenance; commentators.. the text of this work is difficult, and the work is neglected; scope for res...

4. SARKAR, Ramatosh. Astronomical shortcomings in ancient Indian treatises. *JAS* 30 (1–4), 1989; 13–17.

. ref. to Vedāṅga-Jyotiṣa..

5. SARMA, K. V. (ed.) *Vedāṅga-Jyotiṣa of Lagadha in its Ṛk-and Yajus-recensions*. 1985; 74.

..(transl. by T. S. KUPPANA SASTRY)..

6. SATYA PRAKASH; SHAMA SHASTRY. The Vedanga Jyotisha *JIDVP* 3 (1), Feb. 90; 65–102.

7. SHARMA, Chotelal. *Atharvavedīya Jyotiṣam* (*Vedāṅgam*). Datia, 1987; 64.

..transl...

8. VASUDEVA, Gayathri Devi. *Astrology and the Hoax of Scientific Temper*. Dr. Raman Foundation, Bangalore, 1991; 348,

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30.5]

..in one ch., establishes that the *Vedāṅga Jyotiṣa*, wh. deals with correlation bet. celestial phenomena and terrestrial events, is at least 6000 yrs. old..

Rev. : H. S. VENKATA RAO, *Pr Bh* (Sept. 91), 396-97.

9. VISHUDDHANANDA GAUDA. Jyotiṣaśāstraṁ mukhyāṅgaṁ ṣaṣṭhāṅgaṁ vedasya (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 66–69.

..*gaṇita*; *phalita*; *saṁhitā* (*vṛṣṭivijñāna*)..

29. GENERAL STUDY

1. SHARMA, Kundan Lal. *Vedāṅga* (Hindi). VVRI Publ. 644, Hoshiarpur, 1983; 32 + 792.

..sixth vol. of *Vaidika Vāṅmaya kā Bṛhad Itihāsa*.. see *VBD* IV. 29. 5; 33. S3..

VIII. VEDIC LITERATURE (as a whole)

30. ANTHOLOGIES : SELECTIONS : EXEGESIS : COMMENTARIES AND COMMENTATORS

(Also see Section 34)

1. ABHAYADEVA. Pandit Ojha kī vedabhāṣya-paramparā kā pallavana (Hindi). *Paper*, A. I. Vidvat Sammelana (M. OJHA), R. P. V. P., Jodhpur, 1990; 11.

2. ACHARYA, Rama Krishna (ed.). *Ṛk-Sūkta-Samuccayaḥ*. Vinod Pustak Mandir, Agra, 1976 (reprint); 368.

..(see *VBD* IV. 30. 2)..

3. ACHARYA. Sankara et al. *Selections from the Upanishads, Bhagavadgita, Vedantasara, and Laws of Manu.* Delhi, 1988 (reprint); viii + 106 + vi + 90 + 129 + xvii + 66.

4. ACHARYA, Srikant. *Yuganirmātā : Svāmī Dayānanda* (Hindi). Delhi, 1991; xii + 286.

5. AMAR SINGH. Dayānanda — a commentator of the Vedas. *SP*, 32 AIOC, Ahmedabad, 1985; 24–25.

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..D.'s interpretation is the amalgam of three trad. approaches, viz., *ādhyātmika* (psychical), *ādhibhautika* (phneomenal), and *ādhidaivika* (spiritual)..

6. ANANDATIRTH SHARMA. Ṛṣi Dayānanda ke viṣaya men Śrī Paṇḍita Baladeva Upādhyāya kā eka aura mithyālekha (Hindi). *Vedavāṇī* 36 (8), June 84; 21–22.

..D. has not borrowed his monotheistic interpretation of Veda from Madhva (as suggested by Baladeva UPADHYAYA and B. N. K. SHARMA)..

7. AUROBINDO, Sri. *Vedarahasyam*. Aurobindo Society, Pondicherry, 1969; 8 + 188.

..*Sūktaratnasaṁgrahaḥ vyākhyāsametaḥ*; Sanskrit rendering of "Selected Hymns" from A.'s *On the Veda* by JAGANNATH VEDALANKAR..

8. AUROBINDO, Sri. *Swami Dayananda*. All India Books, Pondicherry, 1984; 22.

..contains 2 papers by A. on D.'s contribution to Vedic studies.. acc. to D., the Vedic hymns are addressed to one Deity under many names, wh. are designed to express his qualities and powers.. D.'s view about Vedic rel. is quite clear, its foundation inexpungible..

Rev. : K. D. SHASTRI, *PJ* 20-21, 194-95.

9. Aurobindo and the Rigveda. *ToI* 11. 10. 81; 6 : 1–5.

10. Sri Aurobindo and Vedic interpretation. *Advent* 21 (2), April 1964; 17–21.

11. BALABIR, Acharya. Maharṣi Dayānanda ke vedabhāṣya kī viśeṣatāyen (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 42.

..Veda = basic text of all true sciences.. Veda depends on inner vision.. Veda is *svataḥpramāṇa*..

12. BHARATIYA, Bhavanilal. Vibhinna bhāṣāon men Satyārthaprakāśa ke anuvāda aura anuvādaka (Hindi). *Vedavāṇī* 37 (10), Aug. 85; 14–20.

..translations (and translators) of Swami Dayananda's *Satyārthaprakāśa* in various lgg...

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13. BHARATIYA, Bhavanilal. The contribution of Swami Dayananda to the study of the Vedas. *AH* 3 (30), Nov. 86; 9-13.

..(1) Vedas embody eternal divine knowledge; they are not created by any human being; (2) all terms used in the Vedas are *yogic*; shd. be studied with the help of the science of etymology; (3) Vedas contain no hist. data; (4) Vedas = books of all true knowledge; (5) Vedas contain germs of all material and natural sciences; (6) ultimate object of Veda is to describe God, the Supreme Being; (7) Agni, Vāyu, Indra, etc. signify God in the context of meditation; elsewhere, they only denote physical objects; (8) *yajñas* can be logically explained in the light of Vedas also; (9) *mantras* of Veda are full of supernatural meaning; they are not useless; (10) no mention in Veda of nature-worship, animal-worship, pornographic illusions, and class conflict; (11) Vedas are beyond questioning; (12) for interpreting Vedas, help can be taken from *Vedāṅgas*, *Upavedas*, *Darśanas*, *Brāhmaṇas*, *Upaniṣads*.. see 30.56, 87, 88 below..

14. BHARATIYA, Bhavanilal. Śrī Svāmī Vidyānanda Sarasvatī viracita Bhūmikā-Bhāskara. *Vedavāṇī* 41 (7), May 89; 18-21.

..rev. article on *BB* (publ. International Aryan Foundation, Bombay).. (also see *Vedavāṇī* 41.1)..

15. BHATTACHARYA, Dipak. Upalakṣaṇa — a bridge between traditional and symbolistic interpretation of the Veda. *Paper*, A. I. Vidvat Sammelana (M. OJHA), R. P. V. V., Jodhpur, 1990; 7.

..the verb *lakṣ* with *upa*, used by Sāyaṇa, approaches the sense 'symbolise'.. the ground for the modern symbolistic approach had been prepared by the Mīmāṁsakas, Śaṁkara, and the Ālaṁkārikas through the ages..

16. BHATTACHARYA, Ram Shankar. Validity of the puranic view about the nature of Vedic recensions. *Pur.* 29 (2), July 87; 185-196.

17. BHAVE, Vinoba. *Ṛgvedasāra*. VSM, Poona, 1982; 2 + 310 + *mantrasūcī*.

..Marathi transl. by M. A. MEHENDALE of *ṚV*-passages selected by VINOBA as quintessence of *ṚV*..

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18. BHUMANANDA SARASVATI. *Vaidikī Lokavyavasthā* (*Ecclesia Divine*). Vaidika Dharmapracaraka Samgha, Arya Samaj, 1936; cxcii + 406.

..collection of passages selected from the 4 Vedas relating to Vedic social organization..

19. BHUMANANDA SARASVATI. *Anthology of the Hymns.* Calcutta, 1984; xvi + 320 + xi + 56 + iii.

..selections from 4 Vedas.. transl. by B. S...

20. BRAHMANANDA SHARMA. Maharṣi-Dayānanda-Saṁmatā vedabhāṣyapaddhatiḥ (Sk.). *JIDVP* 3 (1), Feb. 90; 159–161.

..D's method of Vedic interpretation..

21. CARRI, Sabastian J. *Contribution of Bhaṭṭa Bhāskara Miśra to Vedic Exegesis.*

..see 10.24 above..

Rev. : C. Z. MINKOWSKI, *IIJ* 32, 144–47.

22. CHANDRASEKHARENDRA SARASVATI, Swami. *The Vedas.* Bh. Vid. Bh., Bombay, 1988; 258.

..(compiled by R. GANAPATHI)..

23. CHATTERJI, Jatindra Mohan. *Vaidik Gita.* Ram Rajya Weekly, Kanpur; V + 116.

..*Ṛcas* of *ṚV* arranged into 15 chh. acc. to the principles of *karma-bhakti, jñāna-yoga* as enunciated in *Bhagavad-Gītā*..

24. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *ABORI* 64, 1983; 77–88.

..devices : *viniyoga* (implication), *hetu* (argumentation), *nirvacana* (etymology), *bandhu, rūpa* and *rūpasamṛddhi*.. directed towards ritual.. ritualistic and symbolic..

25. CHEMPARATHY, George. The Nyāya-vaiśeṣikas as interpreters of Śruti. *J Dharma* 3 (3), July-Sept. 78; 274–294.

26. COOMARASWAMY, Anand K. *New Approach to the Vedas: an essay in translation and exegesis.* Delhi, 1985 (reprint); ix + 116.

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30. 32]

..see *VBD* IV. 30. 32..

27. DANDEKAR, R. N. Some aspects of Vedic exegesis. *Ind. Taur.* 10, 1982; 71–81 : *K. S. Birth-Cent. Comm. Vol.*, KSRI, Madras, 1985; 1–13.

..considers three questions : (1) extent of the applicability of Pāṇini's grammar to Vedic exegesis; (2) *ṚV* and the *śrauta* ritual; (3) *ṚV*-mythology and Indo-Europeanism..

28. DANDEKAR, R. N. Inaugural speech : International Inst. of Vedic Res. and Indology, Delhi. *AH* 1 (6), Nov. 1984; 9–12.

..changing concept of Indology.. Vedic exegesis..

29. DANDEKAR, R. N. Ṛgvedāce bhāṣyakāra (Marathi). *Navabhārata* 42 (5), Feb. 89; 1–9.

..see 30. 30 below..

30. DANDEKAR, R. N. Commentators of the Ṛgveda. A recapitulation. *BDCRI* 50, 1990; 157–168.

..see 30.29 above.. Vedic exegesis — first stage : maṇḍala-arrangement, *padapāṭha*, *Brāhmaṇas*; second stage : *Vedāṅgas* and other early ancillary lit.; third stage : *bhāṣyas*.. five categories of *ṚV-bhāṣyakāras* : (1) those commentators whose *bhāṣyas* are now available in full in published form; (2) those who can be reasonably presumed to have written *bhāṣyas* on the entire *ṚV* but only some portions of whose *bhāṣyas* have become available so far; (3) those who have commented only on certain specific *mantras*; (4) those who are directly or indirectly ref. to as *bhāṣyakāras* but no portions of whose commentaries have become available so far; (5) commentators of modern times.. why is there a break bet. second and third stages?.. methodology of *bhāṣyakāras*.. to what extent are *bhāṣyas* serviceable to modern scientific exegesis?..

31. DATTA, Indrani. On different readings of Sāyaṇa's commentary. (in) *Perspective in Indology* (B. N. Mukherjee Fel. Vol.), Herman Publ. House, New Delhi, 1985; 9–14.

32. DATTA, Indrani. Sāyaṇācārya's methodology in interpreting the Ṛgveda. *G. B. Comm. Vol.*, Kurukshetra, 1991; 31–36.

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..also *SP*, 34 AIOC, Visakhapatnam, 1989; p. 1.. (consideration of Ṛṣi, *chandas*, Devatā, *yoga*, and grammar necessary for *ṚV*-exegesis acc. to Sāyaṇa).. Sāyaṇa discusses whether *puronuvākyā* and *yājyā* are to be read conjunctively or disjunctively.. acc. to him, both may be recited generally in sacrifice..

33. *Dayānanda-Granthamālā*. Paropakarini Sabha, Ajmer, 1983; Vol. I : 726; Vol. II : 816 + 20 (*Ātmakathā*) + 8.

..(*Nirvāṇaśatābdi-Saṁskaraṇa*).. Hindi transl. of *Satyārtha-prakāśa*, *Āryābhivinaya*..

34. DAYANANDA SARASVATI, Swami. *Sauvara*. Ajmer, 1985.

35. DAYANANDA SARASVATI, Swami. Atha vedoktadharma-viṣayaḥ (Sk.). *JIDVP* 2 (1), New Delhi, April 89; 123–132.

..various Vedic *mantras* commented upon.. *dharma* in the Veda imparted by Īśvara for the sake of all humanity; this is the only *dharma*; there is none other..

36. DEVARUPANANDA, Swami. *Mantrapuṣpam*. Ramakrishna Math, Khar, 1990.

..13 *sūktas*, 16 *Up.*, etc. — compilation..

37. DEVASTHALI, G. V. Attitude of Sāyaṇa and Mādhava towards Śākalya and Yāska : a comparative view. *The Mysore Orientalist* 14.

38. DHAVAN, Thakur Datta. Truth and Vedas. *The Vedic Path* 48 (1), June 85; 23 ff.

..selected Vedic *mantras* in English transl...

39. DVIVEDI, Kapil Dev (ed.). *Vedāmṛtam-Granthamālā*. Vishvabharati Anusandhana Parisad (VAP), Gyanpur, Varanasi.

..excerpts on various subjects from the 4 Vedas.. 16 vols. (out of the planned 40) published..

40. DVIVEDI, Kapil Dev. *Vedāmṛtam : Atharvaveda Subhāṣitāvalī*.

..see 6. 15 above..

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30.48]

41. DVIVEDI, Kapil Dev. *Ṛgveda-Subhāṣitāvalī.* VAP, Gyanpur, Varanasi, 1989; 14 + 512.

..5878 *subhāṣitas*..

42. DVIVEDI, Kapil Dev. *The Essence of the Vedas.* VAP, Gyanpur, Varanasi, 1990; xvi + 335.

..collection of 1385 Vedic *mantras*.. reproduced in Roman transliteration and with English transl... relating to rel., philos., polity, linguistics, natural sciences, etc. ..

43. FATAH SINGH, [Various articles on Dayananda and the Veda] (Hindi). *Veda-Savitā* 4 (3), *Dayānanda-Svapnānka,* Oct. 83; 87.

..see 30. 54 below..

44. FATAH SINGH, An intelligent approach to the Vedas. *Veda-Savitā* ES 3 (6), Aug. 84; 17–19.

..considers the word *go-ghna* (*ṚV* I. 114.10); interprets it as 'unwelcome person'.. *romasa, roman* = 'one who is mentally absorbed in sound'.. also *peśa, śepa, kapṛt*.. symbolic meaning of Vedic words alone can appeal to reason..

45. FATAH SINGH. A rethinking on Vedic exegesis. *Veda-Savitā* ES 4 (3–5), Aug. 85: 10–12; Sept. 85 : 13–16; Oct. 85: 17-20, 91.

..(the global imp. of the Veda)..

46. FATAH SINGH. Nighaṇṭu and Pāṇini as aids to Vedic exegesis.

..see 25. 114 and 26. 20 above..

47. FATAH SINGH. *Dayānanda aura Unakā Veda-bhāṣya* (Hindi). Veda-Samsthan, Ajmer, 1988; 58.

..collection of 4 res. papers..

48. FATAH SINGH; CHAUHAN, Sraddha; ABHAYADEVA. *Bhāvī Vedabhāṣya ke Sandarbhasūtra* (Hindi). Veda-Saṁsthan, Ajmer, 1983; xii + 90.

..collection of articles on various topics ("Veda-tattva aura grantha"; "Prāṇadṛṣṭi aura yoga"; "Brahma kā devatva"; "Mānava ke vyaktitva kī khoja"; "Puruṣa-tattva", etc.)..

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49. FRAWLEY, David. *Hymns from the Golden Age.*

..see 3.46 above.. Veda regarded as an esoteric complex of incalculably valuable insights.. it was the external world that was a symbol for the gods, not the gods who were symbols for forces of external nature..

Rev. : S. P. DUBEY, *PrBh* 93, 116-17; S. RAMASWAMI, *ALB* 52, 284-85; Richard SALOMON, *JAOS* 109 (3), 456-57; K. D. SHASTRI, *HSAJIS* 2, 257-59.

50. GANGESHVARANANDA, Swami. *Vedopadeśa-Candrikā.* Yogeshvara Guru Gangeshvara Dharmartha Trust, Delhi, 1969; 26 + 472.

..collection and exposition of *subhāṣitas* from the Veda..

51. GONDA, J. Translating the Veda. *ALB* 44–45, 1980–81; 1–14.

..translating a Vedic term always by one and the same word of a modern lg. is not correct.. real synonyms are extremely rare..

52. GOSWAMI DUDHAPURI. Maharṣidayānandāḥ — teṣāṁ bhāṣyaśailī ca (Sk.). *JIDVP* 3 (1), Feb. 90; 151–57.

..Dayānanda and the style of his comm...

53. GOSWAMI, Sitanath; CHAKRAVARTI, Himansunarayan. *Selections from the Ṛk-Saṁhitā.* Calcutta, 1974; xxx + 321 + 88.

..with comm. of Skanda, Veṅkaṭa, Sāyaṇa.. English transl...

54. GUPTA, Madhuri. Kyā 'Dayānanda-Svapnāṅka' Dayānanda virodhī hai ? (Hindi). *Veda-Savitā* 5 (6), Jan. 85; 201–204.

..a propos of RAJAVIRA's article (*Dayānanda-Saṁdeśa*, April 84) on *Dayānanda-Svapnāṅka* of *Veda-Savitā* (see 30.43 above)..

55. GUPTA, Sudhir Kumar. Veda vijñāna vārtāyen (Hindi). *Ārya Mārtaṇḍa*, Jaipur.

..Madhusudan OJHA's views re Vedas are misleading; crit. of Dayananda by O.'s disciples not acceptable..

56. GUPTA, Sudhir Kumar. Maharshi Dayananda's interpretation of the Vedas. *JIDVP* 2 (1), April 89; 59–71,

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30.64]

..D.'s basic principles : (1) Vedas are divine revelation and are *svataḥpramāṇa*; (2) all that exists in the Vedas is sensible, logical, true, and conforms to the universal system and laws of creation; (3) Vedic words are *yaugika* and *yogarūḍha*.. critique of M. OJHA and Motilal SHARMA.. see 30.13 above and 30.57 below..

57. GUPTA, Sudhir Kumar. Maharshi Dayananda's interpretation of the Vedas. *AH* 6 (67), Dec. 89; 4–8.

..see 30.56 above..

58. INDRA SEN. Swami Dayananda and Sri Aurobindo ; two great recent discoverers of the Veda and the Vedic inspiration. *The Vedic Path* 47 (3), Dec. 84; 9–13.

59. IVATURI, S. R. Theosophy and the Veda. *SP*, 34 AIOC, Visakhapatnam, 1989; 25–26.

..presents interpretation of some Vedic *mantras* acc. to Madame BLAVATSKY..

60. JAGADISH ARYA. Tilak aura Dayananda (Hindi). *Vedavāṇī* 37 (4), Feb. 85; 6–12.

..brief comparative survey of their views re Veda..

61. JAGADISH ARYA. Veda kā pratipādya viṣaya aura Ṛṣi Dayānanda (Hindi). *Vedavāṇī* 38 (2), Dec. 85; 3–10.

..*vijñāna, karma, upāsanā, jñāna* — out of these four *vijñāna* is the most prominent.. pure monotheism in the Veda.. D. has treated 14 themes of Veda..

62. JAGADISH ARYA. Ṛṣi Dayānanda kī vedārtha-śailī - eka vivecana (Hindi). *Vedavāṇī* 43 (9), July 91; 13–18.

63. JAGADISHVARANANDA SARASVATI, Swami. *Vaidika-Sūkti-Sudhā*. Bhagavati Prakashan, Delhi, 1991; 80.

..anthology..

64. JAGANNATH VEDALANKAR. *Jyotiṣāṁ jyotiḥ*. Rashtriya Veda Vidya Pratisthan, New Delhi, 1991; 255.

..an esoteric exposition of select Vedic hymns in the light of Sri AUROBINDO's views.. introd. : methods of interpretation of Veda.. hymns from *ṚV, AV, YV*.. Vedic *sūktiṣ*..

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65. JAMBUNATHAN, M. R. A few suggestions for the translation of Vedas. *Organiser* 17 (43), 1964; p. 11.

66. JAMBUNATHAN, M. R. Bring down Veda from the clouds. *Organiser* 17 (45), 1964; p. 6.

67. JEZIC, Mislav. *Ṛgvedski Himni*. (The Ṛgvedic Hymns: Sources of Indian Culture and the Indo-European Heritage). Globus, Zagreb (Jugoslavia), 1981 (1986); 343.

..Hymns from *ṚV* translated and expounded with notes.. introd. re Vedic lit... English summary : pp. 271–274..

68. JOSHI, Rasik Vihari. Methods of Vedic interpretation n the West. *A. Jani Fel. Vol.*, Or. Inst., Baroda, 1983; 115–136.

69. JVALANTA KUMAR SASTRI. Ṛgveda-bhāṣya-pāṭhālocana (Hindi). *Vedavāṇī* 37 (9), July 85; 10–12.

..see 3.74 above..

70. KAMBOJ, Jiyalal. Etymologies of Sāyaṇa. *SP*, 34 AIOC, Visakhapatnam, 1989; 280–81.

..S. quotes Yāska frequently; while giving his own etymologies S. gives only such as support or suit the ritualistic sense; S. explains many words with the help of the *Uṇādi-sūtras*..

71. KAPILADEVA SASTRI. Svāmī Ātmānanda kṛta Ṛgveda-bhāṣya : eka paricayātmaka viśleṣaṇa (Hindi). *KURJ* (Arts and Humanities) 18–19; 1984–85; 235–242.

..re A.'s *bhāṣya* on *Asya vāmīya*.. A. was follower of Śaṅkara's *advaita*..

72. KAPUR, Devendra Kumar. *Vaidika Pīyūṣadhārā*. Internat. Aryan Foundation, Bombay.

73. KLIMKEIT, H. J. Die Erben Dayānandas. Politisch erreichendes Hindutum in Nordwestindien und sein Verhältnis zum Islam. *Anthropos* 76 (1–2); 25–49.

74. KRIPACHARYULU, Munuganti. *Sāyaṇa and Mādhava Vidyāraṇya — a study of their lives and letters*. Rajyalaksmi Publications, Guntur, 1986; xx + 196 + xvi.

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30.80]

..Part I : social background and political activities of the two scholars (author affirms Telugu rather than Kannada affiliations of the 2 brothers; stresses Mādhava's identity with Vidyāraṇya); Part II : author summarizes their literary output; distinguishes their genuine from spurious works..

Rev. : Edwin GEROW, *JAOS* 110, 177; SRIMANNARAYANA MURTI, *ALB* 52, 229–31.

75. KRISHNALAL. Vedavyākhyā men karmakāṇḍa-siddhānta ki bhūmikā (Hindi). *JGJKSV* 37 (1–4), 1981 (1983); H 61–69.

..Veda shd. be interpreted independently, i. e. without ref. to ritual.. (the trad. interpretation is too much and artificially loaded with retualism, e. g., Sāyaṇa on *ṚV* IX. 73 8–9, *AV* II. 27).. the theme of Veda is *adhidaivata* wh. develops into *adhyātma*..

76. KRISHNALAL. *Vandanā*. Vibhu-Vaibhavam, Delhi, 1985; 96.

..a collection of 15 *mantras* from *ṚV*, *YV*, *AV*, *Up*... with *anvaya* and Hindi transl...

Rev. : VIPASH, *Vedavāṇī* 37 (11), 19.

77. KRISHNALAL (ed.). *Vedavyākhyā aura Vaidika vicāra-dhārā* (Hindi). Prahlāda-Smāraka-Vaidika-Vyākhyānamālā–2, Nag Publ., Delhi, 1987; 12 + 61.

..collection of lectures on Vedic interpretation and thought.. see 31.14 below..

78. LAMBOO, Jan, The apaurusheya bhashya of the Veda as brought to light by His Holiness Maharshi Mahesh Yogi. *SP*, 2nd Week-end Seminar, Mah. Ved. Univ., Mar. 1985.

..refers to inherent perfection of the structure of the Veda.. Veda is its own comm. — it comments upon itself thro' its own sequential elaboration..

79. MADHU BALA. *Bhāṣyakāra Uvaṭa* (Hindi). Vinita Prakashan, New Delhi, 1985; 9 + 252.

..7 chh... U.'s life; his comm.; etymologies; knowledge of grammar; philosophy in his comm.; U. and Mahīdhara; U.'s knowledge of other *śāstras*..

80. MALAMOUD, Charles. Exégèse de textes, exégèse de rites. *Puruṣārtha* 7, Paris, 1983; 17-33.

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81. MAURER, Walter H. *Pinnacles of India's Past.* Selections from the *Ṛgveda*, translated and annotated. Univ. of Penn., Studies on South Asia, Vol. 2, John Benjamins Publ. Co., Amsterdam/Philadelphia, 1986; xi + 350.

..92 hymns, arranged subjectwise; transl. is literal; introd. to each hymn..

Rev.: Per-Ame BERGLIE, *AO* 49, 175-76; Kalyan Kumar DASGUPTA, *BRMIC* 40, 135; Harry FALK, *IIJ* 31, 219-20; G. B. PALSULE, *ABORI* 71, 364; Richard SALOMON, *JAOS* 109, 456-57.

82. MOGHE, S. G. Kauṭilya and Sāyaṇa. *JKUORIML* 23 (1-2), 1980; 1-14.

..study based on *Arthaśāstra* and *Subhāṣitasudhānidhi*..
..*Śrutivikāsa* = comm. by Bhaṭṭa Govinda on *ṚV* X. 46.91.. BG. earlier than Sāyaṇa and Veṅkaṭamādhava.. in the light of *ŚV*, readings of S. and V. are comparatively studied

83. MOGHE, S. G. A note on Professor H. D. Velankar's 'Word economy and Ṛgvedic interpretation'.

..see 4.34 above..

84. MOHEPUTH, Anand. The Satyartha Prakash. *The Vedic Path* 52 (4), Mar. 1990.

85. MUNSHI RAM SHARMA. *Vaidika Cintāmaṇi* (Hindi). Grantham, Kanpur, 1986; 8 + 321.

..Vedic selections.. essays on Vedic topics..

86. O'FLAHERTY, Wendy Doniger. *The Rig Veda : An Anthology.* Penguin Books, 1981; reprinted 1983; 343.

..108 hymns translated and annotated.. acc. to O., the meaning of the Vedic hymns is to be sought on diff. levels.. many hymns have a riddle structure.. most of the hymns contain references to symbolic gestures wh. are part of rituals.. the Vedic universe of images is puzzling for a modern reader.. the human concerns are vividly accessible to us, whatever the ritual may have been..

Rev.: Ioan P. CULIANU, *Hist Rel* 22, 284-86; Jan FILIPSKY, *Arch Or* 54 (4), 393-96.

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30.92]

87. PANDA, Narasingha. Maharshi Dayananda Sarasvati as an interpreter of the Vedas. *JIDVP* 2 (2), Aug. 89; 223–229.

..D. accepts only two kinds of interpretation — *ādhyātmika* and *vyāvahārika*.. basic principles of his interpretation : (1) Vedas are words of God; hence contain pure and absolute knowledge; (2) Veda shd. not be interpreted in the light of classical Sanskrit; the meanings of Vedic words have changed in cl. Sk.; (3) words of Veda are *yaugika* and are in a fluid state; Vedic words are not *rūḍha* (static) in meaning; (4) Vedic words are used in triple sense — *ādhyātmika*, *ādhibhautika*, and *ādhiyājñika*; (5) *padapāṭha* of the *mantras* not awlays adhered to; (6) Vedas do not contain narratives of or references to historical personages or events; (7) *devatā* = subject-matter of the *mantras* or hymns; all words signifying a *devatā*, e. g. Agni, Varuṇa, Indra, etc. are names of One Supreme Lord (*ekaṁ sad viprā bahudhā vadanti*); Veda is monotheistic; (8) feminine words, such as Aditi, Uṣas, portray the motherly form of God; (9) Vedic hymns can be interpreted independently of *viniyoga*; (10) no history in the Veda; (11) in Veda, there is no description of human actions; (12) while interpreting Veda, metaphysical, social, national, etc., elements can be discovered.. D. re-establishes Veda as a living rel. scripture (Sri Aurobindo).. see 30.13, 30.56 above and 30.88 below..

88. PANDA, Narasingha. Maharshi Dayananda as an interpreter of the Vedas. *AH* 7 (70), Mar. 90; 10–12.

..see 30.87 above..

89. PANDEYA, Radheshyam. Veda ke ṛṣi, chanda, devatā, aura viniyoga ke jñāna kī āvaśyakatā (Hindi). *Vedavāṇī* 37 (3), Jan. 85; 14–17.

90. PANDIT, M. P. (ed.). *Vedic Symbolism of Sri Aurobindo.* Wilmot, 1988; 122.

91. PANIKKAR, Raimundo. Chronices : aspects of Vedic interpretation. *J Dharma* 5 (4), Oct.–Dec. 80; 415–418.

92. PANIKKAR, Raimundo (ed.). *The Vedic Experience : Mantramanjari.* Mot. Ban., Delhi, 1989 (reprint, 1977; 1983); xxxvii + 937.

..see *VBD* IV. 30.117..
Rev. : Leela ARJUNWADKAR, *ABORI* 67, 271-73; ED., *J Dharma* 3 (2), 203-212; Jan FILIPSKY, *Arch Or* 44, 393-96.

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93. PATERIA, A. K. The revivalist of Veda : Swami Dayananda and his interpretation. *The Vedic Path* 48 (2); 9–25; 52 (4).

94. PATERIA, A. K. *Modern Commentators of Veda.* D. K. Publishers' Distributors, New Delhi, 1985; iv + 120.

..comparative study of Max Müller, Dayananda, Aurobindo .

95. PRAJNA DEVI, Pandita. Kyā veda ke ādhidaivika artha upekṣaṇīya hai? (Hindi). *Vedavāṇī* 39 (12). Oct. 87; 7–13.

..a propos of PRIYAVRATA, *Vedon ke Rājanītika Siddhānta*, Meenakshi Prakashan, Meerut.. criticism of PRIYAVRATA's approach and interpretation.. see 30.97 below..

96. PRASHASYAMITRA, Sastri. *Ācārya Mahīdhara aura Svāmī Dayānanda kā Mādhyandina-Yajurveda-Bhāṣya* (Hindi). Allahabad, 1984; 16 + 248.

97. PRIYAVRATA, Vedavacaspati. Veda ke ādhidaivika artha upekṣaṇīya nahīn hai. *Vedavāṇī* 40 (2), Dec. 87; 5–7.

..ref. 30.95 above.. Vedic *mantras* are *vividhārtha*..

98. RAGHUVIR, Vedalankar. *Vaidika Darśana.* Delhi, 1987; 18 + 184.

99. RAGHUVIR, Vedalankar. Vedārtha-prakriyā (Hindi). *Vedavāṇī* 42 (2) – 42 (5), Dec. 89–Mar. 90.

100 RAMANATHAN, A. S. Contribution of Madhusudan Ojha to the interpretation of Vedic thought. *Paper*, A. I. Vidvat Sammelana (M. OJHA), R. P. V. P.. Jodhpur, 1990; p. 14.

..O. analysed the word *veda* in detail; the word is connected with the creative processes in Nature; *ṛk*, *yajus*, and *sāman* have distinct meanings in the creative process; *ṛks* give rise to physical form of the object; all movement is attributed to *yajus*; *sāman* is responsible for *mahimā* (*tejas*) part of the object.. the sun may be conceived as the embodiment of Prajāpati the creator; the sun is also the embodiment of the three Vedas.. Prajāpati is the *ātman* of the cosmos and has three attributes, viz., *manas*, *prāṇa*, and *vāk*; *prāṇa* is the origin of the universe and is manifold in nature.. the form and shape of a created object is controlled by *chandas*.. *ākāśa* is an imp. medium for the original propagation of Vedas..

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101. RAMESHWARANANDACHARYA, Swami. *Vedārthacandrikā.* Saurashtra, 1987; 656.

102. RAM GOPAL. *History and Principles of Vedic Interpretation.* Concept Publishing Co., New Delhi, 1983; X + 208.

..author has formulated 14 cardinal principles for an objective, scientific, and systematic interpretation of Vedas..

Rev. : O. P. BHARADWAJ, *HSAJIS* 3 (1-2), 336-37; FATAH SINGH, *Veda-Savitā* (ES) 3 (7), 24; MANTRINI PRASAD, *VIJ* 21, 281-86; S. SRIVASTAVA, *Veda-Savita* 5 (5), 166-70.

103. RAM GOPAL. *Vedārtha-Vimarśa* (Hindi). Panjab Univ., Chandigarh, 1985; 8 + 288 + index.

..20 hymns of *ṚV* transl. and explained (in the light of 30. 102 above)..

104. RAM PRASAD, Vedalankar. Maharṣi Dayānanda's Veda Bhāṣya. *The Vedic Path* 51 (4), Mar. 90.

104A. RAY, Upendra Nath. Harisvāmī ne Śatapathavyākhyā kaba likhī ? (Hindi).

..see 17. 25 above..

105. SAHA, Ranjit Kumar. Bhārata-vāṇī (Hindi). *Gaganāñcala* 9 (1-2) 1986; 5-9.

..based on Vedic quotations..

106. SAKSENA, Bhupesh Chandra. *Satyārthaprakāśa men uddhṛta Vaidika Mantra* (Hindi). Ārya-Puṣpamālā, Meerut, 1986; 14+182+9.

..Vedic *mantras* quoted in *Satyārthaprakāśa*..

107. SARMAH, Thaneswar. *Veda Kānanar Ekāñjali Phul* (Assamese). Sarbhog, 1980.

..collection of stories from the Vedas..

108. SARMAH, Thaneswar. *Vaidika Kāhinī Pravāha* (Assamese). Guwahati, 1990; 6+110.

109. SATYAKAM, Vedalankar. *The Holy Vedas* International Veda Trust, Stranger (South Africa), 1983; 536.

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..anthology of selected Vedic hymns with English transl... see 30.111 below..

Rev. : R. L. VARSHNEY, *The Vedic Path* 46 (4), 74-75.

110. SATYAKAM, Vedalankar. Divine assurance. *The Vedic Path* 47 (2), Sept. 84; 1–2.

..Vedic quotations with English transl...

111. SATYAKAM, Vidyalankar. *The Holy Vedas : A Golden Treasury*. Clarion Books, Delhi, 1987; 480.

..selection of *mantras* from the 4 Vedas with poetic transl. in English.. see 30.109 above..

112. SEN, Indra. The magnet of the Veda. The parallelism between Swami Dayananda and Sri Aurobindo. *AH* 2 (16), Sept. 85; 10–11.

113. SEN, N. B. *Glorious Thoughts of Vedas.*

..see *VBD* III. 30.69..

Rev. : *Organiser* 22 (8), 10.

114. SHARMA, Arvind. Sāyaṇa and consensus as a determinant of Śruti. *Dar. Int.* 20 (1), Jan. 80; 62–64.

. Sāyaṇa uses the principle of the 'consensus of the learned' (*mahājanaparigraha*) in the context of the Vedas, but he does so *not* to establish it as 'revelation' but to establish its definition..

115. SHARMA, Bhisma Datta. Mahān vedabhāṣyakāra Sāyaṇācārya. *Veda-pradīpa* 3 (5)–3 (9), Nov.–Dec. 88 – April 89 (serially).

116. SHARMA, Hridaya Ranjan. A critical note on some Vedic forms where Sāyaṇa differs from Padakāra. *Linguistic Researches* 3, BHU, 1980; 41–43.

..S. differed from trad. whenever he had a better interpretation..

117. SHARMA, Nigam. *Ṛk-Sūkta Mañjarī with Vyākhyā.* Bareli, 1982; 392 + 58.

..selections from *ṚV.*,

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118. SHARMA, Pradyumna. Gulābī nagarī ke vilakṣaṇa Guru-Śiṣya (Hindi). *Rajasthan Patrika*, Jaipur, 20. 7. 86.

..crit. of Madhusudan OJHA and Motilal SHARMA..

119. SHARMA "RISHI", Umashankar. *Ṛksūktanikaraḥ*. Varanasi, 1991; viii + 430.

..selections from *ṚV* with introd. and exposition..

120. SHENDGE, Malati J. Rationality as a criterion for the interpretation of Ṛgveda. *IPQ* 14 (2), April–June 87; 181–193.

..(paper presented at 31st CISHAAN, 1983).. Ṛgvedic compositions contain a logic or rationality wh. has evaded us so far.. it is possible that mythology found in *ṚV* is a later day creation wh. was not in the minds of *ṚV*-poets.. ROTH is the founder of the historical and inductive method of Vedic studies.. it is necessary to make a clean break from the mythopoeic and sacrificial interpretation of the Veda.. author considers *araru* (*ṚV* I. 129. 3 and X 99. 10) and the Br. versions of the Araru-Indra episode.. historically, Araru was a man who tried to escape from a forced captivity four times after wh. he was killed..

121. SHIV DAS. Sri Aurobindo — the apostle of Vedic renaissance. *The Vedic Path* 47 (3), Dec. 84; 15–26; *AH* 2 (16), Sept. 85; 16–21.

122. SHUKLA, Jyotsna. Maharṣi Dayānanda ke upara āropita anudāravāda : eka samīkṣā (Hindi). *JGJKSV* 42 (1–4), 1986 (1990); 211–220.

..critique of criticism of D...

123. SINHA, Ayodhya Prasad; PANDEYA, Ramashish. *Vaidika Sūktasaṁgraha*. Delhi, 1987; iv + 148.

..selections from the Vedas..

124. SIVAKUMARASWAMY, M. (ed.). *Vedabhāratī and Vedic Grammar*. Bharavi Prakashan, Bangalore, 1984; 54 + 314 + 92 + 92.

..23 selections from Vedic lit. with introd., transl., and notes; appendixes on Vedic grammar, metres, accent, etc..

Rev. : K. K. RAJA, *ALB* 48, 176-77.

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125. SRINIVASA SASTRI. *Vedaprāmāṇyamīmāṁsā tathā Ṛṣi Dayānanda* (Hindi). Univ. of Kurukshetra, 1980–81; V + 423.

..see *VBD* IV. 30. 171.. records various views re authority of Veda from Vedic period down to modern times..

Rev. : P. D. NAVATHE, *ABORI* 69, 303-304; RAM GOPAL, *JOIB* 32, 168-69.

125A. SRINIVASA SASTRI. Vedanityatā tathā Ṛṣi Dayānanda (Hindi).

..see *VBD* IV. 30. 173..

Rev. : P. D. NAVATHE, *ABORI* 66, 319-20.

126. SRIVASTAVA, Somachaitanya. Eka vedasvādhyāyī kī ḍāyarī se (Hindi). *Veda-Savitā* 5 (11), June 85; p. 387.

..any particular Veda needs to be studied in the light of its Upaveda.. the subject-matter of *ṚV* is *artha*..

127. SRIVASTAVA, Somachaitanya. Veda ke adhyayana kī paddhatiyān: eka samīkṣā (Hindi). *Veda-Savitā* 6 (3), Oct. 85; 87–88.

..methods of studying Veda..

128. SUBRAHMANIAM, K. Venkata. Gleanings from the Vedas. *Tap. Pras.* 28 (6), June 90; 31–34.

..considers Vedic words : *svāhā, agnihotra, samit, aśva, pṛthivī-bhūmi, indra*..

129. THITE, G. U. Two ways of Vedic interpretation. *SP*, 32 AIOC, Ahmedabad, 1985; 26–27.

..(1) fruit-oriented (aims at some purpose intended by the interpreter); (2) root-oriented (aims at understanding the original meaning intended by the poet)..

130. THITE, G. U. The "yoga" and "kṣema" of the Veda. *SP*, 33 AIOC, Calcutta, 1986; p. 31.

..*yoga* and *kṣema* of the Veda are the positive and negative sides of Vedic interpretation in India..

131. TICHOMIROVA, V. *Let Heaven and Earth hear me: Selection from Vedic poetry translated into Russian verse.* Artistic Literature, Moscow, 1984; 270.

..introd., comments by T. Y. ELIZARENKOVA..see 3.43 above..

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132. TIWARI, A. S. *Madhva and the Veda : A Study of the Dvaita Interpretation of Vedic Myth, Ritual, and Philosophy.* DD, Univ. of Poona, 1976–77.

..unpublished.. see *VBD* IV. 30. 180..

133. TRIPATHI, Karunapati. Saṁskṛtavāṅmaye sūryastavāḥ (Sk.). *SS* 39 (1–4), 1984–85; 282–303.

..in *ṚV* and other *Saṁhitās*..

134. TRIVEDI, Rudra Kumar. Vaidika-arthavādamīmāṁsā. *Kosala* 4 (1–2), 1982–83; 191–195.

135. UDAYAVIRA SASTRI. Śatapatha vyākhyākāra Harisvāmī kā kāla (Hindi). *Vedavāṇī* 41 (8), June 89; 11–18.

..ref. : 17. 25 and 30. 104A above.. considers the question of Kṛta saṁvat.. concludes that H.'s date is the middle of 1st cent. B. C...

136. UPADHYAYA, Baladeva. Sāyaṇācāryasya jīvanavṛttam (Sk.). (in) *Vimarśacintāmaṇiḥ*, Sharada Saṁsthana, Varanasi, 1985; 52–76.

.. life of Sāyaṇa..

137. UPADHYAYA, Baladeva. *Vedabhāṣyabhūmikāsaṁgrahaḥ.* Kashi Sk. Series 102, Varanasi, 1985; 12 + 99 + 174.

..a collection of all available introductions by Sāyaṇa to his Veda-commentaries..

138. UPRETI SASTRI, Jayadatta. Vedon ke vistṛtabhāṣya kī āvaśyakatā tathā vedottarakālika vaidika laukika vāṅmaya kā vedārthaparijñāna (Hindi). *Vedavāṇī* 36 (3), Jan. 84; 17–19.

139. VAGISHVARI VIDYALANKAR. *Vaidika-Sāhitya-Saudāminī.* Bahalgarh, 1985; 15 + 296.

140. VEERABHADRA SWAMY, M. R. Identity of the commentator of the Atharvaveda with Sāyaṇa, the commentator of the Ṛgveda.

..see 5. 16 above..

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141. VEERABHADRA SWAMY, M. R. Sāyaṇācārya and western scholars : difference of interpretation. *31 PAIOC*, Poona, 1984; 235–241.

..considers : *āsrāva* (*AV* I. 2.4); *viṣkandha* (*AV* I. 16.3; II. 4.1; XIX. 3.45); *venaḥ* (*AV* II. 1.1); *kṣetriya* (*AV* II. 8.1; III. 7.3); *aharjāta* (*AV* III. 14.1); *guggulu* (*AV* XIX. 38.1)..

142. VEKERDI, Jozsep (ed.). [Selections from the Upaniṣads]. Budapest, 1987.

143. VENKATA SUBRAMANIAM, K. Gleanings from the Vedas. *Tap. Pras.* 28 (7), July 90; 33–37.

..contd. from June 90 issue.. under several headings..

144. VIDYANANDA SARASVATI, Swami. *Bhūmikā-Bhāskara* (Hindi). International Aryan Foundation, Bombay, 1988; Parts I and II; 1200.

..extensive comm. on DAYANANDA's *Ṛgveda-Bhāṣya-Bhūmikā*.. see 30.145 below..

145. VIDYANANDA SARASVATI, Swami. *Vedārtha-Bhūmikā* (Hindi). International Aryan Foundation, Bombay.

..*Avataraṇikā* of 30.144 above..

146. VIDYANANDA SARASVATI, Swami. *Satyārtha-Bhāskara* (Hindi). International Aryan Foundation, Bombay, 1990; Vol. I : 1000.

..extensive comm. on *Satyārthaprakāśa*..

147. VIDYANANDA 'VIDEHA', Swami. *Vedāloka* (Hindi). Veda-Saṁsthāna, Ajmer, *prathama raśmi*, 1976; 904; *dvitīya raśmi*, 1985; 30+336.

..exposition of Vedic *mantras*..

148. VIRENDRAMUNI, Sastri. Vedon ke vyākhyākāra (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 23–24.

149. VYAS SISYA, Kunwar Lal. *Vedācārya Parampara* (Hindi). Delhi, 1988; iv + 67.

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31.1]

150. WATSON, Stephen K. Puranic confirmation of Sri Aurobindo's psychological interpretation of the Vedas. *Advent* 37 (3), Aug. 80; 25–38.

151. YADAV, Kripal C. Swami Dayananda Sarasvati : a study of his ideas and programme of reforms of the 19th century Indian society. *Transactions of the International Conf. of Orientalists in Japan* 26; p. 124.

152. YASH PAL, Aryabandhu. Maharṣi Dayānanda aura Veda (Hindi). *Vedavāṇī* 37 (7), May 85; 7–8, 20–21.

..acc. to D., Veda = only *Saṁhitās*; among the *Up.*, *Īśāvāsya* alone is Veda; *Brāhmaṇas* are *jīvokta* and, therefore not Veda..

153. YUDHISTHIRA, Mimamsaka. *Ṛṣi Dayānanda Sarasvatī ke granthon kā itihāsa* (Hindi). Dayānanda-Balidāna-Śatābdī-Saṁskaraṇa, Bahalgarh, 1983; *ṭa* + 426.

..hist. of D.'s writings..

154. YUDHISTHIRA, Mimamsaka. *Ṛgvedādi-Bhāṣya-Bhūmikā* (Śrīmaddayānandasarasvatīsvāminā nirmitā). Ramlal Kapur Trust, Bahalgarh, 1984; 12+430.

..Sanskrit and Hindi.. under 35 topics..

155. YUDHISTHIRA, Mimamsaka. Vedārtha men svarajñāra kī anivāryatā (Hindi). *Vedavāṇī* 42 (7), May 90; 7–11 (to be contd.).

..there is no *svaravyatyaya* in Veda..

156. YUDHISTHIRA, Mimamsaka. *Merī dṛṣṭi men Svāmī Dayānanda aura unakā kārya* (Hindi). Ramlal Kapur Trust, Bahalgarh, 1991; 240.

..D. and his work..

Rev.: Bhavanilal BHARATIYA, *Vedavāṇī* 43 (9), 22-24.

31. COLLECTIONS OF ESSAYS, ETC., ON VEDIC AND ALLIED SUBJECTS

1. ABHAYADEVA. [Report of three talks]. *Veda-Savitā* 5 (7), Feb. 85; 234ff.

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2. BHARATHI, Abhivinaya (ed.). *Vedoddhāriṇī dvimāsika patrikā.*

..BHAGAVADDATTA : Teaching of science on the basis of the Veda (Hindi); Ram Sankar BHATTACHARYA : *Baudhāyana-Dharmasūtra*..

3. BHAT, G. K. *Vedic Themes.*

..see *VBD* IV. 31.3..

Rev. : *BRMIC* 61, 280-81; *ALB* 42, 358-59; *Eastern Anthrologist* 32 (3), 222-24.

4. BOSE, A. C. *The Call of the Vedas.* Bombay, 1984; viii + 314.

5. DESHPANDE, Uma. *The Glimpses of Indological Heritage.* Good Companions, Baroda, 1989; vii + 199.

..(collection of 15 essays).. contains : "Some female seers of the *ṚV*"; "Position and status of women in early *Up.*"; "The language study of Yāska"..

6. DIVANANDA, Soami. *Vedamrit : The Ancient Divine Eternal Verities.* 1987; xii + 253.

7. DVIVEDI, Kapil Dev. *Vedamritam.* 1983; Vol. I (Lead a happy life), 14 + 160; Vol. II (Happy householder), 24+192; Vol. III (Happy family), 24+180.

8. FATAH SINGH. Ḍhāī akṣara veda ke (Hindi). *Veda-Savitā* 5 (2) onwards (serially).

..short essays on Vedic topics..

9. FATAH SINGH. Veda-sindhu kī laghu-lahari (Hindi). *Veda-Saivtā* 9 (10) onwards (serially).

..short essays on Vedic topics..

10. GANGESHWARANANDA, Swami. Vedopadeśacandrikā. *Veda-Pradīpa*, Nasik.

..serially.. brief discourses on Vedic topics..

11. GUPTA, Sudhir Kumar. [Report on three talks]. *Veda-Savitā* 5 (7), Feb. 85; 238-40.

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12. JAYADEVA, Vedalankar (ed.). *Proceedings of the Vedic Seminar*, Gurukul Kangri Univ., Haridwar, (4–8 Sept. 82), 1983; 228.

13. KAPUR, Karmanarayana. Vaidika gūḍha praśnāvalī (Hindi). *Vedavāṇī* 40 (2), Dec. 87; 9–12.

14. KRISHNALAL (ed.). *Vedavyākhyā aura Vaidika Vicāradhārā* (Hindi). (Prahlad-Smaraka Vedic Lecture Series). Nag Publishers, Delhi, Vol. I, 1982, xi + 91; Vol. II, 1987, 12 + 61.

..(see 30.77 above).. Vol. I : Vedic *ṛta, satya, saras, soma*; *Vedārthaśailī*; Vedic *ākhyānas*; Vedic *ṛṣis*.. Vol. II : Vedic divinities; Vedic *śānti*; *aśvamedha-prakaraṇa* in Dayānanda-Bhāṣya; Vedic ritual in Kālidāsa's works..

15. KRISHNALAL (ed.). *Sanskrit Śodha : Vaidika Adhyayana* (Hindi). Delhi, 1987; 116.

16. KRISHNALAL (ed.). *Vaidika Cintana*. Parimal Publications, Delhi, 1990; 6+322.

..select papers presented at 4 *Vedagoṣṭhis* (1986–1989)..

17. MUNSHI RAM SHARMA. *Vaidika Cintāmaṇi* (Hindi). Grantham, Kanpur, 1986; 8+321.

..collection of essays on Vedic topics.. see 30.85 above..

18. NAVAKUMAR, Sri. *The Voice of the Ved*. Jamshedpur, 1988; 442.

19. PANCHOLI, Badri Prasad. *Vedānucintana* (Hindi), Ajmer, 1987; 140.

20. RAGHUVIRA, Vedalankar (ed.). *Vaidika Darśana*. Delhi, 1987; 18+185.

..collection of essays on Vedic topics.. Vedic mythology; Female divinities in the Veda; Vasiṣṭha-hymns; Vedic seers; philosophical hymns in *ṚV*; home of the Aryans..

21. RAMASIMHA. *Vedarahasya*. Arya, 1985; 270.

22. SHRIVASTAVA, Suryakant (ed.). *Classical Writings on Vedic and Sanskrit Literature*. Haridwar, 1988; 21+720.

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23. *Studi vedici e medio-indiani.* Giardini, Pisa, 1981; 244.
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..transl. of *ṚV* VII. 33. 1–14..

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..Atri acc. to OJHA (*Maharṣikulavaibhava*).. significance of name; original home; solar eclipse, dynasty..

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..(see *VBD* IV. 24. 14).. only three *Sūtra*-works by Ā. : (1) *Āśv ŚS*, (2) *Āśv GS*, (3) a part of *Ait. Ār*... the single authorship of these works is clear; but it is difficult to determine who the real author was — Śaunaka or Āśvalāyana ?.. also attributed to Ā. : *Smṛtiratna* and *Laghvāśvalāyanasmṛti*..

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..see 4. 3 and 7. 2 above..

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6. BHARGAVA, P. L. The self-introducing *ṛṣis* of the Ṛgveda and chronology of its hymns.

..see 3. 19 above..

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..[*Bṛhaddevatā* II. 82-84 furnishes a detailed list containing the names of 27 female seers.. most of them occur in the 10th *maṇḍala*]..

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..Aitareya, Āśvalāyana, and Śāṅkhāyana or Kauṣītaki.. also other ritualists who are mentivned in the texts attributed to these three..

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..U. Ā. (not later than 8th or 7th cent. B. C.) took the step from the magico-mythological view of the scriptures to a naturalistic understanding of nature.. *sat* (primeval Being) instead of *brahman* (pure spirit) as the original cause of the universe..

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..“V. in early Vedic lit.” (CHAUBEY), 1–32; “V. in later Vedic lit.” (Deepak BHATTACHARYA), 33-48; “Bibliography on V.”, 112-114..

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..spiritual interpretation.. V. = *prāṇa*..

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..also *SP*, 32 AIOC, Ahmedabad, 1985; p. 9.. U. not an adj... U. was the name of an ancient family or a small clan belonging to the Pajra branch of the Aṅgirases (expert priests possessing mystic powers, intimately connected with fire-cult).. Kakṣīvat was a descendant of the Uśij family.. Usikhshs are mentioned in the *Avesta* and the *Gathas* as being inimical to Zarathushtra..

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..also *SP*, 33 AIOC, Calcutta, 1986; p. 16.. N. author of *ṚV* X. 61. 62.. connects N. with Avestan Nabānazdistas (= man of new law).. Nābhānediṣṭha (Navanediṣṭha) represents young ritual reformists known for their expert knowledge of sacrifice..

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..Viśvavārā, Apālā, Ghoṣā, Vāk.. see 32. 18 and 18A below..

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..see 32. 17 above and 18A below..

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32.25]

18A. DESHPANDE, Uma S. Some female seers (poetesses) of the Rigveda. (in) *The Glimpses of Indological Heritage* (31.5 above), 1-8.

..[27 Ṛṣikās in *ṚV*].. see 32.17 and 18 above..

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..considers Kṛṣṇa to be another name for Aṅgiras.. quotes *ṚV* and *Ch Up* and compares those quotations with *Bhāgavata*.. date of K. fixed at cir. 1200 B. C... K. was the propounder of Nārāyaṇī faith wh. he had learnt from his preceptor..

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..*prāṇa* is the energy wh. is at the root of all psychological activity; Vasiṣṭha is the 'most inhabiting' *prāṇa* touching all levels of human personality.. *vasiṣṭha prāṇa* is the product of the highest desire called *urvaśī* backed by the powers of love and discrimination (i.e. Mitra and Varuṇa).. the *vasiṣṭha prāṇa* has the capacity to have direct knowledge of Indra and is, therefore, qualified to be the Brahman priest at the sacrifice..

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..insights of psychohistory have considerable bearing on our assessment of the person Vasiṣṭha and the function of his story as a central rel. narrative within the trad...

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..see *VBD* IV. 32.26.. Ch. I : Hist. geography of the Avesta; Ch. II : Avestan geography and the Indo-Iranians, Proto-Indo-aryans, and Iranians..

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..V.'s birth from the scientific pt. of view.. V. = Sūrya; Indra = *vidyutcchaktikṣetra*; Varuṇa = atom in the interior of Sūrya..

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..Śaṁyu was not a descendant of Bharadvāja; but, because he was a relative of Bh., his hymns have found a place in the 6th *maṇḍala*.. Ś. was a son of Bṛhaspati and a brother (and contemporary) of Bh...

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..considers the views of RAHURKAR, MANKAD, PRADHAN.. hist. identification.. see *VBD* IV. 32. 70; also 32. 66 below..

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..trad. account of the background of 'seeing' — *ṚV* V. 24 and X. 57. 61; these hymns ascribed (by Kātyāyana) to the authorship of four brothers — Bandhu, Subandhu, Śrutabandhu, and Viprabandhu (the four sons of Gopāyana, descendant of Atri ?)..

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..Part I, ch. 1; analyses textual evidence re B. from *Sam.*, *Br.*, *Up.*, and *Rāmāyaṇa*; ch. 2: about the progenitor Bharadvāja; ch. 3: Bharadvāja's descendants; ch. 4: Śamyu and Vītahavya; ch. 5: Divodāsa Bharata; Part II, ch. 1: Pūṣan-myth; Bh.-*Sāmans*, etc.; ch. 2: Contribution of Bh... see 32. 62 above..

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. (= *VBD* III. 32. 106)..

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..K. = son of the famous blind seer Dīrghatamas and the slave woman Uśij.. he composed mostly Aśvin hymns.. connected with the family of the Pajras,. Ghoṣā was K.'s daughter..

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..*parameṣṭhimaṇḍala* consists of Bhṛgu (*āpaḥ*, Vāyu, Soma), Aṅgirā (Agni, Vāyu, Āditya), Atri (only *prāṇarūpa*).. *atriḥ* = *na* + *triḥ*, not having three forms..

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..see 3. 19 and 32. 6 above..

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10. BHATTACHARJI S. *Literature in the Vedic Age*. Vol. II : Brāhmaṇas, Āraṇyakas, Upaniṣads, and Vedāṅga Sūtras. K. P. Bagchi (Bagchi Indological Series 4), Calcutta, 1986; vi + 404.

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33.15]

..(Vol. I = *VBD* IV. 33. S1)..

Rev.: (Vol. I) J. L. BROCKINGTON, *BSOAS* 49 (3), 595-96; S. D. LADDU, *ABORI* 66, 295-97; (Vol. II) J. L. BROCKINGTON, *BSOAS* 52 (3), 569-70; S. D. LADDU, *ABORI* 69, 393-96; L. R., *JAOS* 110, 174-75.

11. BHATTACHARYA, D. New materials for a Vedic study. *Renou Comm. Vol.*

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13. BILIMORIA, Purushottama. Śruti and Smṛti — the un-Vedic demarcation. *J Dharma* 3 (3), Bangalore, 1978; 268-273.

14. BROWN, C. Mackenzie. Purāṇa as scripture; from sound to image of the Holy Word in the Hindu tradition. *Hist. Rel.* 26 (1), Aug. 86; 68-86.

..in the preliminary portion, discusses the question of Veda as scripture.. rejection of writing in the early post-Vedic scriptural trad. — various reasons proffered by Western scholars.. why was writing regarded as 'alien' and 'unfit' receptacle for Veda (= Knowledge): WINTERNITZ: conservative rejection of this new-fashioned invention; priestly concern to preserve the purity of the Veda; lucrative monopoly of priests.. Jack GOODY (*Literacy in Traditional Societies*): "In India, oral trad. was employed not only to preserve a literate monopoly, but also because of its archaic (and, to some extent, intrinsic) values".. KANE: prejudice against learning from books'.. RAJA RAO: when the word becomes written, 'it is dead'; book lacks a living teacher; 'sound' (*śabda*) is as imp. as 'meaning' (*artha*).. ONG: sound and speech as the primary sensory means for making contact with actuality..

15. CHAKRAVORTY, Banka Behari. The Rigveda is not the earliest document. The Vedas and the Puranas have developed simultaneously. *Folklore* 26 (2), Feb. 85; 21-30; 26 (3), Mar. 85; 45-54.

..*ṚV*-lg. no other than so-called cl. Sk... the chronological order of the beginnings of ancient Sk. lit. shd. be: *Pur.* — *AV* — *ṚV*; they had simultaneous development up to a particular time.. no such race as Aryan..

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16. DANGE, Sadashiv A. Kane's History of Dharmaśāstra (Need for a real edition). *HSAJIS* 3 (1–2), 1988 (1990); 61–67.

..considers two topics : 'the Vedic context' and 'Puranic views'.. ref. to K.'s treatment of Darśapūrṇamāsa and Cāturmāsya..

17. FARQUHAR, J. N. *An Outline of the Religious Literature of India.* Mot. Ban., Delhi, 1984 (reprint of 1920); xxvi + 452.

..early Vedic lit.; transmigration and release; movement towards theism..

18. FATAH SINGH. The Veda, Śruti, and Upavedas. *Veda-Savitā* (E. S.) 2 (6); 21–22, 24; 2 (7); 25–26; 2 (8–10); 29–30.

..serially.. contd...

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. see 4. 19 above..

20. FRAZER, R. W. *Literary History of India.* Delhi.

..reprint..

21. GARG, Ganga Ram. *An Encylopedia of Indian Literature.* Mittal Publishers, Delhi, 1982; xlvi + 518.

Rev. : K. MYLIUS, *OLZ* 80 (4), 394-96.

22. GAURINATH SASTRI. *History of Vedic Literature.* Sk. Pustak Bhandar, Calcutta, 1982; vi + 202.

23. GODE, P. K. Date of Nārāyaṇa, the commentator of the Upaniṣads. *J BomU* 7 (2), 1938; 128–32.

..see 22. 19 above..

24. GONDA, J. *Vedic Literature.*

..(= *VBD* IV. 33. 29)..

Rev. : E. SLUSZKIEWICZ, *Rocz, Or.* 41, 120-124.

25. GUPTA, Manohar Lal. Vaidika vāṅmaya kā aura ādimānava kā utpattikāla (Hindi). *Veda-Savitā* 10 (2) onwards serially, 1989.

..date of the origin of Vedic lit. and the first man..

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26. GUPTA, Subhash Chand. Authorship of the Bṛhaddevatā, the Ṛkprātiśākhya, and the Ṛgvidhāna.

..see 2.6 and 23.15 above..

27. HARSHA NARAYANA. Tāttvikaṁ svarūpaṁ vedasya. *SS* 24 (2), 1970; 97–140.

..considers such topics as significance of the term *veda*; non-Vedic systems of thought; *itihāsa-purāṇa* and Veda; Veda and epics..

28. HAZRA, R. C. The Aśvamedha, the common source of origin of the Purāṇa Pañcalakṣaṇa and the Mahābhārata. *Pur.* 27 (1), Jan. 85; 20–34.

..(= reprint of *ABORI* 36, 190-203).. ref. *AV* XI. 7.24.. *Pur.* and *MBh.* owe their origin to Aśvamedha, especially to its *pāriplava-ākhyānas*..

29. HILLEBRANDT, Alfred. *Ritual-Literatur. Vedische Opfer und Zauber.* Grundriss der IA Philol. und Altertum. III. 2, Akad. Druck- und Verlagsanstalt, Graz, 1981 (reprint of 1897); 199.

Rev.: H. F., *ZDMG* 133 (2), 458-59; I. FIŠER, *AO* 45, 177-78.

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Rev.: Jagannath AGRAWAL, *HSAJIS* 2 (1-2), 278; J. P. SOMVAL, *VJ* 35 (8), 47.

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..(cyclostyled).. ref. to some mss. of *Āṅgirasakalpa* deposited in the State Museum and Utkal Univ., Bhubaneshwar..

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..(= *VBD* III. 80.141)..

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..Indian historiography..

37. LIEBERT, Gösta. Über eine indische Handschriftensammlung der gothenburgischen Universitätsbibliothek. (in) *Nils Simonsson Fel. Vol.*, Oslo, 1986; 165–178.

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..photocopies of mss of a large no. of Vedic texts — mainly relating to Vedic ritual..

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..Kālidāsa had deep faith in the Veda; had knowledge of its *karmakāṇḍa*, rel., and mythology; some of his plots and characters are derived from Veda; *chāndasa* impact on his works..

40. MACDONELL, A. A. *A History of Sanskrit Literature.* Mot. Ban., Delhi, 1986; vii + 406 + append.

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41. MAJUMDAR, Shobha Rani. Subhāṣitānām udbhava evaṁ vikāsaḥ (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 166–67.

..origin and develop. of *subhāṣitas*.. contribution of Vedic authors..

42. MEERA, S. Contribution of women to literature and arts. *BITCM*, 1983–85; 159–163.

..Vedic ṛṣikās..

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..ref. to Dīrghatamas (*ṚV* I. 164), Aṣṭāvakra (*Up.*)..

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44. MINKOWSKI, C. Z. Ṛgveda Prose Khilas (Nivids and Praiṣas) and their relation to Vedic texts and schools.

..see 4. 33 above..

45. MISHRA, Jagadish Chandra. *Vaidikavāṅmayetihāsaḥ*. Chowkhamba Surabharati Granthamala 151, Varanasi, 1989; ii + 326.

46. MISHRA, Srikishor. *Vedaśākhāparyālocanam : Kātyāyanakṛtaś ca saṁskṛtavyākhyāsamalaṁkṛtaḥ caraṇavyūhaḥ*. Varanasi, 1985; xvi + 74.

47. MYLIUS, Klaus. *Geschichte der Literatur im alten Indien*. Reclams Universalbibliothek 1021, Reclam, Leipzig, 1983; 527.

..Vedic lit. — 71 pp... see 33. 48 below..

Rev. : H. W. BODEWITZ, *IIJ* 32 (4), 300-303; H. F., *ZDMG* 135 (2), 430; Ivo FIŠER, *AO* 47, 220-223; C. G. KASHIKAR, *ABORI* 65, 281-82; Hartmut SCHARFE, *JAOS* 105, 817-18.

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..adapted reprint of 33. 47 above..

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..Jap. transl. in 6 vols. of WINTERNITZ's *Geschichte der indischen Literatur*..

50. PANDEYA, Girishdatta. Vedapurāṇayor aikātmyam (Sk.). *Naimiṣīyam* 2 (2), Jan. 82.

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Rev. : Madhav M. DESHPANDE, *Lg* 59, 933.

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Rev. : Ch. H. WERBA, *WZKSA* 32, 193-94.

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..*śākhās* of five Vedas.. *śākhās* with indefinite relation to any particular Veda.. App. : *Purāṇa*-texts dealing with Vedic *śākhās*..

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..ref. to reprint by LOKESH CHANDRA of a ms of the *Pañcaviṁśa-Br*... R. gives a concordance of mss.. also ref. to ed. by A. CHINNASWAMI SASTRI..

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..French text of pseudo-Veda.. *E.* = Veda of Eṣu..

Rev. : O. v. H., *ZDMG* 137 (1), 208-209; K. V. SARMA and K. K. RAJA, *ALB* 50, 656-57; G. U. THITE, *ABORI* 67, 305-306.

63. SARMAH, Thaneswar. Vedar Kālasamīkṣā (Assamese). *Sṛṣṭi* 8 (8), Guwahati, 1986.

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Rev. : G. B. PALSULE, *ABORI* 66, 329-34.

65. SHANMUKH MUDALIAR, A. *Siva Agamas and their relationship to Vedas*. Kapaleeswarer Temple, Madras.

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..Vol. II in the author's *Vaidika Vāṅmaya kā Bṛhad Itihāsa*.. Vol. VII. 1981 (*VBD* IV. 33. S3); Vol. VI, 1983 (29.1 above)..

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..see 19. 22 and 22. 106 above..

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..(*Rāmāyaṇa* is *Upabṛṁhaṇa* of *Gāyatrī*).. No. 18 has Vedic significance..

70. SHARMA, Rama Murti, *Vaidika Sāhitya kā Itihāsa* (Hindi). Delhi, 1987 (2nd ed.); xx + 176 + app.

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Rev. : U. C. SHARMA, *AJOS* 5, 185-86.

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..(also, paper at Winter Inst. on "Aspects of Vedic Interpretation", CASS, Poona Univ.).. see *VBD* IV. 32. 94.. *Śaunakīyā daśagranthās tadā ṛgvedaguptaye*.. Śaunaka's contribution to the preservation of the true shape of the Veda (*ṚV* in particular)..

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..*ṚV*-quotations..

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75. TRIPATHI, Rama Sagar. *Saṁskṛta Sāhitya kā Itihāsa* (Hindi). Vrajajivan Pracyabharati Granthamala 49, Delhi, 1991; 627.

..Hindi transl. of MACDONELL's *History of Sanskrit Literature*..

76. UPADHYAYA, Baladeva. Vārāṇaseya-sāhitya-sarvekṣaṇam (Sk.). (in) *Vimarśacintāmaṇiḥ*, Sharada Sansthana, Varanasi, 1985; 260-291.

..survey of Sk. lit. at Varanasi.. Veda and Tantra (pp. 261-65)..

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..hist. of Sk. lit,..

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.. = *VBD* IV. 33. 72..

Rev. : J. W. DE JONG, *IIJ* 23, 220-21; S. KRATZ, *OLZ* 79 (1984) 2, 187-89; L. STERNBACH, *JAOS* 101, 379-80.

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82. WILSON, Epiphanius. *Sacred Books of the East* (comprising the Vedic hymns). Albuquerque, 1984; x + 457.

..(includes *Up.*)

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..(= *VBD* IV. 33. 75).. 1987 and 1990 (reprint of 1981)..

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..considers, among others, Kaṇva (Kṛṇva = magic worker).. Tittiri, Haridru, Kaukila, Kalāpin, Paippalādin (all these having the sense 'bird').. Māṇḍūkya (frog), Kāpeya, Kapisṭhala (monkey), Śaunaka (dog), Bāṣkala (overgrown calf)..

85. WITZEL, M. Regionale und überregionale Faktoren in der Entwicklung vedischer Brahmanengruppen im Mittelalter (Materialen zu den vedischen Schulen 5). (in) *Regionale Tradition in Südasien,* Beiträge zu Südasienforschung — Band 104, Südasien Inst., Heidelberg, 1985; 37–76.

86. WITZEL, M. An unknown Yajurveda Saṁhitā (AV-Par. 46) (Materials on Vedic Śākhās – 6).

..see 12. 27 above..

87. WITZEL, M. On the localisation of Vedic texts and schools (Materials on Vedic Śākhās–7). (in) *India and the Ancient World* (P. H. L. Eggermont Jubilee Vol., ed. Gilbert POLLET), Leuven, 1987; 173–213.

..presents the geography and ethnography of middle Vedic texts.. (Parśu = name of an Indo-Ir. tribe) . also see : WTZEL "Tracing the Vedic dialects"..

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88. WITZEL, M. The formation of the Vedic corpus and the development of Vedic schools. *Paper*, IWVS. Harward Univ., June, 89.

..linguistically attested levels of Vedic : (1) *ṚV*; (2) *Mantra* lg. (*AV* and other *Saṁhitās* : verse and prose); (3) *Saṁitā*-prose; (4) *Brāhmaṇa*-prose; (5) *Sūtra*-lg. [(6) epic, Pāṇ. Sk., other dialects].. charts : (1) later waves of immigration; (2) old IA dialects of middle and later Vedic periods; (3) tribes of the middle and late Vedic period; (4) tracing the Vedic dialects; (5) North India in the middle and late Vedic period; (6) early geographical location of Vedic schools (*śākhās*); (7) *śākhās* of the middle and late Vedic period: (8) early Vedic texts and archaeology; (9) middle Vedic texts and archaeology.. attempt to link the internal evidence of the texts regarding these parameters with the data on intellectual and political hist. found in the various texts and their respective strata.. what emerges in such an investigation is a clear-cut congruence of the levels of linguistic development mentioned above with the peculiar dialect features exhibited by certain groups of texts and with the general trend of political development in Northern Inndia.

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..Part I : The philosophy of the Hindus; Part II : The Veda and the Purāṇas..

90. YAJAN VEER DAHIYA. Vedic citations in the Aṣṭādhyāyī.

..see 25. 354 above..

91. YERMAN, V. G. *Outlines of the History of the Vedic Literature*.

..(= *VBD* IV. 33.26)..

Rev. : L. STERNBACH, *JAOS* 102 (4), 674; J. V., *Arch Or* 51, 396-97.

92. YUDHISTHIRA, Mimamsaka. Ṛṣi Dayānanda dvārā svīkṛta vaidika vāṅmaya ke prāmāṇika granthon kī sūcī (Hindi). *Vedavāṇi* 37 (5), Mar. 85; 11–16, 62–70.

..list of Vedic texts regarded as authentic by Dayananda..

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34. General Study of the Veda

(Also see Section 30)

1. Abhayadeva. Vedic mantras (text with Hindi exposition). *Veda-Savitā* (intermittently) 3 (10) – 5 (9), 1983–85; Vedapravacana, *Veda-Savita* 4 (2), 1983; [Other Vedic mantras], *Veda-Savitā* 4 (8), 6 (9), 6 (11).

2. Abhayadeva. *Vedādhyayana kaise karen?* (Hindi). Veda-Sansthan, New Delhi, 1987; 36.

Rev.: Prashasyamitra, *Veda-Savitā* 7 (11), 386–87.

3. Abhayadeva. *Vaidika Vijaya* (Hindi). Muzapharnagar, 1988; 416.

4. Abhayadeva. Vaidika śodhakārya men computer kā upayoga (Hindi). *Veda-Savitā* 9 (7), Feb. 89; 221–23.

..use of computer in Vedic research..

5. Abhayadeva. 'Ḍhāī akṣara veda ke' paḍhe so paṇḍita hoya (Hindi). *Veda-Savitā* 10 (3), Oct. 89; 72–74.

6. Abhayadeva. Vedānuśīlaka kī kaṭhināiyān (Hindi). *Veda-Savitā* 10 (7), Feb. 90; 197–98, 200.

..difficulties in Vedic studies..

7. Abhayadeva. Veda viṣayaka śodhapatrikā kī āvaśyakatā (Hindi). *Veda-Savitā* 11 (2), Aug. 90; 13–15.

..need for a research-journal dealing with Veda..

8. Abhayadeva; Fatah Singh. [Vedic mantras — text with Hindi exposition]. *Veda-Savitā* 3 (10) – 4 (1), 1983.

9. Acharya, Ramakrishna. 'Veda' abhidhāna kī prācīnatama paramparā (Hindi). in *D. N. Shastri Comm. Vol.*, 1989; 85–93.

..acc. to *Br.*-trad., Veda = *mantra*, i. e. *brahman* = *brahmaśabdābhidheya mantra*; *Brāhmaṇas* are not Veda; they are *vedasaṁbaddha* or Vedic..

10. Acharya Vishva Bandhu on Vedic research. *AH* 1 (4), Sept. 84; 8–10, 13.

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11. ADACHI, Toshihide. On *liṅga* and the view of the Vedas in the Vaiśeṣikasūtra (Jap.). *JIBS* 35 (2), Mar. 87; 990–988.

12. AKLUJKAR, Ashok. Bhartṛhari's concept of the Veda. *SP*, 7 WSC, Leiden, 1987; p. 2.

13. ALPER, Harvey P. (ed.) *Understanding Mantras*. State Univ. of NY Press, 1989: Mot. Ban., Delhi, 1990; iv + 530.

..explores the origin, nature, function, and significance of *mantras* within the bounds of the Hindu trad. beginning with the Vedic age (and up to the Tantras).. comprehensive bibliography..

14. ARYA, Chandraprakash. Vedon men hai kyā ? (Hindi). *SP*, 33 AIOC, 1986; p. 38.

..what do the Vedas contain?..

15. BARUA, Anand Chandra. *Vedar Guhyatattva* (Assamese), Vol. I, Boko, 1988.

16. BASU, Jogiraj. *Vedar Paricaya* (Assamese). Assam Publ. Board, Guwahati, 1972; xvi + 231 + 2.

..originally, *Manideep* 7 (serially), Guwahati, 1967..

17. BHAKTI PRAJNAN YATI MAHARAJ. The significance of Vedas, Upanishads, Bhagavad Gita, and Puranas. *The Gaudiya* 35 (11), July 91; 209–213.

18. BHARADWAJ, Dev Narayan. Yuvakon se āhvāna vedavāṇī kā (Hindi). *VJ* 35 (7), Oct. 86; 36–38.

19. BHARATIYA, Bhavani Lal. Vedon kā sārvabhauma (sampradāya nirapekṣa) (Hindi). *Vedavāṇī* 41 (2), Dec. 88; 6ff.

..supremacy of Veda..

20. BHARATIYA, Bhavani Lal. Paṇḍita Madhusūdana Ojhā darśita veda-vicāra (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 4.

..acc. to O., Ādi Prajāpati is god, while *avaśiṣṭa* (kṣudra) Prajāpati is Jīva.. *YV* 31.19; 24.65..

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34, 28]

20A. BHATTA, J. K. Vedomān rakṣoghnasūkta (Guj.). *Svādhyāya* 26 (1-4), May-Aug. 89; 137-140.

21. BHATTACHARYA, Ram Shankar. Vedaprāmāṇya : Āryasamāja (Hindi). *Vedavāṇī* 37 (7), May 85; 2-4.

22. BILIMORIA, Purushottam. Mahatma Gandhi and Rabindranath Tagore on the authority of 'Śruti' (Vedas). *Gandhi Marg* 4 (8), Nov. 82; 734-40.

23. BLOFELD, John. *Mantras : Sacred Words of Power.* Mandal Books, New Delhi, 1981 (reprint); xi + 106 + pl.

24. B. N. D. Vedas for children. *Veda-Pradīpa* 2 (12) serially, June 88 onwards.

25. BOROWITZ, Reinhard. The purpose and goal of Maharishi Vedic University, Feb. 85.

..in Vedic lit. (as in modern quantum physics) the unified field is describsd as a self-sufficient, self-referred, and infinitely dynamic field, and it expresses in creation thro' the threefold structure of Ṛṣi (observer), Devatā (process of observation), and Chandas (observed)..

26. BOSE, A. C. *The Call of the Vedas.* Bombay, 1988; viii + 314.

27. BRAHMACHARI, Harekrishna. A few words on Vedas. *The Gaudiya* 30 (11), July 86; 197-200.

..serially.. contd. from Jan. 84.. to be contd...

28. BRONKHORST, J. Veda. *ABORI* 70, 1989; 125-135.

..terms *Ṛgveda, Yajurveda, Sāmaveda* do not occur in the oldest parts of the Vedic lit. (*Saṁhitā* or the earliest parts of the *Brāhmaṇas*); the youngest Vedic texts use these terms in the same sense as at present, viz., *Ṛgveda-Saṁhitā, YV-Saṁ., SV-Saṁ.* (wh. terms, however, are totally unknown to Vedic texts).. the word *veda* (in old Vedic texts) is more or less synonymous with *mantra* (or *brahman*); it does not designate 'collection of mantras'.. there is a trad. of *five* (rather than 3 or 4) Vedas wh. is attested both in Vedic and non-Vedic texts.. [similar conclusions re the import of the term *veda* have been drawn by YUDHISTHIRA MIMAMSAKA in his introd. (pp. 80-81) to his ed. of the *Śābarabhāṣya* (1987)]..

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29. BÜHNEMANN, Gudruss (ed.). *Vedaprāmāṇyasiddhi* by Jitāri (in Roman Script). (in) JITARI : *Kleine Texte*, Arbeitskreis für tibetische und buddhistische Studien, Univ. Wien, 1982; 23–26.

30. CHAKRABARTI, Samiran Chandra. The Vedic tradition in Assam. *SP*, 52 ICANAS, Hamburg, 1986: p. 49.

30A. CHANDRASEKHARENDRA SARASVATI, Swami. Aspects of our religion: " Age " of Vedas. *Dilip* 17 (3), July Aug. 91; 1, 20.

..Vedas are without beginning.. have remained identical thro' ages..

31. CHARORA, Govind Ram. Vedon men agnīṣomīya mantron kā vivecana (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 4.

..acc. to M. OJHA, Agnividyā is connected with *ṚV* and Somavidyā with *AV*.. *agnīṣomātmakaṁ jagat*.. Agni and Soma are both *prāṇarūpa*.. Agni (*satyarūpa* and *ṛtarūpa*) and Soma (*satyarūpa* and *ṛtarūpa*).. *agnīṣoma mantras* in *ṚV*, *YV*, *AV* considered.. M. O.'s interpretation of Veda does not go against the trad. interpretation.. [No. of O.'s books is 228]..

32. CHAUBEY, B. B. Vedasya gauravam (Sk.). *Sāg*. 20 (3), 1982; 35–38.

..divergent views re the concept of *veda*.. elements of Dharma like *ṛta*, *satya*, *dīkṣā*, *tapas* have found full expression in Veda..

33. CHAUBEY, B. B. Paṇḍita Madhusūdana Ojhā kī vedavyākhyā - eka samīkṣā (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 14.

..O.'s work in four aspects : Brahmavijñāna, Yajñāvijñāna, Purāṇasamīkṣā, Vedāṅgasamīkṣā.. O. has not written any Vedabhāṣya as such..

34. CHEMPARATHY, George. The Veda as revelation. *J Dharma* 7 (3), 1982; 253–274.

..Veda is not revelation in the sense in wh. the Bible is; in the Bible one can trace, from the Book of Genesis to the Gospels, a gradual but progressive self-disclosure of a divine person by means of acts accompanied by words in the framework of the hist. of man; in the Veda, there is no such self-disclosure, but

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34. 39]

rather liturgical prayers, formulas, speculations, and doctrines.. in the place of a "Person" it is "Doctrine" that forms the object of "revelation" in the Veda.. we do, however, see hidden "seeds of the Word" scattered in the Veda; in the Veda we also find the expression of man's search for God, a search initiated and sustained by God; also the Veda is regarded by the Hindus as having a specially sacred and authoritative char... therefore, the Veda is 'revelation' in a broad sense..

35. CHEMPARATHY, George. *L' autorité du Veda selon les Nyāya-Vaiśeṣikas.* Coll. : Conf. et. travaux 2, Centre d'Hist. des Rel., Louvain, 1983; 96.

..Part I : Nyāya admits Vedic authority; Veda as the work of Ṛṣis of superior knowledge (in the earlier stage) and of God Himself (in the later stage).. Part II : Nyāya argument to prove validity of Veda.. (Acc. to OLIVELLE in his Rev., *Saṁhitās, Brāhmaṇas, Āraṇyakas, Upaniṣads* refer to classes or genres of lit. and not to texts; a Vedic canon has never existed)..

Rev. : Othmar GÄCHTER, *Anthropos* 82, 289; R. MASQUITA, *WZKSA* 30, 204; Patrick OLIVELLE, *JAOS* 107 (2), 164-65.

36. CHEMPARATHY, George. Meaning and role of the concept of *mahājanaparigraha* in the ascertainment of the validity of the Veda. (in) *Philosophical Essays* (Anantlal Thakur Fel. Vol.), Sanskrit Pustak Bhandar, Calcutta, 1987; 67–80.

37. CHEMPARATHY, George. Three cardinal theses of the Nyāya-Vaiśeṣikas concerning the validity of the Veda.

38. COBURN, Thomas B. 'Scripture' in India : towards a typology of the Word in Hindu life. *J American Acad. of Rel.* 52 (3), Sept. 84; 435–59.

..Hindu concepts of revelation turning on the metaphors of "hearing" and "seeing".. acc. to author, this identification of two senses of the Ṛṣi's experience is no mixing of metaphor but an effort to convey the holistic and supremely compelling nature of that experience. It engages one thro', and yet transcends, the senses. It seizes one with a unique and irresistible immediacy. It is in such experiences that the human becomes contiguous, even identical, with the divine..

39. COOMARSWAMY, A. K. *A New Approach to the Vedas.* Aparna Publications, Delhi, 1985 (reprint).

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..see *VBD* I. 82. 9..

40. COWARD, Harold. A Hindu approach to mantra. *Theosophist* 104 (5), Feb. 83; 203–209.

41. CREVATIN, Franco. Vedica minora. *Linguistica* 18, Ljublijana, 1978–79; 51–54.

..on *TS* I. 3. 1. 1; *VS* 5. 27; *dyutānā́ mārutá* and the *axis mundi*..

42. DANDEKAR, R. N. Vedic studies : emerging trends. *AJOS* 2 (R. S. Tripathi Comm. Vol.), 1985; 5–14.

43. DAS, Manoj. The Vedas. *Ind. and For. Rev.* 20 (9), 15. 2. 83; 22–23.

44. DAVE, T. N. The Vedas. *SPP* 18–19, 1978–79 (1985); 41–44.

45. DAYA KRISHNA. The Vedic corpus : some questions. *JICPR* 3 (1), 1985; 103–128.

..Vedas have to be rescued from the age-old forms in wh. they have been imprisoned and immobilized..

46. DAYANANDA, M. [Vedic *mantras* (text with Hindi exposition)]. *Veda-Savitā* 4 (1) – 4 (5).

..serially..

47. DAYANANDA SARASVATI, Swami. Atha vedānāṁ nityatvavicāraḥ (Sk.). *JIDVP* 3 (1), Feb. 90; 103–108.

..(reprint).. eternality of the Vedas..

48. DESAI, B. N. Vedas – a way of life. *Veda-Pradīpa* 2 (6), Dec. 87: p. 11.

49. DESHMUKH, S. D. Veda āṇi santa (Mar.). *Jīvana-Vikāsa* 29 (6), Aug. 85; 305–310.

..Veda and saints..

50. DESHPANDE, Madhav M. Changing conceptions of the Veda : from speech-acts to magical sounds. *ALB* 54, 1990; 1–41.

..explores the following general questions : (1) What did the Vedic poets think about their activity? (2) What did the post-

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34. 57]

Vedic Indians think about the inherited Vedic lit, ? (3) How did the medieval Hindu schools deal with the Vedas? (4) What is the position of the Vedas in modern Hinduism?.. the Vedas have come a long way from being living speech-acts of certain Aryan priests of ancient India, and the Indian trad. now reveres them mostly as preserved sacred texts wh. are chanted in ritual performance and wh. remain only in a theoretical sense the basic texts of modern Hinduism..

51. DHARMADHIKARI, T. N.; SHASTRI, R. S.; JAIN, N. P.; BAHULKAR, S. S. (ed.). *Vedic Texts : A Revision.* Prof. C. G. Kashikar Felicitation Volume. Mot. Ban., Delhi, 1990; 8 + 134.

..Foreword by R. N. D.; C. G. K. profile.. Part II : specimen of revised texts ; *Maitr. Saṁ.* (DHARMADHIKARI); *Gopatha-Br.* (H. C. PATYAL); *Ait. Ār.* (MUNISHWAR DEO); *Baudh. ŚS* (VIJAYA PAL); *Āp. ŚS* (R. S. SHASTRI); *SatyāṣāḍhaŚS* (P. D. NAVATHE); *MānavaŚS* (C. G. KASHIKAR); *Kauśikasūtra* (BAHULKAR)..

Rev. : Burton HURDLE, *South Asia in Review* 15 (4).

52. DHAVAN, B. D. Universal teachings of the Vedas. *JIDVP* 2 (1), April 89; 1–21.

..I. origin of the Vedas; who is Ṛṣi? what is spirituality? II. monotheism in the Vedas; highest aim of life; III. social teachings : welfare of all; equality among men; family relations; honest earnings; charity and hospitality; etc.; IV. national teachings; V. the art of living in the world; VI. catharsis (freedom from sins)..

53. DHYANI, Sivacharan. Acchā dekhanā, acchā sunanā (Hindi). *Veda-Savitā* 8 (4), Nov. 87; 127–28.

..*bhadraṁ karṇebhiḥ śṛṇuyāma*..

54. DIKSHIT, Somasundara. Vedasvarūpam (Sk.). (in) *Souvenir*, Ist Intern. Sk. Conf., New Delhi, 1982; 68–70, 93.

55. The divine origin of the Vedas. *Viśvātmā* 12 (12), April 87, 50–53.

56. Does not Dr. Sampurnananda read atheism in the Vedas?—letter to the editor. *Organiser* 18 (29), 1. 3. 1965.

57. Dveṣavimocana (Hindi). *Veda-Savitā* 8 (8), Mar. 88; 222–236.

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..report of a *sādhanāśibira*..

58. ED. Vedic national prayer. *The Vedic Path* 47 (2), Sept. 84; iii–iv.

59. ED. Inter-disciplinary research on the Vedas. *The Vedic Path*, 48 (2), Sept. 85; iii–iv.

60. ELIZARENKOVA, T. Y. Vedijakich riši. (in) *Sammelband über Vorderasien* (Russ.) (ed. J. M. DJAKONOV), Moscow, 1986; 147–155.

61. FATAH SINGH. *Mānavatā ko Vedon kī Dena* (Hindi). Veda-Samsthan, Ajmer, 1981; 98.

..contribution of the Vedas to humanity..

62. FATAH SINGH. Bila kā kholanā aura banda karanā (Hindi). *Veda-Savitā* 4 (9), April 84; 239, 254.

..ref. *Veda-Savitā* 4 (7), 168-70..

63. FATAH SINGH. Vedism : the real Indianism. *Veda-Savitā*, E. S. 4 (11), May 86; 43–48.

..serially..

64. FATAH SINGH. *Ḍhāī Akṣara Veda ke* (Hindi). Veda-Samsthan, Ajmer, 1989; 152.

..*Bhūmikā* (KARAN SINGH); *Prākkathana* (ABHAYADEVA); collection of articles on Vedic topics originally publ. in *Veda-Savitā* 5 (1)–7 (9), 1984–87..

65. FATAH SINGH. Vedasindhu kī laghu laharī (Hindi). *Veda-Savitā* 9 (4) onwards, 1988–89.

..series of articles on Vedic topics..

66. GAJANANDA SHARMA. Vedavedikā (Sk.). *JIDVP* 3 (1), Feb. 90; 109–150.

..various topics relating to Veda, e. g. : Veda as *īśaśāsana*; *apauruṣeyatva* of Veda; *Mantra* and *Brāhmaṇa*; sacrifice as main subject of Veda; primacy of *YV*; *sārasvatapāṭha of TS*; *Taittirīya-śākhā*..

67. GANDHI, A. N. Vedas in Hindu Mecca, *Organiser* 26 (41), 19. 5. 73; p. 13.

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68. GANGESHWARANANDA, Swami. *Vedas : A Way of Life from Yajña (Sacrifice) to Yoga (Union).* Nasik, 1982; 212.

..(English transl. by Sunderlal B. MAHARA)..

69. GANGESHWARANANDA, Swami. Viśvatomukha bhagavān Veda (Hindi). *Veda Pradīpa* 3 (1), July 88; 27–29.

..serially..

70. GARG, Pushpalata. Vedon kā pāvana saṁdeśa (Hindi). *Vedavāṇī* 37 (6), Mar. 85; 4–8.

..message of the Veda..

71. GOEL, Sita Ram. Revival of the Vedic vision. *Organiser* 33 (36), 24. 1. 82; 14–16.

72. GONDA, J. " Attraction " and " co-ordination " in the Veda. *BSOAS* 20, 1957; 279–289.

73. GONDA, J. *The Function and Significance of Gold in the Veda.* Leiden.

74. GONDA, J. Veda. (in) *New Horizons of Res. in Indology*, CASS, Univ. Poona, 1989; 1–9.

..subjects wh. need deeper study : ritual application of *ṚV-mantras*.. activities and procedures of ritualists.. functions and significance of various ritual details.. [the study of Indian antiquity requires familiarity with a non-modern mentality; with a dynamic conception of the cosmic events; with rel. convictions indissolubly associated with social life; with a tendency to be in conformity with trad. and socio-rel. norms and ideals; with mythical formulations of thought, wh., tho' products of imagination, are far from being mere fantasy].. tendency to explain theological or philosophical diversity in the Veda as different stages of one and the same 'rectilinear' hist. evolution is inadequate.. *Brāhmaṇa* and *Sūtra* texts require enlarged and modernized commentaries.. problem of Vedic Sk. and "structural linguistics".. DUMEZIL's theory criticised.. evolutionistic theories and prehist. origins need further study.. other problems include : cultural circs. of the Vedic period; preference for holistic concepts (*vana, gauḥ, vājin*, etc.); study of Veda as lit.; linguistic, literary, or rel. aspects are inseparable..

75. GOSWAMI, Mahaprabhu. Catvāro vedāḥ (Sk.). *Maniṣā* 3 (1), Mithila Sk. Univ., Darbhanga, 1978.

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76. GUHA CHOWDHARI, D. N. *The Exegetical Expositions of the Veda.* Calcutta, 1959.

77. GUPTA, Giridharilal. Ādi sṛṣṭi men Veda kā udbhava (Hindi). *Veda-Savitā* 9 (3), Oct. 88; 102, 104.

..origin of Veda at the primary creation..

78. GUPTA, Manohar Lal. Vijñāna kī dṛṣṭi men veda kī apaureṣeyatā (Hindi). *Veda-Savitā* 9 (6), Jan. 89; 185–189.

..*apauruṣeyatā* of Veda from the scientific pt. of view..

79. GUPTA, Sudhir Kumar. 'Veda-Savitā' kā 'Dayānanda-svapnāṅka' (Hindi). *Veda-Savitā* 6 (6), Jan. 86; 207–210.

..evaluation..

80. HARI SODARULU. *Bhāratī-Nirukti* (*Vedasvarūpadarśana*). Saṁskṛta Vāṅmaya Pariśodhanālaya, Vijayawada, 1975; xliv + x + 792.

..original work in Telugu attributed to seven brothers.. transl. by Janaswami Subrahmanya Sastri..

Rev. : ED., *Triveni* 42 (4), 104.

81. HEESTERMAN, J. C. Veda and dharma. (in) *The Concept of Duty in South Asia* (*VBD* IV. 61.55), 1978; 80–95.

..the respect for the Vedas and the acknowledgement of its ultimate authority are quite logically given as the decisive criteria for Hindu orthodoxy.. when post-Vedic Hinduism appeals to the authority of the Vedas, it more often than not refers to an unknown entity.. the defining attachment the Hindus have to Veda is indication of inescapable need for ultimate authority.. Veda, tho' doctrinally and practically irrelevant for post-Vedic Hinduism, can obtain its absolute transcendence and authority precisely because of its absolute irrelevance, because it is unconcerned with and untouched by the vagaries of human life and society. The Vedas hold the key to ultimate legitimation..

82. Integral vision of Vedic seers. *Pr Bh* 91 (1), Jan. 86.

..serially..

83. JAGANNATH. Saba vidyāon kā nidhi : Veda (Hindi). *Veda-Savitā* 9 (7), Feb. 89; 224–230.

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34. 94]

..Veda — store-house of learning..

84. JAMBUNATHAN, M. R. Bring down Veda from the clouds. *Organiser* 17 (45), 8. 6. 64; p. 6.

85. JHA, V. N. *Studies in the Padapāṭhas and Vedic Philology.* Pratibha Prakashan, Delhi, 1987; viii + 112.

..collection of papers on such topics as *ṚV-padapāṭha, Taittirīya-padapāṭha*, etc...

86. JOSHI, Hari Shankar. *Vaidika viśvadarśana.* BHU, Varanasi, 1966; Vol. I (32 chh.) : 12+328; Vol II (chh. 33–134): 13+329–769.

87. JOSHI, Kireet. *The Veda and Indian Culture : An Introductory Essay.* Mot. Ban., Delhi, 1991; viii + 115.

Rev. : *AH* 8 (84), 40.

88. JOSHI, Manjurani. Vaidika sāhitya kā rāṣṭrīya mahattva (Hindi). *MUSRJ* 13 (2), 1988; 1–3.

..national imp. of Vedic lit...

89. JYOTSNA. *Vedasya Vyāvahārikatvam.* Vishvabharati Prakirna Granthamala 9, Chowkhamba, Varanasi, 1981; xxvii + 241.

..material and practical aspects of Vedic culture..

90. KAPUR, Devendra Kumar. *Success Motivating Vedic Lores.* International Vedic Foundation, Bombay.

91. KAPUR, Karam Narain. Vedic revelation. *Vedic Path* 49 (2–3), Dec. 86; 5–10.

92. KAPUR, Karam Narain. Hanumān vedon ke jñātā the (Hindi). *Vedavāṇī* 39 (12), Oct. 87; 25–26.

..Hanumān was conversant with the Vedas..

93. KASHIKAR, C. G. Presidential address. Vedic Section. *24 PAIOC*, Poona, 1973; 25–66.

94. KASHIKAR, C. G. Veda-vedāntāsaṁbaṁdhī thoḍese (Marathi). (in) *Prasanna-Pārijāta* (Kavishwar Fel. Vol.), Poona, 1990; 14–20.

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..(a little about Veda and vedānta).. Veda = *aparā vidyā*; *dharma*; *pravṛtti*; *karmakāṇḍa*; *pūrva-mīmāṁsā*.. *Vedānta* (*Up.*)= *parā vidyā*; *brahma-jñāna*; *nivṛtti*; *adhyātma-cintana*; *uttara-mīmāṁsā*..

95. KAWATHEKAR, P. N. Presidential address : Vedic Section. *33 PAIOC*, Poona, 1989; 14–21.

96. KHICHAR, Bhalluram. 'Maharṣikulavaibhavam' men ṛṣiyon kī vedakartṛtā evaṁ vedavāṅnityatā viṣayaka vicāra (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 9.

..ref. OJHA's *Maharṣikulavaibhavam* : Ṛṣi is described as *mantra-draṣṭā* and also as *mantrakartā* and *mantrapati*..

97. KHOSLA, Inder Dev. Vedic eulogy. *AH* 8 (83), April 91; 17–19.

98. KNIPE, David M. The 'fifth veda' looks at Vedas one and one thousand. *Paper*, Panel on "The State of Purāṇic Studies", 10th Annual Conf. on South Asia, Madison, Nov. 1981.

99. KOMALBHAI 'KESH'. [Vedic *mantras* : text with Hindi exposition]. *Veda-Savitā* 3 (12) – 5 (1).

..serially.. on various *mantras* from the four Vedas..

100. KOMALBHAI 'KESH'. *AV* 13. 2. 19 = *ṚV* 1. 50. 4 = *YV* 33. 36 = *SV* 635. *Veda-Savitā* 5 (7), Feb. 85; 221, 225.

101. KRISHNALAL. Vedādhyayanetihāsaḥ. (in) *Souvenir*, Ist Intern. Sk. Conf., New Delhi, 1972; 44–49, 71.

102. KRISHNALAL. Vedādhyana kī kaṭhināiyān (Hindi). *Veda-Savitā* 6 (12), July 86: p. 410.

..difficulties in the study of Veda..

103. KRISHNALAL (ed.). *Saṁskṛta Śodha : Vaidika Adhyayana* (Hindi). Delhi, 1987; 116.

..Sanskrit research : Vedic studies..

104. KRISHNALAL (ed.). *Vaidika Cintana* (Hindi). Indo-Vision, Ghaziabad, 1990; vi + 322.

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..includes discussion on Vasiṣṭha, Vasu, Rudra, Aditi-Āditya..

105. KRISHNANANDA, Swami. The Vedas and their message to humanity. *Wisdom Light* (in instalments) 2 (87), 19–32; 3 (87), 16–23; 4 (87), 13 ff.

106. KUBHA, Raj Kumari. Vedas : the most effective and stimulating source of national integration. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 28.

107. KUNHAN RAJA, C. Vedic national anthem. *Organiser* (Souvenir No.), 1973; 35–36.

108. LESTER, Robert C. Hinduism : Veda and sacred texts. (in) *The Holy Book in Comparative Perspective* (ed. Frederick M. DENNY and Rodney L. TAYLOR), Univ. of South Carolina Press, Columbia, 1985; 126–147.

..H. holds much in common with other religions having their roots in India (Buddhism, Jainism, Sikhism).. its distinguishing mark is reverence for Veda..

109. MAHAPRABHULAL GOSWAMI. Catvāro vedāḥ. *Lakshmandatta Chaturveda Comm. Vol.*, Delhi, 1986; II : 13–17.

..in respect of the *mantras*, there are only three Vedas; *AV* merely supplements *ṚV*..

110. MAHAVIRA MIMAMSAKA. Vedādhyayana kā ārambha (Hindi). *Veda-Savitā* 6 (13), July 86; p. 411.

..commencement of the study of Veda..

111. MAHENDRANATHASIMHA. Bhāratīya saṁskṛti men Veda kā māhātmya (Hindi). *Veda-Savitā* 9 (11), July 89; p. 414.

..imp. of Veda in Indian culture..

112. MALAMOUD, Charles. *Cuire le Monde : Rite et pensée dans l'Inde ancienne*. Ed. la Découverte (textes à l'applui), Paris, 1989; 336.

..collection of essays on Vedic themes — particularly relating to Vedic ritual, e. g. : concept of 'remnants'; 'cooking'; bored bricks; village and forest in Brahmanic ideology; theology of debts; 'aims of man'; a Vedic divinity; action and reversion

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in the mechanism of sacrifice; the corps of contractual divinities; exegesis of rites and of texts..

113. MAX MÜLLER, F. *The Vedas*. Indological Publishing House, Delhi, 1969 (reprint).

..(= *VBD* IV. 34. 129)..

114. MEHER CHAITANYA. Veda or real knowledge. *The Avatar*, 20. 5. 90: 22–24.

115. MISHRA, Ranjana. Vaidika sāhitya evaṁ rāṣṭrīya ekatā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 58.

..Vedic lit. and national integrity..

116. MISHRA, Vishvanath. Veda-mahimā (Hindi). *Viśvaṁbharā* 18 (3–4), 1986; 2–4.

..greatness of Veda..

117. NAMBUDIRI, A. N. S. A rare Vedic festival in Kerala. *BJ* 38 (4), Sept. 91; 59–61.

..Othoot Festival (in Krishna temple of Mithrananda Puram, Thrissur Dist.) : recitation of *YV* in the trad. manner..

118. NAMBUTIRI, Divakar. Vedalakṣaṇam. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1983; 3–5.

..various views considered..

119. NAVAKUMAR, Sri. *The Voice of the Veda*. Jamshedpur, 1988; 442.

120. NIGAM SHARMA. Vedasya sārvabhaumatā. *JIDVP* 2 (2), Aug. 89; 255–263.

..Vedic practices wh. strengthen and nourish the earth..

121. NIRAKARI, Ramadas. *Sūtrātmakaṁ Vedatattvadarśanam*. Panjab, 1987; 67.

122. NIRAKARI, Ramadas. Vaidika śāstron kā sāmānya paricaya (Hindi). Panjab, 1987; 100.

..introd. to Vedic *śāstras*..

123. OGUIBENINE, B. L' aspetto semantico dello studio della lingua poetica vedica in relazione al problema della

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ricostruzione della lingua poetica indoeuropea. *SILTA* 11. 1982; 197-231.

..(= *VBD* IV. 41. 62) .

124. OGUIBENINE, B. La symbolisme de la razzia d'apres les hymnes védiques. *EIE* 5, 1983; 1–17.

125. OGUIBENINE, B. First results of the Vedic texts computer processing. *SP*, 32 ICANAS, Hamburg, 1986; p. 215.

..(the project aims at elaborate indexes of various sorts : lexical, narrative, metrical).. this paper deals with an examination of the Vedic nominal paradigms and of their grammatical meanings (submorphemic level)..

126. PADOUX, A. Contributions a l'étude du Mantraśāstra. *BEFEO* 76, 1987; 117–164.

127. PANCHOLI, Badriprasad. [Vedic mantras : text with Hindi transl.]. *Veda-Savitā* 3 (10)–5 (5).

..intermittently..

128. PANCHOLI, Badriprasad. Satya aura anṛta (Hindi). *Veda-Savitā* 5 (9), Jan. 85; 188–93.

..Vedic *mantras* dealing with truth and falsehood..

129. PANCHOLI, Badriprasad. Vedādhyayana kaise karen ? (Hindi). *Veda-Savitā* 6 (12), July 86; 410–11.

..how to study Veda..

130. PANDIT, M. P. Veda is meaningful. *KKT* 35 (3), July 89; 471–475.

..*mantra* is not merely a formula for the ceremony of sacrifice, not just a song of evocation. It is a live wire of communication bet. the human and the divine.. the outer forms of sacrifice are symbols of deeper realities..

131. PÁNSIKAR, W. L. (ed.). *Vedastuti*. Varanasi, 1989; 4+103.

..eulogy of the Veda occurring in the 10th *skandha* of the *Bhāgavata Pur*...

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132. PARMAR, Virendra Simha. Vedamantra vividha jñāna ke bhaṇḍāra hai (Hindi). *Vedavāṇī* 40 (6)–40 (7), 1988.

..Vedic *mantras* are a storehouse of manifold knowledge..

133. PARPOLA, A. On the Jaiminīya and Vādhūla traditions of South India and the Pāṇḍu-Pāṇḍava problem. *Stud. Or.* 55 (22), 1984; 429–468.

..see 9. 6, 12. 15, and 24. 101 above..

134. PATHARIYA, Satya. [Vedic mantras : text with Hindi exposition]. *Vedavāṇī* 37 (2); 39 (10).

134A. PATHARIYA, Satya. Mānavamātra kā dharmagrantha Veda (Hindi). *Vedavāṇī* 40 (2), Dec. 87; 8–9.

..Veda — rel. scripture of the entire humanity..

135. *Pāvamānī*. Gurukul Prabhat Ashram, Tikri.

..a quarterly dealing with Vedic topics, e. g. : 4 (4) symbolism in *Brāhmaṇas*; 5 (1) one path in the *Śatapatha*..

136. PETERSON, I. V. Sanskrit and Veda in the hymns of the Tamil Śaiva saints. *SP*, 8 WSC, Wien, 1990.

..a study of the themes of the Sk. lg., Vedic texts, and Vedic rel. in the hymns of Appar and Campantar..

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138. PRATAP SIMHA, Anuj. Vedon kā sandeśa ādhunika pariveśako (Hindi). *Vedavāṇī* 37 (8), June 85; 10–12.

..message of the Vedas in modern context..

139. PURANIK, Haribaba. *Sūktārthamuktāvalī*.

..Vedic knowledge has no ref. to *karmakāṇḍa*; it relates to the highest reality..

140. RADHAKRISHNA SASTRI. Vedon kī sārthakatā (Hindi). *Veda-Pradīpa* 2 (12), June 88; 35–36.

..Vedas are meaningful..

141. RAMANNA, Raja. Vedas, the heritage of mankind. *BJ* 32 (15), Mar. 1–15, 86; 33–46.

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142. RAMASWAMY IYENGAR, A. Nammāḷwar and the Vedas. *SP*, 33 AIOC, Calcutta, 1986; p. 536.

..N. is credited with 4 compositions in Tamil each representing a digest of one of the four Vedas..

143. RAM KUMAR, E. R. Are the Vedas dying out? *IWI* 100 (21), 3. 6. 79; 15–17.

144. RANI, Pratibha. *Vaidika Saṁhitāon men Ācāramīmāṁsā* (Hindi). Delhi, 1989; xiv + 326.

..discussion re practice in Vedic *saṁhitās*..

145. RAU, W. *Zur vedischen Altertumskunde.* Akad. der Wiss. und der Lit., Mainz, Steiner, Wiesbaden, 1983, 82 + 6 pl.

..concise list of Vedic texts — editions and transl. into European lgg.; summary of authors's own work in this field; bibliography of secondary lit., mainly archaeological.. description of Vedic vehicles — *ratha* and *anas*.. present state of Vedic archaeology..

Rev.: Max SPARREBOOM, *IIJ* 29 (2). 125-28.

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..(= *VBD* IV. 30. 144).. brings together 50 quotations..

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..interest of the Sikh Gurus in the Vedas..

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152. SAMPURNANANDA. The decline and revival of the Vedas. *Organiser* 17 (30), 2. 3. 64; p. 5; 17 (31), 9. 3. 64; p. 5.

153. SAMPURNANANDA. Conspiracy against the Vedas. *Organiser* (Souvenir No.), 1973; 41–42.

154. SARASVATI, D. *Veda: the right approach.* Nag Publishers, Delhi.

155. SASTRI, Dharmendra Nath. Vedādhyayana kā mahattva (Hindi). *Naimiṣīyam* 5 (1), Aug. 84; 39–48.

..imp. of the study of the Veda..

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157. SATYAKAM, Vidyalankar. *The Holy Vedas.* Clarion Books, 1983.

158. SATYAKAM, Vidyalankar. Dynamism of the Vedas. *AH* 5 (50), July 88; 6, 8.

159. SATYA PRAKASH SARASVATI, Swami. The holy Vedas: the only revelation for mankind. *AH* 2 (19), Dec. 85; 3 ff.

160. SATYAVRATA, Siddhantalankar. The Veda is the source of knowledge. *AH* 4 (39), Aug. 87; 13–15.

..(the views of Yāska and Dayananda are coherent; those of Sāyaṇa and Mahīdhara are incoherent and contradictory; those of Werstern scholars are based on the theory of evolution but are demolished by internal evidence of the Vedas)..

161. SHANKARANARAYANAN, S. The wisdom of the Vedas. *IR* 76 (4), July 80; 46–48.

162. SHARMA, Arvind. What are the Vedas? *Advent* 38 (3), Aug. 81; 36–43.

163. SHARMA, Krishnalal 'Sudana'. *Vaidika evaṁ Saṁskṛta Sāhitya men Śakuna evaṁ Adbhuta Ghaṭanāen* (Hindi). Saharanpur, 1989; xxxviii + 354.

..omens, portents, mysteries in Vedic and Sanskrit lit...

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164. SHARMA, Om Prakash. Vedapuruṣa kī jīvana gāthā (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 9.

..re Madhusudan Ojha; his interpretation of Veda is based on *viśuddha vijñānavāda*..

165. SHUKLA, Badrinath. Apauruṣeya – Veda. *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 11–12.

..two views : (1) Veda is eternal and beginningless; (2) Veda is created by God.. (*vetti sarvam anena asau vedaḥ.. pratyakṣeṇānumitya ca yastūpāyo na budhyate / enaṁ vindanti vedena tasmād vedasya vedatā*)..

166. SHUKLA, Pratibha. Hiraṇya aura usakī saṁdṛṣṭi (Hindi). *Veda-Savitā* 5 (9), April 85; 316–18.

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168. Śivasaṁkalpa mantra : various discourses in Hindi. *Veda-Savitā* 6 (6), Jan. 86.

169. SMITH, Brian K. Vedic fieldwork. *Rel. Stud. Rev.* 11, April 85; 136–45.

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..a certain knowledge of the Veda is expected of the Brahmin whether or not individual Brahmins fulfil that expectation..

171. SOMADEVA SASTRI. *Vaidika Saṁhitāpāṭha aur Padapāṭhon kā Viśleṣaṇa*. DD, Rajasthan Univ., Jaipur.

(author's earlier work : *Svarasiddhānta*)..

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..ref. *ṚV* VIII. 19. 19; *SV* 111. 1559..

173. SRINIVASAN, Varagur V. Ramblings in the realm of the Vedas. *Tap. Pras.* 28 (5), May 90; 34–42.

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..see 34. 13 above..

175. SUBRAMANYA IYER, S. *Vedic Guidnace for Peace* (dedicated to the enlightenment of Man). Bangalore, 1984; 108.

176. SUDYUMNACHARYA. The Vedas : I love most. *AH* 5 (45), Feb. 88; 13–14.

177. SUDYUMNACHARYA. The Vedas : a fountain of delight and dynamic realism. *JIDVP* 3 (2), June 90; 257–261.

..the Vedic period is marked by a feeling of optimism and actions..

178. SUNDAR RAJ, M. *Veda and Vedanta*. Intern. Soc. for Investigation of Ancient Civilizations, Madras, 1986; 226.

Rev. : K. K. RAJA, *ALB* 50, 660.

179. SWAMINATHAN, A.; KRISHNAMURTHY, C. Dissemination of Vedic knowledge and philosophy in the Chola period. *BITCM*, July–Dec. 1977; 119-130.

180, TEATE, W. M. *The Secret Lore of India*. Gurgoan, 1989; xviii + 345.

181. THATTE, R. P. Vedaiś ca sarvair aham eva vedyo... (Mar.). *Santakṛpā* 10 (9–10), Nov. 85; 30–36.

..*mantrabrāhmaṇayoḥ vedanāmadheyam* — this is the key to Vedic interpretation . ref. M. OJHA's work..

182. THATTE, R. P. Vedāṁce vāk-maya svarūpa (Mar.). *Santakṛpā* 11 (9–10), 1986; 37–41.

183. THITE, G. U. On Nītimañjarī. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 47.

..stories in *N.* claimed to be Vedic; they appear to have been taken from later texts like Sāyaṇa's comm. on *ṚV*..

184. TIKEKAR, S. R. Honouring Vedic Pandits. *Lok Rajya* 29 (13), 1. 11. 73: 9–11.

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185. TSUCHIDA, Ryutaro. Vedic Studies in Japan – report. *Paper*, IWVS, Harvard Univ., June 89.

..N. TSUJI; Y. IKARI (Vedic ritual – *Agnicayana* in particular); M. TOKUNAGA (*Bṛhaddevatā* : Vedic mythology in relation to Hinduism); R. TSUCHIDA (*JBr*); T. GOTO (linguistic studies on Vedic lit.,); S. EINOO (*Śrautayajña*, *JUBr*); M. FUJII (Jaimiaīya studies; *JUBr.*); A. TAKAHASHI (*Gṛhya* ritual); Y. TSUCHIYAMA (*Śrauta*; *AV*)..

186. UPADHYAYA, Baladeva. Granthānām ālocanam. (in) *Vimarśacintāmaṇi*, Sharada Samsthana, Varanasi, 1985; 292–309.

..Reviews on *Vedasamīkṣā*, *Sāmavedārṣeyadīpaḥ*, *Ārṣeya-Brāhmaṇam*; *Ṣaḍviṁśa-Brāhmaṇam*; *Devatādhyāyaḥ*; *Saṁhitopaniṣad*; *Vaṁśabrāhmaṇāni*..

187. URUBSHUROW, Victoria. Indian *mantra* as 'transformative' speech act. Metaphysically rethinking J. L. Austin's 'performative' utterance. *AJOS* 2 (1–2), 1985; 15–34.

..Vedic *mantra* (*ṚV* X. 71.1, 3); *mantra* in *Br.*; *mantra* in *Up*... words when properly uttered exhibit a 'transformative' effect on both speaker and world; words thus sacralized not only perform the act of saying something, they perform the act in saying it; further words made sacred thro' rel. ritual not only perform an act in the saying, but also effect definite transformation.. (1) sacred speech is meaningful; its meaning derives from phonetic sounds (and non-sounds); phatic words of a *ritual* vocabulary and grammatical context; and rhemic sense and reference; (2) sacred speech carries force; (3) sacred speech engenders a definite effect..

188. VAIDYANATH SASTRI, Acharya. "Veda-saṁjñā" (Veda kitane, aura kaunase kaise?) (Hindi). *Vedavāṇī* 37 (6), Mar. 85; 9–16; 37 (7); 9–19.

..Vedas are four in no. — they are different in char.; *śākhās* constitute *vedavyākhyāna* (they are not Veda); *Brāhmaṇas* also are *vedavyākhyāna* (not Veda).. significance of the name Veda (*ṚV* = *vijñāna*; *YV* = *karma*; *SV* = *upāsanā*; *AV* = *jñāna*).. *trayī* = *trayīvidyā*, not *vedatraya* . *ṚV* : 10552 *mantras*; *YV* : 1975 *mantras*; *SV* : 1872 *mantras*; *AV* = 6500 *mantras*..

189. VARMA, Satyakama. ,Vaidika saṁhitāon men abhivyakta bhāṣā-cintana (Hindi). *D. N. Shastri Comm. Vol.*, 1989; 408–416.

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..linguistic thought in Vedic *saṁhitās*.. ref. *ṚV* I. 164; IV. 58; VIII. 59; X. 114; 125; 177.. *Vāgāmbhṛṇīyasūkta* : *Bārhaspatya-sūkta*.. *AV*..

190. VARSHNEY, Radhey L. The impact of the Vedas on Sri Aurobindo's 'Sāvitrī'. *AH* 7 (74), July 90; 23–24.

191. VEDABODHA. [Vedic *mantras* with Hindi exposition]. *Veda-Savitā* 9 (2), 41–43; 9 (11), 383–86.

192. VEDAPRAKASH. Mahākavikālidāsasyopari vedānāṁ prabhāvaḥ. *JIDVP* 3 (2), June 90; 263–77.

..influence of the Vedas on Kālidāsa..

193. The Vedas. The Vedas and their classification. *Veda-Pradīpa* 2 (8), Feb. 88; 5–7.

194. Veda - svayaṁśikṣaṇa. *Veda-Savitā* 5 (1), Aug. 84; 15–17; 5 (3); p. 91.

195. 'Veda' tattva. *Veda-Savitā*. Mar., Aug., Dec. 1985.

196. Vedic mention of a Pharao. *MR* 124 (1), June 69; 9–14.

197. VEDIYA, Dasarath. *Veda-Purāṇa Pārijātaḥ*. Ahmedabad, 1988; 126.

198. VERMA, Rajendra. *The World of Vedic Life and Culture. The Vedas in Cosmic Poetry*. Sharada Or. Series 2, Delhi, 1990; xxiv + 308.

199. VIDYANANDA SARASVATI, Swami. Veda : hamārī preraṇā ke srota (Hindi). *Viśvātmā* 14 (8), Dec. 88; p. 28.

200. VIDYANANDA SARASVATI, Swami. *Catvāro vai vedāḥ*. Vaidika Prakashan, New Delhi, 1988; 24.

201. VIDYANANDA "VIDEHA", Swami. *Vedamātā* (Hindi). Veda-Samsthana, New Delhi, 1986; 48.

Rev. : KRISHNALAL, *Veda-Savitā* 7 (7), 238.

202. VIKRAMADITYA 'VASANT'. [Vedic *mantras* with Hindi exposition]. *Veda-Savitā* 6 (10), May 86; p. 336,

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35.2]

..*RV* V. 24. 3-4: *YV* 3. 26; 15. 48; 25. 47..

203. VIRENDRA SASTRI. Pāścātyaviduṣāṁ vaidikavāṅmaya-sevā. (in) *Souvenir*, 1st Intern. Sk. Conf., New Delhi, 1972; 50-55, 67.

..work of 110 Western Vedic scholars noted..

204. VISHUDDHANANDA. Sastri. *Vedārthakalpadruma*. Sārvadeśika Aryapratinidhi Saḃha, Delhi.

..refutation of *Vedārthapārijāta* by Swami KARAPATRI (= *VBD* IV. 34. 112A).. Part I : origin of Veda; 'eternal' Veda; contents of Veda..

205. VISHVA BANDHU. The Vedas and Shastras : a general view. *AH* 2 (8), Jan. 85; 17–23.

..imp. of Sk.; the Vedas; the Vedāṅgas..

206. WERNER, Karel. The heritage of the Vedas. (in) *The British Wheel of Yoga*, 1982; 34 pages.

207. WITZEL, M. [Veda : *Brāhmaṇa*]. (in) *Kindlers Literaturlexicon*, 1972–73.

208. WITZEL, M. [Research into the medieval Veda tradition]. (in) *Beiträge zur Südasienforschung*, Heidelberg, 1984.

209. YADAV, Baburam (ed.). *Trayī Vidyā* (half-yearly). Vijñāna Prakāśana, Aligarh.

IX. LEXICAL WORKS

35. DICTIONARIES, ENCYCLOPAEDIAS, INDEXES, ETC.

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..(=35.79 below).. Dictionary of *Śrauta* terms.. Khaṇḍa I (*Aiṣṭika*) : 556 entries: II (*Pāśuka*) : 237 entries; III (Agniṣṭoma) : 426 entries.. mainly based on *Baudhāyana ŚS*..

2. ANSTEY, Livinia Mary. *Indian Antiquary : Index to Vols. I–L (1872–1921)*. Delhi, 1986 (reprint).

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2A. ARUNA. *Dharmasūtrakośa*. Meerut, 1992; viii+112.

3. BALDWIN, James (ed.). *Encylopaedia of Philosophy and Psychology*. New Delhi, 1986; five volumes; xxiv + 892.

..originally pub. as *Dictionary*..

4. BAMMESBERGER, Alfred (ed.). *Das etymologische Wörterbuch. Fragen der Konzeption und Gestaltung*. Eichstätter Beiträge, Alt. Sprache und Lit. 8, Friedrich Pustel, Regenberg, 1982–83; 336.

..contributions include: MAYRHOFER, "Überlegungen zu einem neuen etymologischen Wörterbuch des Altindoarischen" (147-154); B. SCHLERATH, "Stand und Aufgaben der iranischen Lexikographie" (229–242)..

Rev.: F. BADER, *BSL* 81 (2), 140–42; Ch. H. WERBA, *WZKSA* 31, 197–98.

5. BÄUMER, Bettina (ed.). *Kalātattvakośa* : A lexicon of fundamental concepts of Indian arts : eight selected terms. IGNCA Mot. Ban., Delhi, 1988; xxviii + 181.

6. BETAI, R. S. Śrīśaṁkarācāryaracitaṁ kenopaniṣadbhāṣyam : Pāribhāṣikakoṣa. *ŚPP* 17–18, 1977–78 (1985); 28–29.

..see 35.40 below..

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..earliest notion of composing grammar of Sk. in the form of lexicon (cf. story of Bṛhaspati teaching the science of words to Indra).. of the two types of morphology described by Pāṇini, the derivative morphology obtained in the three sections (*Kṛt*, *Taddhita*, and *Samāsa*) evinces some principles of arrangement of vocabulary wh. can be looked upon as the lexicographical principles employed by Pāṇini within the framework of his grammar..

8. BATTACHARJI, S. B. *Encylopaedia of Indian Events and Dates*. Sterling Publishers, New Delhi, 1986; vi + 450.

9. BHATTACHARYYA, Narendra Nath. *The Geographical Dictionary : Ancient and Mediaeval India*. Mun. Man., New Delhi, 1990; 402.

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10. BHATTACHARYYA, Narendra Nath. *A Glossary of Indian Religious Terms and Concepts.* Mot. Ban., Delhi, 1990; xviii + 227.

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..relationship bet. *MW* and *PW*..

X. LITERARY STUDY

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..the paper illustrates some methods of the Ṛgvedic poets to build their *mantras* acc. to the structure of the world model as they realized it in their insights.. for this purpose, they cherished metaphoric homonymy on substitute synonymy, they used some mimetic compositional devices, or they combined overt and covert information in their words..

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20. KUN, Xu. Poetry for precept's sake : an Indian tradition (Part I). *South Asian Studies* 4, Beijing, 1990; 64 ff.

..traces the development of the trad. from Veda to Rabindranath..

21. MISHRA, Vidya Nivas. Sahṛdaya kī avadhāraṇā (Hindi). *Veda-Savitā* 11 (10), May 91; 295–99, 305.

..ref. to the Ṛgvedic verse *saktum iva*..

22. OGUIBÉNINE, B. [On Homeric and Vedic poetry : *dakṣiṇā*]. *Annuaire Rés. des conf.* – *XC11.* ÉPHÉ, 1983–84; 175–180.

23. OGUIBÉNINE, B. [On Homeric and Vedic poetry : the name Homeros, agonistic ritual]. *Annuaire. Rés. des conf.* – *XCIII* ÉPHÉ; 161–164.

24. PANDEYA, Umesh Datta. Ṛgveda men guṇarītivivecana (Hindi).

..see 4. 39 above..

25. PANDHARIPANDE, Rajeshwari. Metaphor as ritualistic symbol. *Anthropological Linguistics* 29 (3), Bloomington, 1987; 297–318.

26. PRABHAKAR, C. L. The Pṛthivī sūkta (XII. 1. 1–63) of the Atharvaveda.

..see 6. 36 above..

27. PUROHIT, Motilal. Vaidika mantron men kavitvagata samasyāpūrti kī avadhāraṇā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 53.

...37

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..suggests that refrains like *sa janāsa indraḥ, yajñena kalpantām*, etc., are indicative of *samasyāpūrti*..

28. RATH, Prativa Manjari. Skambha hymn of Atharvaveda – a literary appreciation.

..see 6. 38 above..

29. RAY, Pramod Ranjan. *Poetic Vocables in the Family Maṇḍalas of the Ṛgveda*. Calcutta, 1988; xiii + 131.

30. Ṛgveda kā mahākāvyatva (Hindi).

..see 4. 45 above..

31. SATYAKAMA VIDYALANKAR. Poetic beauty of the Vedas. *The Vedic Path* 46 (4), Mar. 84; 42–49.

32. SCHLERATH, B. Bemerkungen zu den vedischen Metaphoren und Identifikationen. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Bertin, 1986; 478–482.

33. SCHWARTZ, Martin. Atharvaveda 2 27 : *pāṭā*, pig, and poetics.

..see 6. 44 above..

33A. SHARMA, Arvind. The role of idiomatic usage in understanding Sanskrit: a note. *ABORI* 71, 1990; 287–289.

..ref. in *ṚV* to Dāsas as *kṛṣṇa* – can it be taken literally?..

34. SHARMA, K. B. Bhāratīya sāhityika paramparā men rasa kā mahattva (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 135.

..imp. of *rasa* in the Indian lit. trad... *rasa* in Vedic lit. and its various senses..

35. SHASTRI, P. S. *Ṛgvedic Aesthetics*. Delhi, 1988; 428.

36. SMITH, R. Morton. Bowdlerizing Brahmanas. *Proc. 30 ICHSANA : South Asia 3*, Mexico, 1982; 72–75.

..*ṚV* : *urugāya* = enlivening widely; in the wide part, loins (sexual); Viṣṇu's *parama pada* being *madhva utsaḥ* spring of honey = liquid spring in phallus.. *BAU* I. 4 : male-female sexual activity.. *pūrṇam idaṁ pūrṇam adaḥ* — the filled penis fills the womb..

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36.44]

37. TOPOROV, V. N. Die ursprünge der indoeuropäischen Poetik. *Poetica* 13 (3–4), 1981; 189–251.

..mainly about OIA poetry..

38. VAGISHVARA VIDYALANKAR. *Vaidika-Sāhitya-Saudāminī.* Ramlal Kapur Trust, Bahalgarh, 1985; 296.

..Vedic rhetorics..

39. VAN NOOTEN, B. A. On linking devices in Ṛgvedic verses (II). *SP*, 8 WSC, Wien, 1990.

..[first paper on the subject presented before the American Oriental Society].. verses within the stanza are linked not only by partial repetition of consonanted verbal sequences..

40. VERMA, Harish Chandra. The poetic theory as expressed in the Ṛgveda. *KURJ* 3 (1), April 69; 35–37.

41. VARSHNEY, Radheya L. Indian poetics. *The Vedic Path* 46 (4), Mar. 84; 55–61.

..Vedic material considered..

42. WATKINS, Calvert. *Is tre fír flathemon, marginalia to Audacht Moraiun. Erin* 30, 1979; 179–98.

..also contains Vedic, Avestan materials on poetical expressions..

43. WATKINS, Calvert. The Indo-European background of Vedic poetics. *Paper*, IWVS, Harvard Univ., June 89.

..we can reconstruct salient features of the ideology or doctrine of poetics common to Vedic and other cognate traditions. Examination of certain Vedic data yields a new etymology of the names of the Muses in Greek. and lexical pairs of verbal roots reconstructible for the three oldest branches of IE family..poetic grammar distinguishes levels of sound and meaning; the author examines some of the devices, which the Vedic poets deployed in their messages, to show that even when resolutely synchronic they are still part of a dirchronic inheritance.. the next higher level is that of the formula.. finally some attention is given to the trad. of obscurantism in Vedic and IE poetics, and to the anagrammatic or hypergrammatic level of the linkage of sound and meaning.. see 36.44 below..

44. WATKINS, Calvert. The Indo-European background of Vedic poetics. *SP*, 8 WSC, Wien, 1990.

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..[study of Dichtersprache is the study of what makes a verbal message a work of art — JAKOBSON].. various poetic discourse strategies in Vedic explored from the comparative pt. of view, e. g., ring-compositions, anaphora, cataphora; discontinuous constituents and their mapping onto metrical structures (likewise inherited).. also considered are: features of the interplay of the next higher levels of formula and syntax; the trad. of obscurantism in Vedic and IE; hypo-grammatical level of sound and meaning; some poetic features wh. contribute further to the comparative study, inaugurated by TOPOROV, of the figure of Ahi Budhnya.. see 36.43 above..

37. METRE, ACCENT, MUSIC, RECITATION

1. ANGOT, Michel. Un manuel de tonalité : la Svarasiddhāntacandrikā de Śrīnivāsadīkṣita.

..see 23.3 above..

2. APTE, V. M. Some problems regarding Sāmagāna that await investigation : a statement. *BDCRI* 4, 1943; 280-295.

3. BALASUBRAHMANYAM, M. D. Vedic accentuation and the PIE position. *Proc. 31 ICHSANA*, Tokyo, 1984; 179-180.

4. BANDOPADHYAYA, S. *Indian Music through the Ages - 2000 B. C. to the Present Era.* Delhi, 1985; xv + 152 + 16 pl.

5. BHARATI, H. L. N. Quantification of intonation in the Ṛgveda.

..see 4.7 above..

6. BHIMASIMHA VEDALANKAR. Svarabhedād arthabhedaḥ. *SS* 37 (1-4), SSVV, Varanasi, 1984.

7. BHISE, Usha. Metres, ancient and modern. *SP*, National Seminar on the Relevance of Sk. in India today, CASS, Univ. Poona, 1989.

..Vedic vss. made use of the music produced by voice-modulation, while cl. Sk. and Prakrit made use of music produced by the rhythmic variation of short and long syllables..

8. BORA, Maitreyee. A note on the use of *stobha* in Vedic music. *SP*, 35 AIOC, Haridwar, 1990; p. 119.

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37.16]

..*stobha* (often meaningless or context-less) is one of the modulations used for making a *ṛk* (wh. is of fixed dimension) suitable for singing..

9. CARDONA, George. On dialectal variation and Vedic accentuation. *SP*, 33 ICANAS, 1990.

..(ref. to the work of HOWARD and KIPARSKY).. acc. to C., (1) there is no conflict bet. early descriptions of accentuation and traditions of recitation; on the contrary, descriptions given in *Aṣṭādhyāyī* and *Prātiśākhyas* are evidence for considerable dialectal variation that harmonizes with these traditions; (2) the trad. acc. to wh. the *bhāṣika* system involves only *udātta* and *anudātta* vowels, but no *svarita* vowels, is to be accepted and can be accounted for as a hist. change..

10. CHAITANYA DEVA, B. *Indian Music*. New Delhi, 1986 (reprint); ix + 174 + illustr.

11. CHAITANYA DEVA, B. *Musical Instruments of India: Their History and Development*. New Delhi, 1987 (2nd rev. ed.); xvi + 159 + 107 fig.

12. CHATTOPADHYAYA, Amar Kumar. Vaidikasvaraḥ (Sk.). *SSPP* 62 (1-4), Calcutta, 1979; 81–96; 62 (5–12), 1980; 97–105.

..contd. serially..

13. DANGE, Sindhu. Vaidika yajñīya paramparetīla chandāṁce sthāna (Marathi). *VSMV* 1985, 1986; 17–23.

..place of metres in Vedic ritual trad... see 37.14 below..

14. DANGE, Sindhu. Sacrifice and metres. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 49–57.

..also, *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.. in the hands of priests, metres to be instruments of magic — good as well as bad; they were the aspects of *vāgvajra*.. see 37.13 above..

15. DANGE, Sindhu. *Sampad*-s of metres (as seen in the Kauṣitaki-Brāhmaṇa).

..see 13.10 above..

16. DESAI, Chaitanya P. Saṁgīta kī dṛṣṭi se sāmagāna (Hindi). *Vedavāṇī* (Sāmaveda-samālocana-aṅka), Feb. 50; 141-163.

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..*Sāmagāna* from the pt. of view of music..

17. DESHPANDE, Indu. Jāmitva in the Sāma-chanting. *SP*, Seminar, Sacrifice – Vedic and Avestan, VSM, Poona, 1985.

..*jāmitva* = repetition of the same *Sāman* or the Sāma-ending on the same pressing day.. this is to be avoided unless specifically prescribed..

18. DESHPANDE, Prajna. Svarārtheyamaṣṭasūtrī.

..see 25.102 above..

19. DEVASTHALI, G. V. (ed.). *Svaramañjarī of Śrī Narasiṁhasūri*. Res. Unit. Series 6, BORI, 1985; xlv + 199.

20. GUPTA, Sudhir Kumar. Vaidika svara aitihāsika paripreksya men (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 52.

..Vedic accent in the light of hist... acceptance of the importance of accent for the interpretation of Veda is fairly late..

21. HOWARD, Wayne. A Yajurveda festival in Kerala. (in) *Music East and West : Essays in Honour of Walter Kaufmann* (ed. Thomas NOBLITT), Pendragon Press, New York, 1981; 17–26.

..(the slower Saṁhitā modes of Namputiri *YV* also pay no attention to conjuncts except where nasals or semi-vowels are involved..

22. HOWARD, Wayne. The music of Nambudiri unexpressed chant (*aniruktagāna*). *Agni* III (*VBD* IV. 54. 283), 1983; 317–321, 325.

23. HOWARD, Wayne. Sāmaveda *Ārcika* recitation of the Nampūtiris. (in) *E. R. Sreekrishna Sarma Fel. Vol.*, 1983; 145–169.

24. HOWARD, Wayne. *Veda Recitations in Varanasi*. Mot. Ban., Delhi, 1986; X + 401 + tables, musical notes.

..*ṚV* (Śākala) and *AV* (Śaunaka); *YV* (Taitt.); the Mādhyaṁdina and the Kāṇva schools; recitation and analysis; *SV* (Kauthuma); transcriptions of selected *Sāmans*; the *Gāyatra*.. (suggests the possibility that Pāṇini's declaration "the *udātta* is high" may refer to the *mudrā* associated with the accent. Altho' Ṛgvedins throughout India intone the *udātta* primarily

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37. 28]

on a middle pitch, the corresponding hand posture is at the high level)..

Rev.: Harry FALK, *ZDMG* 139 (1), 257-58; J. B. KATZ, *JRAS* 1990 (1), 184-85; S. LIENHARD, *AO* 49, 177-78; David ROCHE, *J. Soc. Ethnomusicology* 33 (1); E. R. SREEKRISHNA SARMA, *ALB* 52, 248.

25. HOWARD, Wayne. The body of the bodiless *Gāyatra*. *IIJ* 30 (3), July 87; 161–173.

..(also *J. Am. Musicol. Soc.* 1984).. deals primarily with the text and structure of *Gāyatra*, not with its musical execution..

26. HOWARD, Wayne. The *Dhurs* of the *Gāyatra-Sāman*. *B. R. Sharma Fel. Vol.*, Tirupati, 1987.

27. HOWARD. Wayne. *The Decipherment of the Sāmavedic Notation of the Jaiminīyas*. *Stud. Or.* 63, Finnish Or. Soc., Helsinki, 1988; xv + 330.

..(Foreword by A. PARPOLA).. 79 *Sāmans* analysed.. considers the relationship of Namputiri *Sāmans* to the Jaiminīya notation.. (that is) tries to find out the correspondence bet. the numeral notation (Kauthuma-Rāṇāyanīya) and the syllabic notation (Jaiminīya] of the *SV* chants.. Part I: the chant-analysis of Namputiri Jaiminīyas; Part II: the decipherment.. H. concludes: there was originally only one school of *SV*, viz. the Jaiminīya, the pristine aspects of wh. have been preserved by the Namputiris.. possibly the Tamil chant was very similar to Namputiri Jaiminīya chant at one time.. the melodies or melody-fragments wh. constitute this trad. date back to pre-Vedic times..

Rev.: G. H. TARLEKAR, *ABORI* 70, 320-22.

28. HOWARD, Wayne (ed.). *Mātrālakṣaṇam*. IGNCA, Mot. Bon., Delhi, 1989; xviii + 98.

..text, transl., extracts from comm., notes; ref. to two oral traditions of South India.. *M.* is a technical treatise belonging to Kauthuma-Rāṇāyanīya *śākhā* of *SV*; treats not merely textual or notational formation but also chants as they were actually sung.. includes 127 musical transcriptions of chant fragments.. (translators's post-script: ancient Indian concept of time)..

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29. HOWARD, Wayne. Sāmavedic chanting in theory and practice. *Paper*, IWVS, Harvard Univ., June 89.

..apart from the text itself, the fundamental properties of a Sāmavedic chant are melody and rhythm.. (*Nāradaśikṣā* : error in equating the seven numerals of the Kauthuma-Rāṇāyanīya notation with the seven tones of the secular scale : the seven figures denote *mudrās* each of wh.—more often than not—summons forth musical motifs consisting of seven tones).. the rhythmic element is addressed by the *Mātrālakṣaṇa*..

30. HOWARD, Wayne. The Veda tradition of Benares. *Paper*, IWVS, Harvard Univ., June 89.

..today the most characteristic recitation and chanting styles in Benares are : Śākala *ṚV* (Maharashtra type), Mādhyaṁdina *YV*, and Kauthuma *SV* (Gujarati type).. Maharashtrian *ṚV*-recitation : typical traits are mid-tone *udāttas* and high tone *anudāttas* (these traits appear to contradict the very meaning of these terms).. Śaunaka *AV* and Kāṇva *YV* are recited in the same manner as this type of *ṚV*.. Mādhyaṁdina *YV* completely ignores the accentuation of the text; it is probably for this very reason that such a large no. of *vikṛtis* are practised by the adherents of this school.. Kauthuma *SV* indigenous to Gujarat is strikingly different from Kauthuma chant of South India and is confined to mainly three tones..

31. Indian music traced to Vedas. *AH* 4 (39), Aug. 87; p. 19.

..ref. to the view of Chandrakant Prabhakar SARDESHMUKH as expressed in his DD entitled *Sāmavedic Basis of Indian Music*..

32. JAIDEVA SINGH, Thakur. Sāmavedic music. *Swami Abhedananda Comm. Vol.*, Calcutta, 1971; 495–500.

..*SV*-scale; *SV*-notation; components of *sāman*; rhythm of *sāman*; *sāman*—the basis of *mūrcchanā*, *jāti*, *rāga*..

32A. JAIDEVA SINGH, Thakur. A note on Sāmavedic music. *JIMS* 20 (1–2), Baroda, June–Dec. 89.

33. JETLEY, Indra Sen. Vedic metres. *Vedic Path* 49 (2–3), Dec. 86; 57–63.

..the rhythm in Vedas is *anuṣṭupī*..

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37. 45]

34. KANSARA, N. M. The Indian music in its sources in the Sāmaveda. *Sambodhi* 12 (1–4), 1983–84; 31–34.

35. KHOSLA, Inder Dev. Music in Vedas. *AH* 7 (80), Jan. 91; 13–14.

..*sāmagāna*—a collective singing—has a fixed and set form of music cast or mould; no personal variation or colouring is permitted; never sung to accompaniment..

36. KIPARSKY, Paul. A compositional approach to Vedic word accent. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 201–210.

37. KIPARSKY, Paul. Metrics and morphophonemics in the Rigveda. (in) *MSSk*, 1988; 93–122.

38. KISHOR MISHRA. Vaidikadaṇḍakavimarśaḥ (Sk.). *SP*, 34 AIOC, Visakhapatnam, 1989; 2–3.

..*daṇḍakapāṭha* = *prakṛtipāṭha* of the Vedic *mantras* in the order of the performance of *smārta* rites..

39. KRISHNACHARIAR, Hulgur. The Indian musical scale: its development and continuity. *JMA* 1 (3), 1930; 157–167.

..*ārcika, gāthika, sāmika*..

40. KUSHAL, Chittaranjan D. Vaidika-chandāṁsi (Sk.). *KURJ* 23, 1989.

41. LATH, Mukund. Ancient Indian music and the concept of man. *NCPAQJ* 12 (2–3), 1983.

42. MAHADEVA SARMA SASTRI. *Sāmagāna-kriyāpaddhati* (Hindi). Pandit Mahadeva Sarma Sastri Grantha Prakashan Samiti, Surat, 1984; 130.

43. MALAMOUD, Ch. Le Svādhyāya: Recitation personnelle du Veda. Inst. de Civil. Ind., Paris, 1977.

44. MANOHAR. Veda aura chanda (Hindi). *Veda-Savitā* 7(2), Sept. 86; 51–52, 57.

45. MIGRON, Shaul. *The Rigvedic stanza as a syntactical unit. A study of selected trimeter passages.* DD, The Hebrew Univ., 1985.

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46. MISHRA, Ram Kishor. Laukika saṁskṛta chandon kā udgamasthala – Ṛgveda (Hindi). *MUSRJ* 12 (1–2), 1987; 1–5.

..*ṚV* as source of popular Sk. metres..

47. MITRA, Arati. The *anuṣṭubh* in theory and in practice. *SP*, 32 AIOC, Ahmedabad, 1985; 86–87.

..in Veda and *laukika śāstra*..

48. MITRA, Arati. A short survey of the metre Gāyatrī. *SP*, 33 AIOC, Calcutta, 1986; 21–22.

..(in its extensive use in *ṚV*, *G.* stands next to *Triṣṭubh*.. acc. to MACDONELL, total no. of vss. in *G.* is 2450)..

49. MUKHOPADHYAY, Biswanath. On the recitation of the 'Sāmidhenī' verses. *SP*, 33 AIOC, Calcutta, 1986; p. 23.

..the recitation essentially reveals the following principles wh. uphold the necessity of reciting the vss. ; (1) The *Ṛk*-vs. and the fuel wood are the best oblations for the Fire god; (2) association of the performance with Soma; (3) the seers of the vss. are Agni-worshippers par execellence..

50. MURTY, Rani Sadasiv. *Vedic Prosody : Its Nature, Origin, and Development.* Vohra Publishers and Distributors, Allahabad, 1988; 184.

..some basic concepts of Vedic poetry; Ārṣi metres; irregular metres; prosodial variations; restoration and transformation of historicity of Vedic prosody..

51 NAVATHE, P. D. Kampa pronunciation... *ṚV* X. 74. 4a.

..see 3. 102 above..

52. PANDIT, Vishnudeva Sankaneshvara. *Sāmaveda Sasvara Bhāṣābhāṣya* (Guj.).

..see 8. 10 above..

53. PERINU, Roberto. *La musica dell'India, i fondamenti teorici e le pratiche vocali e strumentali attraverso i tempi.* Zanibon Padova, 1983; 198 + 1 pl.

..Foreword by O. BOTTO.. ch. 1 : Pre-Aryan and Vedic music..

Rev. : Irma PIOVANO, *EW* 33, 307-309,

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37. 63]

54. POPLEY, Herbert A. *Music of India*. Delhi, 1986 (reprint). vii + 173.

55. PRAJNANANANDA, Swami. *A Historical Study of Indian Music*. Mun. Man., New Delhi, 1981; xxxii + 438.

..(reprint of *VBD* II. 37. S3).. *ṚV* (3000 - 2500 B. C.); *Nāradīya Śikṣā* (1st cent. B. C.)..

56. PREMALATHA, V. *Music Through the Ages*. Delhi, 1985; xxi + 397 + 32 pl.

57. RAJAGOPALA IYER, T. K. The music of the Sāmaveda chants. *JMA* 20, 1949; 144–151.

..(ref. to *Rathantara sāman*)..

58. RAJAGOPALAN, L. S. Sāmaveda and Sangeetha (Mal.). Guruvayoor Kshetra Navikarana Upaharagrantha, 1974.

59. RAJAGOPALAN, L. S. Studies in Sāma Veda - some problems encountered.

..see 9. 9 above.. (1) where changes have been effected in the new Tanjore style of chanting (from the old Puthukode style); (2) probable explanations or justifications for the changes..

60. RAJAGOPALAN, L. S.; HOWARD, Wayne. A report on the pracheen Kauthuma Sāmaveda of Palghat. *JIMS* 20 (1–2), Baroda, June–Dec. 89.

..see 9. 10 above..

61. RAMANATH DIKSHIT (ed.). *Ūhagāna, ūhyagāna*. BHU, Varanasi, 1967.

..Introd., pp. 1-52..

62. RAM AVTAR VEER. *Music of India, 6000 B. C. to 1000 A. D.* New Delhi, 1986.

..Vol. I : History and Develop. (pp. 280 + 64); Vol. II (pp. 256 + 24 pl.)..

63. SAKSENA, Usha Devi. Saṁgīta śāstra kā utsa evaṁ prācīna rūpa : Sāmaveda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 737-39.

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..*SV*—source of music.. *SV*-chanters employ the seven *svaras* in the order : *ma, ga, re, sā, ni, dha, pa* (cf. *Nāradīya Śikṣā*; *kruṣṭa, prathama, dvilīya, tṛtīya, caturtha, pañcama, mandra, atisvārya*)..

64. Sāman Chants (Bengali). (in) *Viśva-Kośa*, 21.

..*gītirūpā mantrāḥ sāmāni* (*Jaim. Mīmāṁsā-Sūtra* 2.1.33).. explains *Rathantarsāma* and *Bṛhatsāma*.. seven notes like *kruṣṭa* existed in Vedic times.. discusses *stobha*, etc...

65. SANKARANARAYANAN, S. The scale of notes for Sāma Gāna. *JMA* 4, 1933, 150–152.

66. SANYAL, Ayodhyanatha. *Vaidikasvararahasya*.

67. SASTRI, Ayodhyachandradas. Viśeṣasvaraḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; 275–76.

..same words show different accents.. Pāṇini and *Prātiśākhyas* do not help in determining the accent.. *yatra pade rūpavikāra-viśeṣaḥ arthaprakāraviśeṣaṁ sūcayati tad eva udāttasthānam/ paraṁparayā 'pi kvacid bāhulyam*..

68. SATYANANDA VEDAVAGISA. Svaravyavasthā kī upkeṣā se vedārtha men doṣa (Hindi). *Vedavāṇī* 38 (10), Aug. 86; 5–13; 38 (11), Sept. 86; 9–14.

..ignoring accent affects Vedic interpretation unfavourably.. considers *puraḥ, sakhyā, bhrātra*..

69. SCOTT, David C. Music and the metaphysics of sound in the Hindu tradition. *Sanskriti* 1 (1), Leonard Theological College, Jabalpur, 1988; 1–10.

..ref. to Vedic accent.. musical interpretation of accent.. discusses fourfold *vāk*..

70. SHARMA, B. R. (ed.). *Gāyatra-Vidhāna-Sūtra of Śuṅga, with an anonymous commentary*. Hoshiarpur, 1971.

..belongs to Kauthuma-Rāṇāyanīya school..

71. SHARMA, Mritasila (ed.). *Svaravijñāna*. Allahabad, 1986; 104.

72. SHARMA, Naliniranjan. *The Mechanism of Vedic Accents*. Manoranjan Publication, Guwahati, 1986; 5+82.

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37. 80]

..1. the meaning and scope of *svara*; 2. importance of *svara*; 3. the marking of *svara*; 4. the preservation of Vedic texts..

73. SHASTRI, Dasagranthi Venkatarama. *Svaralakṣaṇam.*

74. SHASTRI, Dasagranthi Venkatarama. *Ṛgvedaghanasāraḥ–Gānilakṣaṇam–Svaralakṣaṇam.*

75. SIVARAMAKRISHNA SASTRI, K. A. (ed.). *Svarasiddhānta-candrikā of Śrīnivāsayajvan.* KSV Tirupati Series 14, 1983; lxvii+471.

76. SÖHNEN, Renate. *Ṛgveda* and the computer.

..see 4. 55 above..

77. STAAL, Fritz. Report on Vedic rituals and recitations. (in) *Year Book of Am. Philos. Soc.*, 1963; 607–611.

78. STAAL, Fritz. The search for meaning : mathematics, music, and ritual. *American Journal of Semiotics.*

..Ital. version in *Conoszenza Religiosa..*

79. STAAL, Fritz. Moon chants, space fillers and flow of milk. *E. R. Sreekrishna Sarma Fel. Vol.*, 1983; 17–30.

..these chants belong to the *Agnicayana* as performed in the Nambudiri trad.; they, therefore, resort under the as yet unpublished corpus of *Jaiminīya SV..* all these chants are transmitted orally and learned by heart, together with their order, distribution, interrelationships and ritual applications and uses.. one witnesses in these chants many strange forms, strange from a linguistic pt. of view, and also strange for anyone who is looking for meaning, especially 'rel. meaning'.. the structure of these chants, both internally and in relation to each other, corresponds to musical structure..

80. STAAL, Fritz. Mantras and bird songs. *JAOS* 105 (3): Ingalls Fel. Vol., 1985; 549–558.

..*mantras* are older than lg. itself; they are the vestiges of something diff. from lg. that originated for a diff. purpose or in response to a diff. challenge. It is not surprising, therefore, that there are analogies in structure, function, and status bet. *mantras* and bird songs.. many *mantras* and rites do not possess a clear meaning or function.. also, there is no meaning or function which rites can *not* possess.. (Indian sages have always been

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eager to gain knowledge and insight from birds).. names of many *sāmans* inspired by birds..

81. TARLEKAR, G. H. *The Sāman Chants : A Review of Research.*

..see 9.12 above..

82. TARLEKAR, G. H. Some peculiarities of Sāman chants in connection with the fulfilment of desires. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, 1986.

..the technique of *stobhas*.. treatment of *viṣṭutis*..

83. TARLEKAR, G. H. The svarasaptaka of Sāmagāna. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E 276-281.

84. THAKUR, Sulabha. Sāmaveda scale and evolution of Rāgas. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 389.

..notes of *SV* are of *bhairavī* scale..

85. THITE, G. U. The doctrine of metres in the Veda. *ABORI* 68, 1987; 425-455.

..etymology of the word *chandas*; no. of syllables and metres; no. of feet; no. of metres; metres and sacrifice; metres and Soma-pressing; metaphorical descriptions; metres and gods; metres and *sāmans*; metres and *vāk*; henotheistic praise of some metres..

86. TIWARI, Anant Sharan. Apropos of the Vedic metre virāj (*ṚV* X. 130. 4-5).

..see 3,168 above..

87. TRIPATHI, Harishankar. Sarvaṁ chandomayaṁ jagat. *MUSRJ* 9 (1), Jan.-June 84; 75-80.

88. TRIPATHI, Parasanath. *Vaidika Svara Avadhāraṇā* (Hindi). Sundeep Prakashan, 1978; 16+240.

89. TRIVEDI, Rewashankar. Sāmagāna. *Rewashankar Trivedi Abhinandana Grantha*, Jan. 1958; 10-12.

..report of lecture with demonstration..

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90. VINE, Brant. Rig-Vedic *váata-* and the analysis of metrical distractions. *IIJ* 33 (4), Oct. 90; 267–275.

..the "laryngeal theory" is directly responsible for several imp. advances in our understanding of Vedic (and Avestan) versification.. concerns metrical distractions, in wh. a transmitted long vowel or diphthong must be scanned not as a monosyllable, but as occupying two syllables..

91. VIRASENA VEDASRAMA. Veda aura mantrapāṭha (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 40–44.

..*udātta* etc. correspond to the three worlds, *pṛthivī*, *antarikṣa*, *dyu*.. *mantra*-recitation produces three colours — *udātta* (*śukla*), *anudātta* (*lohita*), *svarita* (*śyāma*)..

92. VYAS, Madanlal. *Vaidika Parampará men Sāmagāna* (Hindi). Anand Prakashan, Varanasi, 1978.

..Hindi transl. of Rajyeshwar MITRA's Bengali *Vaidika Aitihye Sāmagāna* (Sāma-chanting in Vedic Tradition)..

93. YUDHISTHIRA, Mimamsaka. Vedārtha men svara jñāna ki anivāryatā (Hindi).

..see 30. 155 above..

38. LITERARY FORMS ; LITERARY CRITICISM

1. BANERJI, Suresh Chandra. Aspects of folklore in Sanskrit. *D. R. Bhandarkar Birth-Centenary Vol.*, Calcutta, 1982; 166–173.

..in Vedic texts (from *Saṁhitās* to *Sūtras*) : dreams; evil spirits; *AV* medicine .

2. BHAVSAR, S. N. Āyurveda kī dṛṣṭi se sāhitya viṣayaka rasasiddhānta (Hindi). *Parāmarśa* (Hindi) 5 (2), Mar. 84; 167–184.

..*rasa*-theory from the pt. of view of Āyurveda.. evidence from *AV* and other Vedic texts..

3. BREGENHOJ, Carsten. *Ṛgveda as the key to Folkore. An Imagery Experiment.*

..see 4. 9 above..

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4. ELIZARENKOVA, T. Y.; TOPOROV, V. N. About the Vedic riddle of the *brahmodya* type (Russ.). *Peremiologitsheskije issledovanija*, Moscow, 1984; 14–46.

..see 38.5, 6 below..

5. ELIZARENKOVA, T. Y.; TOPOROV, V. N. Zum vedischen Rätsel des Types Brahmodya. (in) *Semiotische Studien zum Rätsel* (ed. W. EISMAN; P. GEZYBEK), Bochum, 1987; 39–73.

..see 38.4 above and 38.6 below..

6. ELIZARENKOVA, T. Y.; TOPOROV, V. N. L'énigme védique du type *brahmodya. Tel grain tel pair. Poétique de la sagesse populaire*, Moscow, 1988; 207–251.

..see 38.4, 5 above..

7. HAZRA, R. C. The interpetation and history of two ancient Vedic *gāthās* and their social and political interest. (in) *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 419–450.

8. HAZRA, R. C. The professional jesters of the Vedic age. (in) *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 500–509.

9. KAPUR, Karmanarayan. Saṁskṛta sāhitya men prakṣepa (Hindi). *Vedavāṇī* 41 (7), May '89; 5–6.

..interpolations in Vedic *Saṁhitās* and *Up*...

10. LIDOVA, N. R. Ritual sources of the ancient Indian drama (Russ.). *People of Asia and Africa* 6, 1990; (in) *Indian Traditions Through the Ages* (ed. R. B. RIBAKOV, A. N. SANKAVICH), Ajanta Publ., Delhi, 1990; 85–107.

..(ref. to *VBD* IV. 38.27 = 50.190).. *Nāṭyaśāstra* mentions *pūjā* (and not *yajña*); non-Aryan/*pūjā* (1st mill. B. C.) as the basis.. affinity of *NŚ* to āgamic rituals.. considers Vedic evidence and evidence from Pāṇini..

11. MEHENDALE, M. A. *Vaidika Vāṅmayātīla praśnottare* (Marathi).

..see *VBD* IV. 38.31..

Rev. : Sadashiv A. DANGE, *JAS Bom* 54–55, 235–39.

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38. 17]

12. STAAL, Frits. *The Fidelity of Oral Tradition and the Origins of Science.* (*MKNAW – Afd. Lett.*, N. S. 49), North Holland Publishing Co., Amsterdam, 1986; 40.

..evidence of Vedic ritual and linguistics.. a paean to the truly remarkable achievements of Indian Pandits who have preserved enormously bulky texts orally for millennia and to those who during the last 1000 yrs. B. C. created within this oral trad. the sciences of ritual and grammar wh. STAAL seems to regard as the prototype for all Indian sciences.. (India today is estimated to have about 30 million mss.).. (acc. to PINGREE : Indian students learning maths and astronomy, while they certainly memorised some vss., studied the full procedures and their justfiications thro' writing on dust-boards and the like; in this respect, the oral traditions of the ritualists and grammarians were aberrant)..

Rev. : G. B., *ZDMG* 138, 433; David PINGREE, *JAOS* 108, 637–38.

13. THITE, G. U. Indian fables. *Entretiens sur l'antiquité classique* 30, Fondation Hardt Vandoeuvres – Genève, 1984; 33–52.

..antecedents in Vedic lit., e. g. Saramā (*ṚV* X. 108)..

14. TOPOROV, V. N. Some reflections on the origin of the Greek drama : on the problem of Indo-European background (Russ.). (in) *Tekst : Semantica i struktura*, Nauka, Moscow, 1983; 95–118.

..with ref. to Indian drama..

15. TOPOROV, V. N. The Veda and the Avesta sub specie of reconstruction of the Indo-Iranian proto-text. *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984; 150–160.

..(1) contribution to the reconstruction of fragments of the I-Ir. proto-text about Mitra; (2) contribution to the reconstruction of the scheme of the I-Ir. **ka-* and *dhā* prototext..

16. VIJAYAKUMAR, R. Dramatic elements in the Vedic hymns. *JMs Stud.* 24 (1–2), Univ. of Kerala, 1983; 1–7.

..ref. to *saṁvāda-sūktas*..

17. WITZEL, Michael. JB. *palpulānī*. The structure of a brāhmaṇa tale.

..see 15. 22 above..

,,39

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XI. LINGUISTIC STUDY

39. Linguistic Study of the Ṛgveda

1. Anderson, P. K. The genitive agent in Rigvedic passive constructions. *Collectanea Linguistica* (*Adami Heinz Fel. Vol.*) (ed. F. Slawski et al), Wroclaw, 1986; 9–13.

2. Bhattacharjee, N. Archetype in the Ṛgveda. *SP*, 32 AIOC, Ahmedabad, 1985; p. 4.

..discusses archetypal forms of Vedic lg. and culture..

3. Brocquet, Sylvain. Sur la stratégie de'éloge dans le Ṛgveda. *BÉI* 4, 1986 (87); 215–253.

..(English summary)..

4. Disterheft, Dorothy. The voice of the infinitive in the Ṛgveda. (in) *Current Progress in Historical Linguistics* (ed. W. Christie), North Holland Publ. Co., Amsterdam, 1976, 107–127.

5. Dunkel, G. E. Remarks on Ṛg-Vedic enjambement. *BÉI* 1, 1983; 48–50.

6. Dunkel, G. E. Verse-internal sentence boundary in the Ṛg-Veda : a preliminary over-view. (in) *Grammatische Kategorien : Funktion und Geschichte* (ed. Schlerath; Rittner), Reichert, Wiesbaden, 1985; 119–133.

7. Elizarenkova, T. Y. About some archaic peculiarities of the Ṛgvedic syntax. (in) *Amṛtadhārā* (*R. N. D. Fel. Vol.*), Ajanta, Delhi, 1984; 125–132.

..the syntax of *ṚV* is characterized, first, by rather frequent asyndeton, and secondly, by a prominent role of particles functioning as conjunction in compound sentences; besides, one has to take into consideration sentence accent when dividing the text of *ṚV* into separate sentences..

8. Elizarenkova, T. Y. Prospects of studies in the "grammar of poetry" on the material of the Ṛgvedic syntax. *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984; 42–48.

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39.16]

9. ELIZARENKOVA, T. Y. To the functions of language in the Ṛgveda (Russ.). (in) *Problemy istoritsheskoj poetiki literatur Vostoka*, Moscow, 1988: 293–309.

10. ELIZARENKOVA, T. Y. About traces of a Prakrit dialectal basis in the language of the Ṛgveda. (in) *Dialects dans les littératures Indo Aryennes* (ed. C. CAILLAT), Paris, 1989; 1–17.

11. ELIZARENKOVA, T. Y. Problems of a synchronic description of language and style of the Ṛgveda. *SP*, IWVS, Harvard Univ., June 89.

..many extralinguistic factors need to be taken into consideration for a synchronic description of mutual interrelations bet. lg. and style of *ṚV*..

12. ETTER, Annemarie. *Die Fragesätze im Ṛgveda.* Untersuchungen zur idg. Sprach- und kulturwissenschaft 1, de Gruyter, Berlin/New York, 1985; xiv + 287.

..(English summary).. a complete documentation of interrogative sentences in *ṚV*..

Rev.: J. S. KLEIN, *Kratylos* 33, 79-83; S. MIGRON, *IIJ* 31, 220–224; G. B. PALSULE, *ABORI* 71, 370–72; G.-J. PINAULT, *BÉI* 3, 10-13; *BSL* 83 (2), 129-37; R. S., *ZDMG* 137 (1), 203; D. WEBER, *IF* 93, 295-97.

13. GONDA, J. *The Medium in the Ṛgveda.*

..(= *VBD* IV. 39.9)..

Rev.: T. Y. ELIZARENKOVA, *OLZ* 78 (6), 587-92.

14. GONDA, J. *Ellipsis, Brachylogy, and other forms of Brevity in the Speech in the Ṛgveda.*

15. GOTŌ, Toshifumi. Grammatical irregularities in the Ṛgveda, Book IV. *SP*, 7 WSC, Leiden, 1987; p. 57.

..Book IV of *ṚV* includes many original hymns of the family of Vāmadeva — hymns that were not composed after ready-made patterns..

16. HALE, Mark. Pronominal clitics and Wackernagel's law in the language of the Rigveda. *Paper*, Meeting of AOS, 1985.

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..see 39.17 below..

17. HALE, Mark. Notes on Wackernagel's law and the language of the Rigveda. *Cowgill Mem. Vol.* (ed. C. WATKINS), de Gruyter, Berlin/New York, 1987; 38–50.

..(= 39.16 above).. distinguishes the process wh. moves interrogative and relative pronouns and adjectives into a pre-sentence complementizer slot (COMP) from that wh. fronts single (sub) constituents to the left of COMP thereby weakly topicalizing them..

18. HALE, Mark. Diachronic sources and analogical extensions of final-vowel lengthenings in the language of the Ṛgveda. *SP*, 1 WSC, Wien, 1990.

..lengthening of *gha, ha, abhi*..

19. HEJIB-AGERA, Alaka. The particle *gha* in the Ṛgveda. *Ind. Taur.* 13, 1985–86; 73–79.

..(*paper*, 6 WSC).. *gha* is not a meaningless particle (as generally suggested).. *gha* is a particle of attention and concentration; it is a particle of syntactic logic..

20. HETTRICH, H. Zur historischen Syntax der nomina actionis im Ṛgveda : Der "doppelte Dativ". *MSS* 43, 1984; 55–106.

21. HETTRICH, H. *Untersuchungen zur Hypotax im Vedischen.* de Gruyter, Berlin, 1988; xviii + 862.

..undertakes to examine and codify all subordinate clauses in *ṚV* acc. to both formal and functional criteria.. I-II : methodological introduction.. Central part of the book : treats all possible types of Ṛgvedic subordinate clauses, e.g., Konjunktionalsätze, Relativsätze, Ergänzungssätze.. synchronic study of syntax of a corpus-based lg... author wishes to set up major semantic distinction bet. restrictive and non-restrictive (appositional) clauses.. discusses in the final part of the book history and development of the Vedic relative clause and of its PIE antecedent..

22. HOCK, H. H. (Pre) Rigvedic congruence of Indo-Aryan with Dravidian ? Another look at the evidence. *Studies in the Linguistic Sciences* 14 (1), Univ. of Illinois, 1984; 89–108.

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39.29]

23. HOENIGSWALD, Henry M. Overlong syllables in Ṛgvedic cadences. *JAOS* 109 (4) (*Bender Fel. Vol.*), Oct.–Dec. 89; 559–563.

..(considers Maṇḍala II and X. 1-64).. discusses how successful various mechanisms are in forestalling overlength in the light of examples found..

24. HOLLAND, Gary B. Definiteness and relativization in the Rigveda. (in) *Sense and Syntax in Vedic*, Vol. IV : Panels of 7 WSC (ed. J. P. BRERETON; S. W. JAMISON), Brill, Leiden, 1991.

25. HUMBACH, H. Vedic *indraś ca vāyo* : Old Avestan *Mazdåsca Ahurånihō*. *MSS* 41, 1982; 95–102.

..see 39.28 below.. also see *VBD* III. 41.81; IV. 39.34.. (Ahuras in the *Gathas* are the predecessors of the Amešа Spentas)..

26. JAMISON, S. W. Case disharmony in Ṛgvedic Similes.

..see 36.16 above..

27. JAMISON, S. W. *Function and Form in the -áya-formations of the Rig Veda and Atharva Veda*. Ergänzungshefte zur KZ–31, Vandenhoeck und Ruprecht, Göttingen, 1983; 232.

..(substantially revised version of *VBD* IV. 39.25).. see 39.46 below..

Rev.; A. CHRISTOL, *BSL* 80 (2), 113-14; T. GOTO, *IIJ* 31, 303-321; Martin PETERS, *Die Sprache* 30 (IC 30a- IV), 39-40; G. PINAULT, *Kratylos* 29, 47-51; Elmar SEEBOLD, *IF* 91, 358-61.

28. JAMISON, S. W. *Vāyav Indraś ca* revisited. *MSS* 49, 1988; 13–59.

..see *VBD* III. 41.81; IV. 39.34.. see 39.25 above and 39.29 below.. all explicit and disguised *vāyav indraś ca* constructions in *ṚV* can be related to *dvandvas*.. (considers *ṚV* V. 40.7)..

29. JAMISON, S. W. A disguised 'speech act' in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..progress in the study of Vedic syntax now comes primarily from two major sources : (1) large-scale statistical study of word order and word order variation, to produce a better

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understanding of 'normal syntax'; (2) close context-based study of small deviations in familiar constructions, to produce a more nuanced understanding of syntactic limits.. the currrent study is a contribution of the second type.. considers *ṚV* V. 40.7 (*mā mām imam tava santam atre*) : suggests that this phrase is a partial condensation of a speech act — "I hereby (promise) I will be yours".. see 39.28 above..

30. JEŽIĆ, Mislav. The transfer of divine attributes in the Ṛksaṁhitā. *SP*, 7 WSC, Leiden, 1987; p. 66.

..not a synchronic chaos of Kathenotheism, but a clear diachronic development of Vedic pantheon where identical attributes of different divinities may point to different ages in which they played partially analogous roles.. (e. g. Dyauḥ — Parjanya — Savitṛ — *Andra)..

31. JHA, Tulakrishna. Ṛgveda ke kyajanta nāmadhātu (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 288–89.

..such *nāmadhātus* are profusely used in *ṚV* and other Vedic texts; in *ṚV*, employed 146 times.. occurrence of these forms in Hittite, Gk., Latin, and Gothic indicates its ancient origin.. see 39.32 below..

32. JHA, Tulakrishna. Ṛgvedīya nāmadhātu-eka vivecana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 477.

..see 39.31 above..

33. KIPARSKY, Paul. Metrics and morphophonemics in the Rigveda.

..see 37.37 above..

34. KLEIN, Jared S. Rigvedic *tu* and *su*. *IE Studies IV*, Harvard Univ., 1981.

..(= *VBD* IV. 39.35)..

35. KLEIN, Jared S. *Atha*, *ádha*, and a typology of Rigvedic conjunction. *IE Studies IV*, Harvard Univ., 1981; 389–431.

..see 39.38 below..

36. KLEIN, Jared S. Sanskrit *ca*, IE *kwa*, and the semantics of coordinate conjoined structures in the Rigveda. *South Asian Review* 6 (3), Univ. of North Florida, Jacksonville, 1982; 65–77.

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39. 42]

..(in) *Studies in South Asian Lgg. and Linguistics*, ed. P. J. MISTRY.. cf. *VBD* IV. 39. 33.. see 39. 38 below..

37. KLEIN, Jared S. The origin and syntax of the Rigvedic construction *yá-* (...) *ká / í / ú- ca*. *MSS* 44 (*K. Hoffmann Fel. Vol.* 1), 1985; 105–121.

..also *SP*, VII Convegno intern. di linguistici, Milan, 1984; 39-40.. see 39. 39 below..

38. KLEIN, Jared S. *Towards a Discourse Grammar of the Rigveda* I : 1–2. Idg. Bibliothek, Carl Winter, Heidelberg, 1985; Vol. I, Part 1 : 465, Vol. I, Part 2 : 274.

..Vol. I : coordinate conjunction : Part I : Introduction, *ca, utá*; Part II : *u, áthā, átho, ádha, ād, vā, ápi*.. deals with the typology of Ṛgvedic conjunction : (1) explicit conjunction with five different basic semantic values (additive, alternative, consecutive, causal, adversative); (2) non-explicit conjunction (asyndeton, iterative anaphora, ellipsis, comitative instrumentals, employment of *-mant* and *-vant* stems).. each section, dealing with a specific particle or specific particles, contains introduction and a systematic survey of the various categories of its or their employment.. see 39. 35, 36 above..

Rev. : H. HETTRICH, *Kratylos* 33, 72-79; L. ROCHER, *Lg* 64, 144-47.

39. KLEIN, Jared S. The origin and syntax of the construction *yá-* (...) *ká / í / ú- ca* in the Rigveda. (in) *Linguistica e filologia*, (Proc. 7 Internat. Conf. of Linguistics, Milan, 1984), Paideia, Brescia, 1987; 301–308.

..see 39. 37 above..

40. KLEIN, Jared S. The two senses of the term 'anaphora' and their functional unity : evidence from Rigveda. *Hoenigswald Fel. Vol.* (ed. CARDONA, ZIDE), Narr, Tübingen, 1987; 192–99.

41. KLEIN, Jared S. Syntactic and discourse correlates of verbinitial sentences in the Rigveda. *SP*, 7 WSC, Leiden, 1987.

..also in *Studies in Sanskrit Syntax* (ed. HOCK), Mot. Ban., Delhi, 1989; 123-43..

42. KLEIN, Jared S. On verbal accentuation in the Rigveda, *SP*, IWVS, Harvard Univ., June 89.

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..also *SP*, 8 WSC, Wien, 1990.. the features related to verbal accentuation in antithetical clauses, wh. OLDENBERG (1906) termed "Spannung", is best considered an intonational peak wh. functions, probably as a linguistic universal, in short parallel structures; this intonational feature belongs to *parole*, not *langue*, and as such is optional..

43. KULIKOV, L. I. An approach to the syntactic classification of Ṛgvedic verbs. *SP*, 8 WSC, Wien, 1990.

..three principal classes acc. to their syntax: (1) mainly transitive; (2) mainly intransitive; (3) diffuse.. at least one of the functions of the root extension–*H and Schwebeablaut is the changing of the syntactic type of the verb..

44. LAZZERONI, R. Frase nominale e ingiuntivo nel Rig Veda. *SCO* 32, 1982 (83), 277–83.

..the nominal phrase in *ṚV* expresses the same values as the injunctive; this is why the verb "to be" has no injunctive..

45. LAZZERONI, R. Ser. *etā vācā* : su una forma pronominale vedica. *SSL* 25, 1985 (86): 43–49.

..considers *ṚV* X. 95. 2 — *eta* near *vācā-* an endless form..

46. LUBOTSKY, A. The Vedic *-áya-* formations. *IIJ* 32 (2), April 89; 89–113.

..discusses 39. 27 above.. L. gives a detailed account of the contents of 39. 27.. discusses several points wh. were either left out of consideration by JAMISON or on wh. L. disagrees with her conclusions..

47. LUBOTSKY, A. Nasalization of the final *-ā̆* in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..suggests that the nasalization is due to protraction of the final *-ā* in some accentological contexts..

48. MICHELINI, G. Struttura, testo e imperfetto rigvedico. (in) *Diacronica, sincronia e cultura* (Luigi Heilmann Fel. Vol.) (ed. E. ARCAINI), Univ. Cattolica, Brescia, 1984; 115 131.

49. MICHELINI, G. Va postulata per il Rigveda la classe modale dell' ingiuntivo? *RIL* 119, 1985 (87), 47–59.

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39. 58]

50. MIGRON, S. The Rigvedic stanza as a syntactical unit. A study of selected trimeter passages.

..see 37. 45 above..

51. NOLDEN, Winfried. The ablative case in Rig Veda. *SP*, Mah. Ved. Univ., 2nd week-end seminar, Mar. 85.

..Pāṇini is correct in establishing the notion of separateness as the central notion of ablative . Ṛgvedic ablative establishes the notion of separateness bet. locatum and relatum..

52. PALSULE, G. B. *Verbal Forms in the Ṛgveda* — (*Maṇḍala VI*).

..(= *VBD* IV. 39. 43)..

Rev. : T. Y. ELIZARENKOVA, *OLZ* 81 (1), 75-78; M, W., *ZDMG* 135 (1), 200.

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55. RAKESH CHANDRA. *Ṛgveda ke nipāta : niścayārthaka caudaha nipāton kā adhyayana* (Hindi). Delhi, 1991 ; xxii + 329.

..study of *nipātas* in *ṚV*.. see *VBD* IV. 39. 46..

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..two classes of prepositions in Veda – (1) adverbial, (2) adnomimal.. about 14 or 15 genuine adverbial prepositions are used with verbs independently to convey the local meaning of cases; their use is, however, confined to accusative, ablative, and locative cases..

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..40

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..see *VBD* IV. 39.48..

59A. TRIPATHI, Banarasi. *Ṛgvedīya Subantapadon kā Vyutpatticintana* (Hindi). Rajata-Jayanti Granthamālā - 11, Samp. Sk. Univ., Varanasi, 1990; 15 + 394.

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..nature of the lg. and linguistic principle of the *ṚV*..

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..(ref. to earlier work on the subject beginning with WEBER (1853) up to DEVASTHALI (1970 : *VBD* III. 39.3).. attempts a survey of MIA Lautgesetze wh. have left their traces in *ṚV*.. considers 28 words in this connection : (A) old etymologies, e.g. *ogaṇá-*, *káṇva-*, *gaṇa-*, *kītava-*, *kuru-*, etc.: (B) new etymologies, e.g., *kavā́ṣa*, *prámaganda*, *iṭātas*, *nicumpuṇḍa*; (C) Further evidence, e.g., *kakāṭa-*, *kīkaṭa-*, *gúṅgā-*, *niṇ(i)yá-*, *udumbalá-*, etc.

40. LINGUISTIC STUDY OF OTHER VEDIC TEXTS

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2. ANDERSON, Paul Kent. On the word order typology of the Śatapathabrāhmaṇa.

..see 17.8 above.. also see *VBD* IV, 41.2..

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3. BHARADWAJ, Sudhi Kant. *Linguistic Study of the Dharmasūtras.* Manthan Publications, Rohtak, 1982.

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4. CHAUBEY, B. B. Principles of nomenclature of Vedic mantras: with special reference to the Aitareya Brāhmaṇa.

..see 13. 7 above..

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6. HALE, Mark. Some observations on intersentential pronominalization in the language of the Taittirīya Saṁhitā. (in) *Sense and Syntax in Vedic* (ed. S. JAMISON; J. BRERETON), Panel, 7 WSC, Brill, Leiden, 1990.

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..see 39. 27 above..

8. JAMISON, Stephanie W. Mantra glosses in the Śatapatha Brāhmaṇa: more light on the development of the Vedic verbal system.

..see 17. 22 above..

9. LOWE, R. K. *Language of the Taittirīya Brāhmaṇa.* Indo-Vision, Ghaziabad, 1987; xii + 336.

10. LUBOTSKY, A. On the external sandhis of the Maitrāyaṇī Saṁhitā. *IIJ* 25, 1983; 167–179.

11. LUBOTSKY, A. The Vedic *-áya-* formations.

..see 39. 46 above..

12. MANTRINI PRASAD. Linguistic study of the Maitrāyaṇī-Saṁhitā. *SP*, 32 AIOC, Ahmedabad, 1985; p. 14.

..considers cases in suffix *tvā*, wh. at the first sight appea irregular

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13. NARTEN, J. Zu einem Optativ im Śatapatha-Brāhmaṇa. *MSS* 41, 1982; 127–137.

ŚPB 5.5.1.6 : *vy ù duhyāt* instead of *vyuduhyā́t*.. also general ref. to the formation and use of the precative; also considers *ūhati, gūhati, víduḥ*..

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..present study carried out along the following lines : (1) hybridization in linguistics; (2) phonetics of the word; (3) hybrid morphology; (4) case syntax; (5) lexical and stylistic peculiarities and religious notions proper to *BMUp*...

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..forms presented in the mould of MACDONELL's Vedic grammar.. introductory statements preceding the presentation of verb-forms..

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19. VERPOORTEN, J. M. *Iti* in the Jaiminīya-brāhmaṇa and Śābara-bhāṣya.

..see 15.21 above..

20. YAJAN VEER. *The Language of the Atharvaveda*. Inter India Publications, Delhi, 1979; xv + 198.

..see *VBD* IV. 40.33..

Rev. : G. MISHRA, *JORM* 42–46, 210–11; G. B. PALSULE, *ABORI* 61, 339–41.

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41.9]

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..also *5 PWSC*, Delhi, 1985; 11-15..

3. Andersen, P. K. Die grammatische Kategorie Passiv im Altindischen. (in) *Grammatische Kategorien. Funktion und Geschichte* (ed. B. Schlerath), Reichert, Wiesbaden, 1985; 47-57.

4. Balasubrahmanyam, M. D. Vedic accentuation and the PIE position.

..see 37. 3 above..

5. Bammesberger, A. On the formation of Vedic *ī-a*. *General Linguistics* 22 (2), 1982; 104–106.

6. Bammesberger, A. Zur Entstehung der vedischen Imperativ auf *-(s)i*. *KZ* 96, 1982–83: 1–5.

7. Banti, Giorgio. I clitici antico-indiani. (in) *Problemi di analisi linguistici* (ed. P. Berrettoni), Cadmo, Rome, 1980; 9-42.

8. Banti, Giorgio. *On the Morphology of Vedic Gender-distinguishing Pronominals*. Biblioteca di Ricerche Linguistiche e Filologiche – 16, Univ. "La Sapienza", Rome, 1984; 184.

..1. General features of GD pronominal morphology; 2. Classes of GD pronominals; 3. Structure of single case-forms; 4. Organization of the system..

Rev.: Stephanie W. Jomison, *IIJ* 32 (4), 290–94.

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..(Russ. and English summary).. also *4 PWSC*, Berlin, 1986; 305-310)..

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..different authors seem to vary considerably in their approaches to these grammatical concepts, but they are in agreement so far as their fundamental aspects are concerned..

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..*sunirmathā nirmathitaḥ; sunidhā nihitaḥ*..

11. BHATTACHARYA, Narahari, Dhvani (daivī-vedavāk) vijñāna. *SP*, 35 AIOC, Haridwar, 1990; p. 70.

..*vāgakṣaraṁ prathamajā ṛtasya*.. *TBr* 2. 8. 8. 5...

12. BOHL, Susanne. *Ausdrucksmittel für ein Besitzverhältnis im Vedischen und Griechischen.* Bibl. des CILL, Louvain, 1980: iii + 108.

Rev. : H. B. ROSÉN, *BSL* 77 (2), 86–87.

13. BONFANTE, G. L'intonation syllabique grecque, baltique, slave et védique. *BSL* 81, 1986; 374–376.

..(ref. : J. -P. KHERLAKION, *BSL* 79, 226–27)..

14. BRERETON, Joel P.; JAMISON, Stephanie W. (ed.). *Sense and Syntax in Vedic.* Brill, Leiden, 1991; 106.

..Vol. IV: Panels of 7 WSC.. (together with Vol. V. ed. Madhav M. DESHPANDE: *Pāṇini and the Veda*, 1991; 74)..

15. CAILLAT, Colette. Vedic and early middle Indian. *Paper*, IWVS, Harvard Univ., June 89.

..it is not an easy task to determine the immediate direct links bet. the late Vedic and early MIA phenomena.. imp. changes took place in the Prakrits cir. 3rd cent. B. C...

16. CARDONA, G. Some neglected evidence concerning the development of abhinihita sandhi. *SII* 13–14, 1987: 59–68.

17. CARDONA, G. Vedic tradition and descriptions of grammarians. *Paper*, IWVS, Harvard Univ., June 89.

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41. 25]

..(scholars generally proceed on the assumption, tacit if not explicit, that Pāṇini dealt with whatever *Saṁhitā* texts he knew as works devoid of commentatorial trad., except for *Padapāṭha* whose status as a separate text has been called into question).. acc. to C.: not only must Śākalya's *Padapāṭha* to *ṚV* be considered an independent text, but Pāṇini accepted the principle, adopted in works such as *Ṛkprātiśākhya*, that the *Padapāṭha* serves as the basis for deriving the *Saṁhitāpāṭha* (*padaprakṛtiḥ saṁhitā*); *Padapāṭha* itself represents a quite detailed grammatical analysis, following definite principles – giving evidence of early dialect divisions in Indo-Aryan..

18. CHATTOPADHYAY, Girindranath. A study on the positional value of OIA pitch accent in the formation of a certain type of *tadbhava* words. *5 PWSC*, New Delhi 1985; 121–127.

19. CHATTOPADHYAY, Sukumar. A comparative study of some old Indo-Aryan (OIA) and English vocables. *SP*, 34 AIOC, Visakhapatnam, 1989: 248–49.

..the morphological char. of OIA is organic (non-isolating), inflectional (amalgamating), external-inflecting, and synthetic..

20. CHAUBEY, B. B. Abbreviations and symbols used in Vedic texts. *SP*, 32 AIOC, Ahmedabad, 1985; p. 8.

21. CREVATIN, Franco. Vedica minora (Ital.) *Linguistica* 18, Ljubljana, 1978; 51–58.

..(with Slovanian summary)..

22. DEOPIK, D. V.; STOLJAROV, A. A. [Die Entwicklung des Komplexes vedischer Namen.. anhand altindischer Texte verschiedener Periode] (Russ.). *Ètničeskaja onomastika*, Nauka, Moscow, 1984: 109–119.

23. DESAI, B. N. Vedic semantics. *Veda-Pradīpa* 2 (7), p. 16; 2 (10), p. 10.

24. DESHPANDE, Madhav M. Pāṇinian reflections on Vedic infinitives: on tumartha in Pāṇini.

..see 25. 95 above..

25. DESHPANDE, Madhav M. Vedic syntax: a select bibliography. (in) *New Horizons of Research in Indology*, CASS, Poona Univ., 1989; 29–48.

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..classificatory studies: case-syntax; word-order in Vedic; nominal sentences in Vedic; syntax of Vedic particles; infinitives; gerunds (or absolutives); passive / ergative constructions; Vedic syntax in the context of PIE; substratum influence on Vedic syntax; Vedic syntax and Middle Indic lgg.: Vedic syntax and Pāṇini: Vedic and cl. Sk. syntax..

26. DOGRA, Shyamlal. Dr. Siddheshwar Varma on Vedic usage. *VIJ* 22 (1-2), 1984 (87); 37-50.

27. DUNKEL, G. E. *Āmreḍita* and iteration of preverbs in Vedic and Hittite. *KZ* 95 (2), 1981 (82); 214-226.

28. DUTTA, Indrani. On the treatment of *y* in Old Indo-Aryan. *JAS* 31 (1-2), 1989; 61-67.

..ref. to *Śikṣā*-views (*Yājñavalkya-Ś.*, *Laghu-Amoghānandinī Ś.*, *Padyātmikā-Ś.*, *Keśavī-Ś.*, *Pratijñāsūtra*)..

29. DUTTA, Indrani. Had Sanskrit a fricative W? *Anvīkṣā* 12, Jadavpur Univ., Mar. 89; 75-84.

..Indian views as gleaned from *Prātiśākhyas*, *Vyākaraṇas*, etc... perhaps there were two diff. types of semivowel *v* in Sk. which cd. be represented by two symbols – *v* (labiodental) and *w* (labiodental fricative semivowel)..

30. ELIZARENKOVA, T. Y. Indoarijskie jazyki (Russ.). (in) *Chapters on the IE Lg. Family* (Russ.) (ed. N. Z. GADZIEVA), Nauka, Moscow, 1981; 144-169.

31. ELIZARENKOVA, T. Y. Zur Fakultativität und ihren Besonderheiten im Altindischen (Russ.). (in) *Fakultativitat in Sprachen* (Russ.). Moscow, 1982; 36-42.

32. ELIZARENKOVA, T. Y. *Grammar of Vedic Language* (Russ.). Nauka, Moscow, 1982; 438.

..with bibliography up to 1981.. (= *VBD* IV. 41. 27)..

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33. ELIZARENKOVA, T. Y. *The Vedic Language* (Russ.). Nauka (Lgg. of the Peoples of Asia and Africa), Moscow, 1987; 181.

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..(DD : Erlangen Univ.)..

Rev. : Gillian R. HART, *JRAS* 1988 (2), 440-42; Jared S. KLEIN, *IIJ* 33, 201-205.

40. GRÜNENDAHL, R. Vedisch und Sanskrit. (in) *Hochschulschriften zu Süd- und Südostasien (1959–1979)*, 1981; 81ff.

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42. HAGER, Berthold. *Die Entwicklung des maya-Begriffes im Indo-Arischen.* Mersch, Freiburg/i. B., 1983; xvi + 226.

..(DD : Tübingen Univ., 1938)..

Rev. : J. DEPPERT, *OLZ* 83 (2), 205-208.

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45. HALLE, M.; MOHANAN, K. P. [Lexical phonology of Vedic stress against P. Kiparsky's lexical phonology of Vedic accent]. *L In* 16 (1), 1985; 68–72.

..in "Segmental phonology of modern English"..

46. HART, Gillian R. "Class I Present": subjunctive and middle voice in Indo-European. *BSOAS* 53 (3), 1990; 446–468.

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..(= *VBD* IV. 41.33)..

Rev. : F. GRANUCCI, *AGI* 64, 132-35; K. H. SCHMIDT, *ZCPh* 39, 350-52.

48. HAUDRY, Jean. Énonciation, texte et reconstruction. *BSL* 80, 1985; 45–55.

..ref. Mitra (*ṚV* III. 59) and Ādityas.. *dhvani*-theory..

49. HETTRICH, H. *Untersuchungen zur Hypotax im Vedischen.*

..see 39.21 above.. Untersuchungen zur idg. Sprach- und Kulturwiss., NF 4.. (mit Ausblick auf die Vorgeschichte der Relativsätze).. thorough treatment of subordinate clauses of *ṚV* (evidence of 1028 hymns)..

Rev. : Stephanie W. JAMISON, *JAOS* 110, 535-36; W. P. LEHMANN, *Diachronica* 5 (1-2), 207-17; Rudiger SCHMITT, *Mundus* 25 (1), 23–24.

50. HOCK, H. H. On the non-automatic relationship between Vedic ablaut and accent. *Papers from the Mid-America Ling. Conf.*, Univ. of Iowa, 1973; 11–32.

51. HOCK, H. H. Clitic verbs in PIE or discourse based on verb-fronting? Sanskrit *sá hovāca gā́rgyaḥ* and congeners in Avestan and Homeric Greek. *Studies in the Linguistic Sciences* 12 (2), 1982; 1–38.

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52. HOCK, H. H. (Pre-) Rig-Vedic convergence of Indo-Aryan with Dravidian? Another look at the evidence. *Studies in the Linguistic Sciences* 14 (1), 1984; 89–108.

..see 41. 56 below..

53. HOCK, H. H. Aspects of absolutive syntax in Vedic prose. *Paper*, Meeting of AOS, New Haven, 1986.

54. HOCK, H. H. Reduced clause and clause union absolutives and participles in Vedic prose. (in) *Select Papers from SALA 7* (ed. Elena BASHIR et al), Bloomington, 1987; 182–198.

55. HOCK, H. H. Causes, passive agents, or instruments? Instrumental NPs with causatives in early and later Vedic prose. (in) *Studies in Sk. Syntax* (ed. HOCK), Mot. Ban., Delhi, 1989; 71–93.

..(*paper*, 9th SA Lgg Analysis Roundtable, Cornell-Syracuse Univ., June 1987)..

56. HOCK, H. H. On early Indo-Aryan and Dravidian Syntax. (in) *Studies in Sk. Syntax* (ed. HOCK), Mot. Ban., Delhi, 1989.

..(paper, Internat. Sem. on Theoretical Approaches to Lg. Variation, Delhi Univ., 1989).. see 41. 52 above..

57. HOCK. H. H. A critical examination of some early Sanskrit passages alleged to indicate dialectal diversity. (in) *Studies in the Historical Phonology of Asian Lgg.* (ed. M. C. SHAPIRO; W. G. BOLTZ), Benjamins, Amsterdam, 1989.

..no cogent evidence for dialectal diversification in early Sk... Vedic texts being concerned mainly with the correct performance of the ritual and the proper use of lg. within that ritual, the lack of any clear evidence for dialectal diversification is not surprising.. altho' early Sk., like any natural lg., no doubt exhibited some dialectal differentiation, evidence for that differentiation will have to be sought in terms of other data.. at an early period, the speech of northern (or north-western) India considered especially 'correct' (*Kauṣ Br.* 7. 6; *ŚPBr.* 3. 2. 3. 15; 3. 2. 1. 23-4; *Pañcaviṁśa Br.* 17. 9).. (ref. RENOU, CHATTERJI, DESHPANDE).. acc. to H., the passage in *Pañcaviṁśa*

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Br. must be considered of dubious relevance for any dialectological arrangements — that passage and the second passage from *ŚPBr.* seem to be concerned with ritual purity, rather than with differences in regional dialect.. H. considers other Vedic passages also..discusses problem of retroflexion.. see 41. 58 below..

58. HOCK, H. H. Dialects, diglossia, and diachronic phonology in early Indo-Aryan. (in) *Studies in the Historical Phonology of Asian Lgg.* (ed. W. BOLTZ; M. SHAPIRO), Benjamins, Amsterdam, 1989.

..see 41. 57 above.. Vedic evidence considered.. evidence of *Śikṣās* and *Prātiśākhyas*: there are two varieties of Vedic recitation whose relationship to each other is such that the dentals of one variety are articulated roughly in the same position as the post-dental *ṛ* of the other variety.. discusses the question of Prakritisms and diglossia in Vedic (evidence for an early Vedic coexistence of a more conservative variety of lg. (= Sk.) with more developed varieties (= early forms of Prakrit)..

59. HOCK, H. H. Coordination, subordination, and the question of finiteness in early Sanskrit. 1989.

..as early as the Vedic period, Sk. had some kind of constraint against multiple finite verbs; however, in syntactically conjoined structures, each of the conjoined clauses is treated as a sentence in its own right and thus is permitted to have its own finite verb.. there is good evidence that this syntactic typology is in fact inherited from PIE.. the similarities bet. early Dravidian and IA are more likely to reflect similar typological tendencies in SOV lgg than contact and convergence..

60. HOCK, H. H. Chronology or genre? Problems in Vedic syntax. *SP*, IWVS, Harvard Univ., June 1989.

..it is reasonable to attribute differences in word order to genre rather than chronology.. see 41. 61 below..

61. HOCK, H. H. Some peculiarities of Vedic-prose relative clauses. *SP*, 8 WSC, Wien, 1990.

..several aspects of Vedic-prose relative clause syntax appear to differ from both the earlier *mantra*-lg. and (some of) the post-Vedic texts; while a few of these may reflect hist. change, most seem to reflect difference in genre.. see 41. 60 above..

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41.71]

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63. HOFFMANN, Karl. Vedica. *MSS* 41, 1982; 61-94.

64. HOFFMANN, Karl. Zu den arischen Komposita mit vorderglied *su-*. *Risch Fel. Vol.*. de Gruyter, 1986; 196-203.

..two types : (1) possessive compounds, *su-kratu*; (2) compounds of determination, *su-kṛta*..

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found, surprisingly, that the Vedic developments, rather than showing a stately progress towards the classical situation, resulted in a syntactic dead-end, and that the classical usage can be more easily derived from a state of the lg. similar to Ṛgvedic usage..

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Rev. : G. B. PALSULE, *ABORI* 71, 369–70.

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..cf. *VBD* IV. 42.16.. also pub. in *WZFSU*, Jena, Ges.-Spw. R. (1985), H. I...

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..cf. *VBD* IV. 43.23..

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..(total no. of aspirated sounds as recognised by Sk. phoneticians is 15 — classified into two groups, voiced and voiceless.. *gh, jh, ḍh, bh, h* are voiced; *kh, ch, ṭh, th, ph, ś, ṣ, s, ḥ* are voiceless)..

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25. BENDTSEN, S. On the development of IE **ṛh-* / **ṭh-* in labiovelar environments in Sanskrit. *Arbejdspapier udsendt af Institut for Lingvistik* 1985, Copehagen Univ., 1985; 71–79.

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..(also *SP*, 32 AIOC, Ahmedabad, 1985; p. 274).. social customs, usages, and conventions have been crystalized into the peculiar speech habits of the people, wh. go a long way in determining the final shape of *dvandva* compound.. *Bhagavadgītā* added a philosophical dimension to the *dvandva* compound (X. 33); what can it be its significance?..

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..see 25.20 above..

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..the view of optional coalescence within a sentence is not valid.. views of ancient grammarians on this subject are examined..

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..particles (*anu, upa, apa, pari, an, prati, abhi, adhi, su, ati, api*) mentioned as *karmapravacanīyas* have an imp. syntactical significance..

33. BHATE, Saroja. Sannipāta-paribhāṣā. *SP*, 32 AIOC, Ahmedabad, 1985; p. 466.

34. BHATE, Saroja. Trimunivyākaraṇātīla saṁskṛta bhāṣecā vikāsa (Mar.). *Prasanna-Pārijāta* (Kavishvar Fel. Vol.), Poona, 1990; 73–79.
..development of Sk. lg. as represented in the grammars of Pāṇini, Kātyāyana, and Patañjali..

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..nature of Sanskrit compounds having a 'number' as the firs member..

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..see *VBD* IV. 42.24..

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..*vikaraṇas* as root-determinatives.. are they suffixes or infixes ?.. question discussed in the light of structural linguistics..

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..any grammatical element mentioned for the first time is known as *upadeśa* in *Aṣṭādhyāyī*.. discusses *upadeśa* and its relevance to the derivational mechanism in Pāṇinian grammar..

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..early Aryan people of NW region of India spoke Sk. as their mother-tongue.. Pāṇini himself belonged to this region..

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..English transl. of *VBD* I. 103. 9..

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..a verbless construction, wh. might be seen as an elliptical sentence in Vedic, is, in epic and cl. Sk., a nominal sentence..

Rev. : C. CAILLAT, *BEI* 7–8, 321–325.

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Rev. : B. BARSCHEL, *Z Phon* 33, 739-41.

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..Indian grammarians shd. be approached as what they are — capable grammarians who have composed sets of rules to des-

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cribe Sk. and other IA lgg., not Indo-Europeanists *avant la lettre*, seeking to explain prehist. developments that resulted in IA dialects..

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..(also *SP*, Symp. Intern. de la langue Sk., 1982, p. 11): Spanish version, Ibid, 229-236..

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..some indeclinables in Sk. were declined regularly as nouns in IE period; e.g. *svadhā* and *svasti* in cl. Sk. are declined as nouns in Veda; certain indeclinables represent one of the *vibhaktis*, their other forms having been lost, e.g., *nīcaiḥ*, *uccaiḥ*, *śanaiḥ*.. indeclinables like *prātar*, *sāyam*, etc., are always indeclinables in IE and OIA periods..

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..argues for nouns and adjectives being distinct lexical categories in Sk... see 42.71 below..

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..see 42.70 above.. suggests a distinction bet. nouns and adjectives and also bet. two types of adjectives.. adjectives are an independent category in the system of part of speech in Sk...

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..(also *SP*, Symp. Intern. de la langue Sk., 1982; p. 18).. the thought, thro' the word, is bound intimately to the lg.; the thought is man's privilege; the word, therefore, is his natural essence.. linguistic theology..

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..(= *VBD* IV. 46.14; 65.45).. ch. 1 : From Vedic to post-Pāṇinian; Aryan lit. records are limited in scope - they do not present absolute hist. fact.. lg. of rel. texts distinguished from lg. for secular business.. Paṇini's conception of *bhāṣā* as lg. of the upper classes..

Rev. : G. M. TRIVEDI, *Eastern Anthropologist* 75, 170-75.

76. DESHPANDE, Madhav M. *Evolution of Syntactic Theory in Sanskrit Grammar. Syntax of the Sanskrit Infinitive - tumun.*

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Rev. : S. KRATZ, *OLZ* 79 (1984) 1, 71–73; K. K. RAJA, *ALB* 49, 243-44.

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42. 91]

..uses data from early and late Vedic texts and from the linguistic usage of Yāska and Patañjali.. the notion of supplation is not simply a figment of the grammatical imagination, but it is ingrained in the psyche of the user of a lg...

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..[ref. to DRB's paper presented at I Or. Conf. Poona, 1919; evidence of Vedic lit.–Aryans, at such an early period, cd. deal with such high numbers as billions or tens of billions and penetrate into the intricacies of fractions — this presupposes that they had developed a system of numerical notation.. also evidence of the term *akṣara* (= indellibly engraved).] L. G. considers also arch. evidence..

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–[*P* = Patient]–

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126. JHA, Lakshmishwar. Matvarthīya *ṭhan* pratyaya kā bhāṣāśāstrīya vivecana (Hindi). *SP*, 33 AIOC, Calcutta, 1986: 473–74.

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128. JOSHI, S. D. (ed.). *Proceedings of the Winter Institute on Ancient Indian Theories on Sentence-Meaning*, 1979, CASS, Univ. Poona, 1980; 237.

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.. gerund figures in two fundamentally diff. functions wh. can be called 'copredicative' ("coordinate" or 'nonrestrictive') *vs* 'adverbial' ("subordinate" or 'restrictive').. only in some, perhaps also formally archaic cases, does the Ṛgvedic gerund exhibit genuine temporal or functional ambiguity, interpretable

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as a pure instrumental (compound) action noun.. the Dravidian past gerund, being also indeclinable, non-adnominal and basically copredicative, has provided the alien structural-functional new model for the prehistic OIA grerund (instrumental action noun), the historical preterital sense of which can't be a spontaneous development.. see 42.244 and 245 below..

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..(= *Stud. Or.* 62).. considers Sk. "past gerund" with the suffixes *-tvā (ya)*, *-tvī*, *-(t)vā -(t) ya*.. Vedic lit. taken into account.. studies syntactic and semantic relationships bet. the clause consisting of the gerund and its arguments and the superordinate clause.. see 42.243 and 244 above..

Rev. : A, CHRISTOL, *BSL* 83 (2), 137–39; Gillian R. HART, *JRAS* 1988 (2), 439–40; S. W. JAMISON, *JAOS* 109 (3), 459–61.

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..a comp., crit., and hist. study.. [e. g. *śūnya* (= *śune hitam*).]..

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42. 261]

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..existence of oratory in Sk. can be traced back to Vedic period... Vedic evidence..

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..acc. to O., *ayogavāha* includes *svarabhakti, raṅga, anusvāra, visarga, aurasya, uṣmā, jihvāmūlīya, upadhmānīya, yama*..

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Rev.: H. PREINHAELTEROVA, *AO* 50, 365.

5. BEEKES, R. S. P. *A Grammar of Gatha-Avestan.* Brill, Leiden, 1988; xxii + 242.

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9. BHANDARE, V. V. Ultimate or basic principle in the system of grammar. (in) *Ultimate*, Proc. of Seminar, Bombay Univ., 1991; p. 207.
..*śabdabrahma* ..*sphoṭa*..

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..lexicon as appendix to grammar (e.g. *Dhātupāṭha, Gaṇapāṭha*); Pāṇini has fused grammar and lexicon in *Taddhita* section.. author attempts a lexicographical study of *Taddhita* section..

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the arrangement of *Taddhita* vocabulary has a sound semantic basis..

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..(based on *Vaidikī Prakriyā* of Bhaṭṭojī Dīkṣita's *Siddhānta-kaumudī*).. text, English transl., Sk. exposition, grammatical notes with illustrations..

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..Further additions to RAU, *SII* 5/6, 167-80 (= *VBD* IV. 43.187); BRONKHORST, *SII* 7, 173-75 (= *VBD* IV. 43.43).. ref. to Bhartṛhari's *Mahābhāṣyadīpikā*..

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16. CHATTOPADHYAYA, Amar Kumar. Vaidikavyākaraṇam (Sk.). *SSPP* 60 (1-4), 1977; 33-52.

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..see 25.84 above..

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43. 27]

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..see 25. 87 above..

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..technical terminology in grammar and science of meaning-fixation..

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..(= *VBD* IV. 42. 47)..

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..the concept of non-dualism of word in Vyākaraṇa.. the creation is like a *vivarta*, the word as one that underlies creation..

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..see 41. 32 above..

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..Introd. (1–42): meaning of the name Sk.; age of the lg.—starting with some discussion of the Mitanni treaty; Vedic poets and the transmission of the Veda; Pāṇini's *Aṣṭādhyāyī*; trad. system of education; notion of *dharma*.. P. described the lg. wh. he himself spoke.. I. phonetics; II. significant elements; III. noun; IV. verb; V. *kṛdanta*; VI. *taddhita*; VII. *samāsa*.. indexes..

Rev.: J. L. BROCKINGTON, *JRAS* 1989 (1), 166–67.

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..ref. to four of WHITNEY's rules..

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..comparative study of the *sūtras* relating to *svarasandhi* in Pāṇinian and Sārasvata grammars.. see 25.131 above..

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32. JHA, Sukheshwar. A review of the inclusion of some of the Pāṇinian sūtras in the Vaidikī Prakriyā of the Siddhānta-Kaumudī. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 282.

..see 25.140 above..

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..(= *VBD* IV. 43.97)..

Rev. : G. F. MEIER, *ZPhon* 34, 133–34.

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..also *SP*, 34 AIOC, Visakhapatnam, 1989; p. 247.. *Sarasvatīkaṇṭhābharaṇa* of Bhojadeva (first half of 11th cent.) is a recast of Pāṇini's *Aṣṭādhyāyī*.. Vedic section = 4 *pādas* of the 8th *adhyāya* of *SKB* (about 818 *sūtras*).. its contents described..

35. MACDONELL, Arthur A. *A Sanskrit Grammar for Students*. Mot. Ban., Delhi, 1985 (reprint); xx + 264.

36. MACDONELL, Arthur A. *Vaidika Vyākaraṇa* (Hindi transl. of *The Vedic Grammar*, by SATYAVRAT SASTRI). Mot. Ban., Delhi, 1987 (reprint); xxx + 734.

..see 43.37 below..

37. MACDONELL, Arthur A. *The Vedic Grammar*. Indological Book House, Delhi, 1989 (reprint); xi + 456.

..see 43.36 above..

38. MAHATO, Damodar. Ṭhak ṭhikaṇ kī vaijñānikatā (Hindi).

..see 25.184 above..

39. MAHATO, Damodar. *Vaidikī Prakriyā of Bhaṭṭojī Dīkṣita, with Hindi Commentary*.

..see 41.90 above..

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..W.'s position is that the phonological rules of a lg. are rules wh. replace inadmissible segments and segment sequences by other segments or segment sequences, where the same items are taken to be inadmissible regardless of how deep or shallow they appear in the derivation..

41. MISRA, Satya Swarup. *The Old Indo-Aryan: a historical and comparative grammar, Vol. I*. Varanasi, 1991; xx+184.

..see 41.100 above..

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Rev. : Elisabeth STRANDBERG, *AO* 43, 130–33; W. THOMAS, *IF* 84, 295–97.

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..Heinrich ROTH (1620–1668); Johann-Ernest HANXLEDEN (1681–1732); Jean-Francois PONS (1688–1752?)..

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44A. PALSULE, G. B. A glimpse into a pre- Pāṇinian view about vikaraṇas. *S. D. Joshi Fel. Vol.*, Ann Arbor, 1991; 283–288.

45. PANDEYA, Vijay Bhaskar. *Vaidika Dhvanivijñāna.*

..see 41.111 above..

46. PATASKAR, Bhagyalata. An ordering principle (*anavakāśa*) in Indian grammatical tradition. *Saṁbhāṣā* 12, Univ. of Nagoya, 1991: 1 ff.

..(*paratva, nityatva, antaraṅgatva, apavādatva*—these are some ordering principles assumed by trad... Pāṇini nowhere uses the term *anavakāśa*; he does not explicitly prescribe any ordering principle except *para*).. *anavakāśa* is accommodative type of ordering principle..

47. RADICCHI, Anna. Per una lettura di Pāṇini al livello della *Kāśikāvṛtti.*

..see 25.247 above..

48. RAJAN, V. S. *A comparative study of two ancient Indian grammatical traditions* (*the Tamil Tolkāppiyan compared with the Sanskrit Ṛk-Prātiśākhya, Taittirīya-Prātiśākhya, Āpiśali-Śikṣā, and the Aṣṭādhyāyī*). DD, Penn. Univ., 1981; xx + 478.

..(typescript).. study confined to the areas of phonetics, phonology, and morpho-phonemics.. the two trad. share some characteristics re their method of description.. the study proposes a 'galaxy model' for the ancient Indian gramm. trad. ..

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43.57]

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..see 43.50 below..

50. RAMA SARAN DAS, Sant. Sūtrakrama se vyākaraṇādhyayana āvaśyaka (Hindi). *Vedavāṇī* 36 (12), Oct. 84; 14–16.

..necessary to study grammar acc. to the order of the *sūtras*.. see 43.49 above..

51. RAU, W. Einige textkritisch bemerkenswerte vedische Zitate in Patañjali's Vyākaraṇa-Mahābhāṣya. *MSS* 44 (K. Hoffmann Fel. Vol. I), 1985; 161–170.

..suggests that there was an archetype manuscript of P.'s *VMB*.. readings in KIELHORN's ed. of *VMB* are by no means definite.. see 33.58 above.. also see 43.14 above..

52. RAU, W. *Die vedische Zitate im Vyākaraṇa-Mahābhāṣya*. AAWL, Mainz–Geistes- und Sozialwiss. – 1985, 4, Steiner, Wiesbaden, 1985; 105.

..see 33.59 above.. see 43.51 above..

Rev.: J. BRONKHORST, *Kratylos* 32, 52–57; A. E., *ZDMG* 137 (2) 438.

53. RAU, W. Ein weiteres, bisher nicht erkanntes vedisches Zitat bei Patañjati. *MSS* 48, 1987; p. 195.

..see 33.60 above.. Pat. on Pāṇini I. 4.60 cites *AVP* 19.38.15..

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55. SAHOO, Sukhalata. Gender consideration in grammar. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 258.

56. SARMA, Narendra Nath. Kāmarūpa school of grammar and Pāṇini.

..see 25.273 above..

57. SARMA RISHI, Umashankar; SARMA, Vina. *Snātaka Vaidika Vyākaraṇa*. Gokuldas Sk. Granthamala 80, Varanasi, 1989; viii + 34.

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..discussion about the meaning of the locative case in Sanskrit grammar..

59. SHANTIPRIYA DEVI. The *it* technique in Pāṇini and Jainendra : a comparative study.

..see 25.277 above..

60. SHUKLA, Bhagavat Sharan. Vyākaraṇaśāstre jātisvarūpavimarśaḥ (Sk.) *JGJKSV* 42 (1–4), 1986 (1990); 241–251.

..*jāti* = an eternal property ensued in a group or class, causing the direct knowledge of the form of an object..

61. SHUKLA, J. M. On grammarian Vyāḍi. *JASBom* 54–55, 1979–80; 171–185.

..V., perhaps a contemporary of Pāṇini.. ref. to in *Ṛk-Prātiśākhya*.. author of *Saṁgraha* (as noted and praised by Patañjali).. Vyāḍi has discussed grammatical, philosophical, and semantic problems from many angles..

62. SHUKLA, Rama Yatna. Vyākaraṇaśāstrasyādvaitaparatvam (Sk.) *SS* 39 (1–4), 1984–85; 163–172.

63. SHUKLA, Sri Prakash. *Pāṇinīya vyākaraṇa evaṁ Agnipurāṇa men nirūpita vyākaraṇa* (Hindi).

..see 25.298 above..

64. SIVAKUMARASWAMY, M. (ed.). *Vedabhāratī and Vedic Grammar.*

..see 30.124 above..

65. STAAL, J. F. (Ed.) *A Reader on Sanskrit Grammarians.* Mot. Ban., Delhi, 1985; xxiv + 557.

..first Indian ed. of *VBD* IV. 43.233..

Rev. : G. B. PALSULE, *ABORI* 71, 367–68; K. K. RAJA, *ALB* 50, 650–51.

66. SUDARSHAN DEVA, Acarya. *Vyākaraṇaśāstram* (Sk.). Rohtak, 1986; Vol. I : 488; Vol. II: 164.

..Vol. I : *saṁjñā, sandhi, ṣaḍliṅga, strīpratyaya, vibhakti, samāsa*; Vol. II : *daśagaṇātmaka bālatiṅanta*..

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68. THIEME, Paul. Radices postnominales. (in) *Grammatische Kategorien : Funktion und Geschichte* (ed. B. SCHLERATH), Wiesbaden, 1985: 534–541.

69. VARENNE, Jean. *Grammaire du Sanskrit*. Paris, 1979; 127.

..2nd rev. and corrected ed. of *VBD* IV. 43. 269..

Rev. : K. KARTTUNEN, *AO* 44, 273.

70. WACKERNAGEL, J. *Altindische Grammatik*. Göttingen, 1985.

..reprint of 2nd ed. of *VBD* IV. 43. 281..

71. WHITNEY, W. D. *Sanskrit Grammar*. Mot. Ban., Delhi, 1983; xxvi + 552.

..reprint of *VBD* IV. 43. 282..

72. WHITNEY, W. D. *The Root Verb-forms and Primary Derivatives of the Sanskrit Language*. Mot. Ban., Delhi, 1991; xiv + 250.

..reprint of Indian ed. (1988) of *VBD* IV. 43. 283..

73. YAGI, Toru. *Le Mahābhāṣya ad Pāṇini 6. 4. 1–19*. Publ. Inst. Civil. Ind. – 50, Collège de France, Paris, 1984; viii + 145.

..see 43. 74, 75 below..

Rev. : G. B. PALSULE, *ABORI* 71, 374–75.

74. YAGI, Toru. Le Mahābhāṣya ad Pāṇini 6. 4. 22–57: un essai de traduction. *Bull. of Cultural and Natural Sciences* 14 onwards, Osaka Gakuin Univ., Osaka, 1986 onwards.

..in instalments.. 5th instalment in *BCNS* 23–24, 1991; 31–51 – see 43. 73 above and 43. 75 below..

75. YAGI, Toru. Le débat du Mahābhāṣya ad Pāṇini 6. 4. 22. *Ind. Taur*. 14, 1987–88; 433–441.

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..see 43.73, 74 above..

76. YASHOVIJAYA. *Uṇādiprayoga Yaśasvinī Mañjūṣā*. Sri Mukti Kamal Jain Mohanmala – 89, Baroda; lvi + 179.

77. YUDHISTHIRA, Mimamsaka. *Saṁskṛta Vyākaraṇaśāstra kā Itihāsa* (Hindi). Jadankunwar Rashtrabhasha Series 25, Chowkhamba Orientalia, Varanasi, 1983; xvii + 373.

..(ed. Rama Nath TRIPATHI).. see *VBD* IV. 43.289..

44. INDIAN LANGUAGES IN GENERAL

1. ANANTHANARAYANA, H. S. A national language for multilingual India. *VIJ* 22 (1–2), 1984 (1987); 157–163.

..the Dravidian bilingual (Drav. + Sk.).. much evidence to show that Sk. was a spoken lg... Sk. as link-lg...

2. ANANTHANARAYANA, H. S. Mutual influence between Indo-Aryan and Dravidian compound formation. (in) *For Gordon Fairbanks*, Univ. Hawaii Press, 1985; 172–180.

3. ARYA, Sudyumna. Vaidika prayogon dvārā sādhita Hindī tathā Bhojapurī ke śabdon kā vivecana (Hindi). *MUSRJ* 9 (2), 1984; 53–57.

..discussion of Hindi and Bhojpuri words thro' Vedic usages..

4. BARCHUDAROV, A. S. *Indo-Aryan Languages and Traditional Cultures* (Russ.). Nauka, Moscow, 1988; 215.

..(English summary; pp. 213–15)..

5. BUBENIK, Vit. On the origins and elimination of ergativity in Indo-Aryan languages. *Canadian Journal of Linguistics*, Dec. 89; Canadian Linguistic Assn., Ottawa.

5A. CAILLAT, Collete (ed.). *Dialectes dans les littératures indo-aryennes*. Publ. Inst. du Civil. Ind. – 55, Paris, 1989; xv + 579.

..(Proc. Colloq. Intern. – CNRS, Sept. 16–18, 1986)..

Rev.: Rachel DWYER, *BSOAS* 54, 386–89.

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6. CARDONA, GEORGE. Indo-Aryan languages. (in) *The World's Major Languages* (ed. Bernard COMRIE), Croom Helm, London, 1982; 440–447.

7. HOCK, H. H. (Pre-) Rig-Vedic convergence of Indo-Aryan with Dravidian? Another look at the evidence.

..see 41.52 above..

8. HOCK, H. H. On early Indo-Aryan and Dravidian syntax.

..see 41.56 above..

9. JAIN, Mahavir Saran. Ādhunika bhāratīya ārya bhāṣāon tathā draviḍa bhāṣāon ke bīca bhāṣā ekatā. (Hindi). *Śodha*, Mar. 85, Nalanda Shodha Samsthan; 27–35.

..NIA and Drav. lgg. ..

10. JUNGHARE, Indira Y. Markers of definiteness in Indo-Aryan. *PBLS* 9, Berkeley, 1983; 116–127.

10A. KASTIČ, Svatislav. Towards a typology of Indian languages. *Arch Or* 59, 1991; 410–413.

..rev. art. on B. A. ZAXARIN, *Typology of South Asian Languages* (Russ.), Moscow, 1987; 184..

11. MASICA, Colin P. *The Indo-Aryan Languages.* Cambridge, 1991; xvi + 539.

12. NESPITAL, H. Zum Verhältnis von Genus verbi, Nominativ- und Ergativ - Konstruktionen im Indoarischen aus synchroner und diachroner Sicht. *MSS* 47, 1986; 127–158.

13. NESPITAL, H. Zur Kategorie des Verbalaspekts im Indoarischen. *ZDMG* : Suppl. V; 253–267.

14. PARPOLA, Asko. Dravidian V- versus Indo-Aryan hV-. *ABORI* 58–59, 1977–78; 243–259.

15. POBOZNIAK, Tedeusz. Indo-Aryan languages (Polish). (in) *Jezyki indoeuropejskie I* (ed. L. BEDNAREZUKA), Warszava, 1986; 51–119 + maps.

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17. SOUTHWORTH, Franklin C. Lexical evidence for early Indo-Aryan / Dravidian contact. (in) *Aryan and Non-Aryan in India* (= *VBD* IV. 81. 71).

..(= *VBD* IV. 44. 29)..

18. SWAMINATHA AIYAR, R. *Dravidian Theories.* Madras Law Journal Office, Madras, 1975; xlvii + 574.

. argues against CALDWELL's theory; no pre-Aryan Dravidian culture; Sk. cerebrals not borrowed from Dravidian; the earliest specimens of Indo-Aryan — at least a thousand yrs. older than the earliest specimens of Dr. speech; Dr. lgg. are essentially a creation of Aryan immigrants from the North; most of the tense and modal suffixes used in Dr. are of Aryan origin; some Dr. words can be derived directly from Vedic Sk. (e.g. Tā. *vāy* 'mouth' from Vedic *vāc* 'mouth')

Rev.: V. KAMESWARI, *ALB* 47, 217–19; M. A. MEHENDALE, *ABORI* 65, 289–93.

19. TIWARI, Udai Narayan. *Bhāratīya Ārya Bhāṣāen* (Hindi). Bharati Bhandar, Allahabad.

20. VACEK, Jaroslav. On semantic reduplication in Indian languages. *Arch Or* 57 (4), 1989; 347–358.

..(considers some Vedic instances)..

21. ZOGRAF, G. A. On the classification of the Indo-Aryan languages (Russ.) (in) *The Theoretical Basis of the classification of Lgg.: Problems of Relationship* (Russ.), (ed. B. A. SEREBENNIKOV), Nauka, Moscow, 1982; 108–139.

22. ZOLLER, Claus Peter. On the vestiges of an old Kentum language in Garhwal (Indian Himalayas). *SP*, 7 WSC, Leiden, 1987: p. 204.

..Bangani, an IA lg, spoken in NW Garhwal, possesses (a) a layer of Sanskritic words including a no. of Vedic words; (b) a layer of IE words not belonging to Indo-Ir. branch but to the Centum group of the family of lgg..

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45.7]

45. Indo-European (and Indo-Iranian) Linguistics

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..grouping of Tocharian with Meillet's "Northwestern" group in the first instance, with particularly close ties with Germanic; the ties Tocharian has with both Greek and Indic outside the NW group reflect later contacts on the part of the Pre-Tocharians with the Pre-Greeks and the Pre-Indics as the Pre-Tocharians moved progressively eastward in the late Proto-IE world..

2. Adams, Douglas Q. PIE **loksō-* '(anadromous) brown trout' and **kakso-* 'groin' and their descendants in Tocharian: a coda to the Lachsargument. *IF* 90, 1985; 72–78.

..(cf. Thieme, Lachsargument for IE original home — *VBD* II. 81.146).. word preserved in various forms in Tocharian, East Baltic, West Baltic, Slavic, Germanic, and IA (*lākṣā*?)..

3. Adrados, F. R. *Die räumliche und zeitliche Differenzierung des Indoeuropäischen im Lichte der Vor- und Frühgeschichte.* Innsbrucker Beiträge zur Spw. : Vorträge und kleine Schriften-27, Innsbruck, 1982.

Rev. : D. Briquel, *REA* 85, 304–305; J. P. Mallory, *Kratylos* 28, 49–54; E. Neu, *BNF* 18, 459–60; C. Zinke, *AAHG* 37, 133.

4. Adrados, F. R. Der ursprung der grammatischen Kategorien des Indoeuropäischen. (in) *Grammatische Kategorien: Funktion und Geschichte* (ed. Schlerath; Rittner), Reichert, Wiesbaden, 1985; 1–46.

5. Adrados, F. R. Ideas on the typology of Proto-Indoeuropean. *JIES* 15 (1–2). 1987; 97–119.

6. Aiyar, T. K. R, *Comparative Philology (of Indo-European Languages): with special reference to Sanskrit.*

..see 42.6 above..

7. Ancillotti, A. *Studi di indoeuropeistica.* Galeno editrice, Perugia, 1983; 70.

..(pp. 30-33 : "Sanscr. *medhas-* nt. *midollo*")..

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8. ANDREEV, N. D. *The Primitive Indo-European* (Russ.), Nauka, Leningrad, 1986; 328.

Rev. : Patrick SÉRIOT, *BSL* 83 (2), 100–103.

9. AUSTEFJORD, Anders. On the oldest type of aorists in Indo-European. *JIES* 16 (1–2), 1988; 23–32.

..deals with the emergence of aorist, i. e. a tense stem wh. is absent in Hittite, but either exists as a category of its own or has left more or less obvious traces in other lgg... athematic root aorist is the oldest type.. OIA evidence..

10. BADER, Françoise. Études sur les pronoms indoeuropéens. *Verbum* I : 11 (2), 137–151 (1979); II : 4 (1), 1–10 (1981).

11. BADER, Françoise. Structure de l' énonce Indoeuropéen. *BSL* 81, 1986; 71–120.

..(cf. F. B., *BSL* 70, xx–xxi).. evidence from II and OIA (Vedic) considered..

12. BADER, Françoise. Domaines de la reconstruction indoeuropéenne. (in) *L'indo-européen*, Centre de Res. Ling., Sorbonne, 1983: 37–60.

13. BADER, Françoise. Autour du réfléchi anatolien : étymologies pronominales. *BSL* 77 (1), 1982 (83); 83–156.

..(*átithiḥ*)..

14. BALDI, Philip. *An Introduction to the Indo-European Languages.* Southern Illinois Univ. Press, Carbondale, 1983; xiv + 214 + 2 maps.

..Introduction and a ch. each on the eleven major branches of IE : Italic, Celtic, Indo-Ir., Greek, Armenian, Albanian, Baltic, Slavic, Germanic, Tocharian, Anatolian.. synthesises the vast amount of information available.. (JOSEPH in his rev. points out several discrepancies in the discussion re Vedic and Sk.)..

Rev. : A. Morpurgo DAVIES, *Linguistics* 22, 559–61; J. A. C. GRAPPIN, *REArm* 19, 458–60; H. M. HOENIGSWALD, *GL* 24, 71–72; J. T. JENSEN, *Diachronica* 1, 117–20: Brian D. JOSEPH, *Lg.* 63, 147–51: R. PIVA, *CFS* 40, 219–225.

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15. BALDI, Philip. Indo-European languages. (in) *The World's Major Languages* (ed. Bernard COMRIE), Croom Helm, London, 1987; 33–67.

16. BANERJEE, Satya Ranjan. *Indo-European Tense and Aspect in Greek and Sanskrit.*

..see 42.20A above..

17. BANERJEE, Satya Ranjan. *Essays on Indo-European Linguistics*, AS, Calcutta, 1990.

18. BEDNARCZUK, Leszak; CZAPKIEWICZ, Andrzej. *Studia Indo-Iranica.* Wroclaw, 1983.

Rev.: G. LAZARD, *BSL* 80 (2), 111–112.

19. BEEKES, R. S. P. On laryngeals and pronouns. *ZvS* (*KZ*) 96, 1982–83; 200–232.

..Sk. *goṣāḥ, simá-, sīm, sya- / tya-, śam*..

20. BEEKES, R. S. P. *The Origins of the Indo-European Nominal Inflexion.* Innsbrucker Beiträge zur Spw. - 46, 1985; 251.

Rev.: F. BADER, *BSL* 82 (2), 204–208.

21. BENDTSEN, Soren. On the development of IE *-*ṛh*- / *-*ṭh*- in labiovelar environments in Sanskrit. *APILKU* 5, Copenhagen Univ., 1985; 71–79.

..see 42.25 above..

22. BIRD, Norman. *The Distribution of Indo-European Root Morphemes : A Checklist for Philologists.* OH, Wiesbaden, 1982; 120.

23. BIRNBAUM, H. *Linguistic Reconstruction : Its Potentials and Limitations in New Perspective.* JIES Monograph–2.

..(the data primarily drawn from IE lgg.)..

24. BLAŽEK, Václav. Some names for wheeled vehicles in the Indo-European languages and their diffusion among the languages of Eurasia. *SFFBU*, A 34, Brno, 1986; 27–32.

25. BONFANTE, G. L'intonation syllabique grecque ,baltique, slave et védique.

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..see 41.13 above..

26. BONFANTE, G. The Tocharian accent. *JIES* 14, 1986; 301–333.

..many Vedic and Sanskrit comparisons..

27. BONFANTE, G. The relative position of the Indo-European languages. *JIES* 15 (1–2), 1987; 77–80.

..(from *Papers of the Tokyo Workshop on IE Linguistics*, 1982; ed. E. C. POLOMÉ)..

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29. CAMPANILE, E. (ed.). *Nuovi materiali per la ricerca indoeuropeistica*. Testi linguistici I, Giardini, Pisa, 1981; 201.

Rev.: C. MILANI, *Aevum* 57, 161–62; K. H. SCHMIDT, *ZCPh* 39, 341–42.

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Rev.: F. BADER, *BSL* 79 (2), 93–96.

31. CAMPANILE, E. (ed.). *Studi Indo-Europei*. Testi linguistici – 8, Giardini, Pisa, 1985; 149.

Rev.: Pierre-Yves LAMBERT, *BSL* 81 (2), 118–21.

32. CAMPANILE, E. Histoire et préhistoire d'une formule poétique indo-européenne. (in) *Études indo-européennes* 21–24, *Georges Dumézil in Memoriam I*, Lyon, 1987; 17–23.

..considers Vedic and Avestan evidence .

33. CAMPANILE, E. Indogermanische Dichtersprache. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 21–28.

34. CARDONA, G. Relations between causatives and passives in Indo-Iranian. *Studies in Linguistic Sciences* 8 (2), 1978; 1–42.

..(= *VBD* IV. 45.45)..

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35. CARRUBA, Onofrio. Zur Erforschung des altanatolischen sprachen. *OLZ* 85 (1990) 1, 5–13.

..rev. article on ROSENKRANZ, *Vergleichende Untersuchungen der altanatolischen Sprachen*, 1978..

36. CARTER, Charles. Indo-Hittite again. (in) *Ben Schwartz Mem. Vol.* (ed. Y. L. ARBEITMAN), Peeters, Louvain, 1988; 157-161.

37. ČEJKA, Mirak. [IE agricultural terminology]. *SFFBU*, E 27, Brno, 1982; 215–222.

..(English synopsis)..

38. CHRISTOL, A. Un verlan indo-iranien? (in) *Proc. 5 Sessions de linguistique et de litt.*, 1987; 57–64.

..considers *varāha-* / av. *varāza-*.. *siṁha*, *vyāghra*..

39. COLLINGE, N. E. *The Laws of Indo-European*. Benjamins (Amsterdam Studies in the Theory and History of Linguistic Science, Ser. IV, Current Issues of Linguistic Theory, Vol. 35), Amsterdam, 1985: xvii + 308.

..alphabetically arranged after the names of scholars (AITKEN to WINTER).. BARTHOLOMAE, BRUGMANN, CALAND, GRASSMANN, GRIMM, OSTHOFF, SIEVERS, etc...

Rev.: F. BADER, *BSL* 82 (2), 184–87; Viswanath CHATTERJEE, *BRMIC* 41, 143; J. -P. GAUDAILLIER, *Linguistique* 22, 152–53; D. A. RINGE, (Jr.), *Diachronica* 3, 107–113.

40. COLLINGE, N. E. New laws for a new trade? *Diachronica* 2 (1), 1985; 118–122.

..(laws of IE)..

41. COSTA, Gabriele. Il dio d'oro in Grecia e in India: lingua poetica e tradizione religiosa. *AGI* 69, 1984 (85); 26–52.

..comparison of Gk. and OIA epithets (derived from *hiraṇya*)..

42. COSTELLO, John R. The absolute construction in Indo-European: a syntagmemic reconstruction. *JIES* 10, 1982; 235-252.

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44. DELAMARRE, X. *Le vocabulaire indo-européen : etymologique thématique.* Maisonneuve, Paris, 1984; 330.

Rev. : A. BERNABÉ, *Em* 54, 337–38; M. MAYRHOFER, *Kratylos* 31, 186–87.

45. DE SAUSSURE, Ferdinand. *Saggio el vocalismo indo-europeo.* Bologna, 1978; xcvi + 450.

Rev. : Aldo Luigi PROSDOCIMI, *IF* 89, 329–335.

46. DIAKONOFF, I. M. Hurro-Urartian borrowings in Old Armenian. *JAOS* 105 (4), 1985; 597–603.

..(considers : ai. *nāga* -'tin'; ved. *ṛjipya*).. see 45.48 below..

47. DIAKONOFF, I. M.; NEROZNAK, V. P. *Phrygian.* Caravan Books, Delmar, N. Y., 1985: xx + 149.

..Phrygian – an IE lg. of Anatolia..

Rev. : Jared S. KLEIN, *Lg* 64, 199–200.

48. DIAKONOFF, I. M.; STAROSTIN, S. A. *Hurro-Urartian as an Eastern Caucasian Language.* MSS, Beihefte, N. F. 12, Kitzinger, München, 1986; x + 100.

..(see 45.46 above).. Vedic material considered :, *márya-*; *ṛjipya-*..

49. DIEBOLD Jr., A. Richard. *The Evolution of Indo-European Nomenclature for Salmonid Fish: The Case of 'Huchen'* (Hucho Spp.). JIES Monograph 5, 1985; 66.

..PIE homeland : "precisely the Eastern Pontic to Western Kirghiz Steppes, north of (and from the fishes' pt. of view including) the Black and Caspian Seas and the lower reaches of the river systems wh. debouche into them".. cf. 45.70 below..

Rev. : F. BADER, *BSL* 82 (2), 169–70.

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52. DOMINGO, Enrique García. *Sandhi en Indo-europeo.* Ed. Aldecoa, Burgos, 1985; 82.

Rev. : F. O. LINDEMAN, *Kratylos* 31, 188; Marie-José REICHLER-BÉGUELIN, *BSL* 82 (2), 208–11; J. T., *ZDMG* 137 (1), 186; D. WEBER, *IF* 93, 294–95.

53. DRINKA, Bridget. Evidence for the space-time hypothesis : the Indo-European *s*-aorist. *JIES* 16 (3-4), 1988; 253-265.

..evidence from Sk... as a productive category, the *s*-aorist did not exist in the oldest levels of IE; it rather belongs to Late IE in the eastern area..

54. DUNKEL, G. Repetition and deletion of preverbs and verbs in early Indic and Greek.

..see 42. 83 above..

55. DUNKEL, G. Naming-parentheses in Indo-Iranian and Indo-European. *MSS* 41, 1982; 11–21.

..Ṛgvedic evidence..

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..what did the first signs used in ancient India to express the numerals originally represent? animals or objects deified or associated with a god? what is the link bet. these original meanings and the corresponding names of the numbers?..

57. EDELMAN, D. I. On the tendencies in typological change : the Indo-Iranian languages (Russ.). Moscow, 1985; 42–48.

58. EDELMAN, D. I. Articulatory phonetics and reconstruction verification : Indo-Iranian data. *ICPhS* 11 (2), 1987; 126–128.

59. ERHART, Adolf. *Struktura indoiránských jazyků.* Univerzita J. E. Purkyná v Brné, Brno, 1980: 235 + 5 fig.

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..(see *VBD* IV. 81.101).. the structure of the old Indo-Iranian lgg... Phonetics; Phonological structure of the morphological units; Nouns; Numerals; Personal and other pronouns; Verbs; Indeclinables; Syntax..

Rev.: A. AUSTEFJORD *AO* 43, 119–122; Vit BUBENIK, *IF* 89, 335–338; A. LAMPRECHT, *JazA* 18, 62–64; A. RÁCOVÁ, *JČ* 32, 201–202; A. SABALIAUSKAS, *Baltistica* 18, 195: R. SCHMITT, *Kratylos* 27, 183–84; P. TROST, *Slavia* 50, 433–34: J. V., *Arch Or* 50, 360–61; R. VEČARKA, *Universitas* 1981 (4), 108–109.

60. ERHART, Adolf. *Indoeuropäische Sprachen : vergleichende Phonologie und Morphologie* (Czech). Academia, Prague, 1982; 260.

..(German summary)..

Rev.: Warren COWGILL, *Lg* 60, 655–56.

61. ETTINGER, E. *Überblick über die indogermanische Sprachen*. Narr, Tübingen, 1979; 319.

..(German transl. of *VBD* IV. 45.181).. see 45.140 below..

62. *Études indo-européennes, 1 – 4*. Lyon, 1982–83.

Rev.: K. H. S(CHMIDT), *ZCP* 41, 382–84.

63. EULER, Wolfram. *Indoiranisch-griechische Gemeinsamkeiten der Nominalbildung und deren indogermanische Grundlagen.*

..(= *VBD* IV. 45.73)..

Rev.: F. BADER, *BSL* 78 (2), 110–112; J. -L. PERPILLOU, *RPh* 56, 115–116.

64. FULK, R. D. *The Origins of Indo-European Quantitative Ablaut*. Innsbrucker Beiträge zur Spw. – 49, Innsbruck, 1986; X + 237.

65. FUSSMAN, G. *Atlas linguistique des parlers dardes et Kafirs*. Pub. de ÉFEO – 86, Paris, 1972; I : Cartes (171), II : Commentaire, xix + 451.

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..the glottalic theory will win an ever widening acceptance among IE scholars.. it will make IE studies more theory-oriented..

68. GAMKRELIDZE, Thomas V.; IVANOV, V. V. Rekonstruktion der indogermanischen Verschlüsse : Vorläufiger Bericht. *Phonetica* 27, 1973; 150–156.

69. GAMKRELIDZE, Thomas V.; IVANOV, V. V. Linguistic typology and the reconstruction of the system of Indo-European obstruents. *Paper*, Conf. on Comp. Grammar of the IE Lgg., Moscow, 1979.

..see *VBD* IV. 45. 80..

70. GAMKRELIDZE, Thomas V.; IVANOV, V. V. *Indo-European and the Indo-Europeans : A reconstruction and historical typological analysis of a proto-language and a proto-culture* (Russ.). Tbilisi, 1984; xcvi + 1–428 + 440–1328 + fig.

..cf. 45. 49 above..

71. GARBACZ, Stephanie K. *Sanskrit and Old Church Slavonic : A Comparative Study of Case Systems.*

..see 42. 88 above..

72. GEORGIEV, Vladimir I. *Introduction to the History of the Indo-European Languages.*

..(= *VBD* IV. 45. 88)..

Rev. : Jack FEUILLET, *BSL* 79 (2), 91–93; B. G. HEWITT, *Lingua* 63, 327–30; K. MATSUMOTO, *Gengo Kenkyū* 85, 148–57; B. SIMEONOV, *Balk E* 25, 83–93; *Palaeobulg* 6, 114–16: R. SCHMITT, *Kratylos* 27, 179–80; L. D. STEPHENS, *Lg* 59, 912–14; R. STERNEMANN, *DLZ* 106 (9), 649–51.

73. GEORGIEV, Vladimir I. Die drei Hauptperioden des Indo-europäischen. *Diachronica* 1 (1), Hildesheim, 1984; 65–78.

74. GERCHENBERG, L. G. *Voprosy rekonstrukcii indo-evropejskoj prosodiki.*

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..(= *VBD* IV. 45.93)..

Rev. : A. ERHART, *Kratylos* 27, 74–78.

75. GIPPERT, Jost. Zum 'prädikativen' Infinitiv. *KZ* 97, 1984; 205–220.

76. GIPPERT, Jost. Ein indo-iran. Infinitiv des Mediopassivs? *MSS* 43, 1984; 25–44.

..IIr. * -dh*iāi*..

77. GIPPERT, Jost. Verbum dicendi + Infinitiv in Indoiranischen. *MSS* 44 (K. Hoffmann Fel. Vol. 1), 1985; 29–57.

78. GREN-EKLUND, G. The survival of a hypothesis: Sanskrit *cvi* and Latin gen. sing. *-ī*.

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. see 45. 234 above..

54. SUBBA RAO, Velluri. *The Philosophy of a Sentence and its Parts.* Mun. Man., New Delhi, 1970; 278.

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..(= *VBD* IV. 46. 71)..

Rev.: J. SCHILDT, *ZPSK* 38, 436–37.

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..for Vol. I, see *VBD* IV. 46.71.. for Vol. II, see 46. 34 above..

57. TIWARI, Shashi. Vaidika vāṅmaya men arthaviṣayaka cintana (Hindi). *MUSRJ* 11 (1–2), 1986; 1–15.

..semantics in Vedic lit... *vyākṛti*; *paryāyayojanā* aura *koṣa*; *vyutpatti* aura *nirukti*; *upamā*..

58. TOPOROV, V. N. Space and text (Russ.). (in) *Tekst: Semantika i struktura*, Moscow, 1983; 227–284.

..many references to Vedic texts..

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..reprint of papers already published.. what is grammar? man and lg.; *varṇa-mīmāṁsā*; *uccāraṇa*; words; gender; *kāraka*; etc...

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XII. RELIGION AND MYTHOLOGY

47. RELIGION AND MYTHOLOGY IN GENERAL

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2. ALLEN, D. Eliade and history. *The Journal of Religion* 68 (4), Chicago, 1988; 545–565.

3. ALMOND, Philip C. *Mystical Experience and Religious Doctrine. An Investigation of the Study of Mysticism in World Religions.* Religion and Reason – 26, Berlin, 1982; viii + 197.

4. ATKINSON, Clarissa W.; BUCHANAN, Constance H.; MILES, Margaret R. (Ed.). *Immasculate and Powerful: The Female in Sacred Image and Social Reality.* Harvard Women's Studies in Religion Series, Beacon Press, Boston, 1985.

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5. BADER, Françoise. An Indo-European myth of immersion – emergence. *JIES* 14, 1986: 39–123.

..in the area from India-Iran to Ireland.. this myth comes from an analysis of the sun's movements in the non-*dei*-part of its courses..

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6. BEANE, Wendell Charles. Cosmic combat in Enuma Elish and the Devī-māhātmya : a cross-cultural religious comparison. *JORM* 42–46, 1972–77 (1987); 89–110.

..prospects of a cross-cultural rel. comparison : (1) Boghazkoy and Bahrain; (2) Meluhha / Mleccha; (3) Tiamat / Taimata — Mediterranian : Mesopotamian : Mohenjodarian — mythological migration and motif metamorphosis..

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7. BIEDERMANN, Hans. *Die Grossen Mütter. Die schäpferische Rolle der Frau in der Menschheitsgeschichte.* Scharz Verlag, Bern, 1987; 223 + ill.

8. BOGOLJUBOV, M. I. [The feast " Vṛtra's annihilation " in old Khwarezm]. *IzvAN* 3, 1985; 195–203.

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Rev. : Jean-Paul ROUX, *RHR* 203 (4), 432–33.

10. BOYCE, Mary (ed.). *Textual Sources for the Study of Zoroastrianism.* Manchester Univ. Press, 1984; ix + 166.

..transl. of some of the sacred scriptures of Z. ..

11. BOYCE, Mary. Priests, cattle and men. *BSOAS* 50 (3), 1987; 508–526.

..critique of WIKANDER's concept of ur-Indo-Ir. * *marya* as military bands (*VBD* I. 116.18).. also re Bruce LINCOLN's *Priests, Warriors and Cattle* (see 47.61 below)..

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..if one considers the general idea of a " social god ", Hermes, seems to be a fairly accurate counterpart to Aryaman.. (how-

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ever, unlike Aryaman, H. does not preside over marriage; H. does not play a central role in liturgy).. Vedic god Bhaga may also well lend himself to comparison with H... [DUMÉZIL's tripartition is somewhat marginal in Gk. thought; therefore, the author examines another kind of comparison bet. IE ideology and Gk. data, namely, IE ideas about sovereignty].. [in the hist. of DUMÉZIL's thought, tripartition appears first applied to the I-I area (1930); it appears extended out of this area only later (1938); it is sytematically developed in Jupiter, Mars Quirinus]..

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15. BRUNNER-TRAUT, E. (ed.). *Die fünf grossen Weltreligionen : Hinduismus, Buddismus, Islam, Judentum, Christentum.* Herderbücherei 488, 1981 (9th ed.), 1981; 143.

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..Paul G. HIEBERT, "India : the politicization of a sacred society", pp. 289–331..

17. CAVENDISH, Richard ; LING, Trevor O. (ed.). *Mythologie der Weltreligionen. Eine illustrierte Weltgeschichte des mythischen religiösen Denkens.* Rheingauer Verlagsgesselschaft, Eltville, 1985; 304 + illust.

18. CHAKRABARTI, C. *Myth and Races of the World.* New Delhi, 1985; 192.

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Rev. : W. W. MALANDRA, *JAOS* 111, 411.

20. COSTA, Gabriele. Il dio d'oro in Grecia e in India : lingua poetica e tradizione religiosa.

..see 45.41 above..

21. CREVATIN, F. Contributi sociolinguistici all storia religiosa. *Ricerche di storia sociale e religiosa* 15–16, Paideia, 1979; 77–94.

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[40.31]

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..descriptive survey of world's major living religions.. transmission of sacred traditions among non-literate peoples..

23. DERRETT, J. D. M. Gesetz und Moralität in orientalischen Religionen. (in) *Ethik der Religionen* (ed. C. H. RATCHOW), W- Kohlhammer, Stuttgart, 1980; 206–256.

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..ref. to Vedic and epic mythology.. (the physical state of being a virgin was less imp. than the concept of being in the youth of one's powers.. cf. *RV.* VI. 49 : Sarasvatī referred to as *kanyā* and 'wife of a hero').. the linkage of autonomy with virginity was most imp. in societies wh. were not only patriarchal and warrior-centered but patrilineal as well; in these societies, *eternal* virginity represented an ingathering and inholding of energy.

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26. DONOVAN, P. J. Do different religions share moral common ground? *Rel. Studies* 22 (3–4), Cambridge, 1986; 367–375.

27. DUBUISSON, D. Matériaux pour une typologie des structures trifonctionnelles. *L' Homme* 93, 1985: 101–121.

28. DUMÉZIL, G. *Mariages indo-européennes.* Payot, Paris, 1979; 344.

29. DUMÉZIL, G. *Apollon Sonore et autres essais: 25 esquisses de mythologie.* Gallimard, Paris, 1982.

30. DUMEZIL, G. *La Courtisane et les seigneurs colorés. Esquisses de mythologie.* Gallimard, Paris, 1983; 243.

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..ed. with introd. by Jaan PUHVEL; transl. by David WEEKS of the first part of DUMÉZIL's *Mythe et Épopée*..

32. DUMÉZIL, G. *The Plight of a Sorcerer*. Univ. of Calif. Press, Berkeley, 1986.

..ed. by Jaan PUHVEL; transl. by David WEEKS.. sorcerers in uneasy league with demons..

33. DUMÉZIL, G. *The Destiny of a King*. Univ. of Chicago Press, 1988; 155.

..English transl. by Alf HILTEBEITEL..

34. DWIVEDI, O. P. (ed.). *World Religions and the Environment*. Mot. Ban., Delhi, 1989; viii + 462.

..(collection of 9 essays)..

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..(transl. into English by Willard TRASK).. Rel. in general is characterized by a "return to the origins".. E. sees this phenomenon in terms of "the sacred".. (also M. E.'s *Myth and Reality*, transl. by TRASK, Harper Colophon Books, New York, 1963)..

36. ELIADE, Mircea. *A History of Religious Ideas*. Univ. of Chicago Press; Vol. I : From the Stone Age to the Eleusinian Mysteries (transl. by W. R. TRASK), 1978, V + 489; Vol. II: From Gautama Buddha to the Triumph of Christianity (transl. by W. R. TRASK), 1982, 565; Vol. III : From Mohammed to the Age of Reforms (transl. by Alf HILTEBEITEL and Diene APOSTOTOS – CAPPADONA), 1988, 352.

..ch. entitled "Brahmanism and Hinduism" in Vol. II, pp. 48 ff...

Rev. : James P. MCDERMOTT (Vol. II), *JAOS* 103, 659–60; Stephen H. PHILLIPS, *PEW* 36 (2), 177–84; R. J. Z. WERBLOWSKY (Vol. I and II) *Hist. Rel.* 23 (2), 181–86.

37. EULER, W. Gab es eine indogermanische Götterfamilie? (in) *Studien zum idg. Wortschatz* (ed. W. MEID), IBS 52, Innsbruck, 1987; 35–56.

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. (I. Die Bezeichnungen für "Sohn" und "Töchter"; II. Verwandtschaftsnamen bei Gottheiten in den idg, Sprachen)... Old-Indo-Aryan evidence..

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..(collection of 15 essays.. deals with almost all religions of the world).. E. J. SHARPE : "Religion in hist. perspective"; U. SHARMA: "Theodicy and the doctrine of *karma*".. Hinduism: a basic and persistent affirmation of H. has been that there are as many aspects of the truth as there are persons to perceive it.. H. N. C. STEVENSON : "Status evolution in the Hindu caste system"..

Rev. : S. V. PANDE, *The Eastern Anthropologist* 34, 83–86.

39. GINZBURG, Carlo. Mitologia germanica e nazismo : Su un vecchio libro di Georges Dumézil. *Quaderni storici* 57, 1984; 857–882.

..a transl. of this article appeared in *Annales : Economies, sociétes, civilisations* 40 (1985), 695–715 with a response by DUMÉZIL in the same vol., 985–989.

40. GROTTANELLI, Cristiano. Temi Duméziliani fuori mondo indoeuropeo. *Opus* 2, 1983; 365–389.

41 HASENFRATZ, Hans-Peter. *Die Seele. Einführung in ein religiöses Grundphänomen* (*mit ausgewählten Texte*). Theologischer Verlag, Zürich, 1986 ; 131.

42. HAUDRY, Jean. Comparative mythology and comparative philology. (in) *Homage Dumézil*, 1982; 17–23.

43. HAUDRY, Jean. Le religion cosmique des Indo-Européens. *LALIES* 6, Paris, 1984 (1988), 139–146.

..see 47.44 and 47.45 below..

44. HAUDRY, Jean. *Le religion cosmique des Indo-Européens.* Les Belles Lettres (Études i-e – 2), Paris, 1987; 329.

..see 47.43 above and 47.45 below..

45. HAUDRY, Jean. The cosmic religion of the Indo-Europeans. (in) *Edgar C. Polomé Fel. Vol.*, Mouton – de Gruyter, Berlin, 1988, 225–233.

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..see 47.43 and 47.44 above..

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..the hist. of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śaṅkarācārya.. *Maṇḍūkasūkta* (*ṚV* VII. 103) provides the first indication of infidel elements (chanting of Vedic texts by priests is ridiculed).. Bṛhaspati and Lokāyatikas..

47. HOLM, Nils G. *Religious Ecstasy.* Almquist and Wiksell, Stockholm, 1982; iv + 306.

..(based on papers read at the Symposium, Abo, Finland, Aug. 26-28, 1981)..

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49. JAKOBSON, R. *Selected Writings VII : Contributions to Comparative Mythology, Studies in Linguistics and Philology, 1972-1982.* Mouton, Amsterdam, 1985: XXIII + 403.

..(ed. by Stephen RUDY)..

50. JAKOBSON, R. The Slavic god Velesū and his Indo-European cognates. (in) R. J.'s *Select Writings VII*, Mouton, Amsterdam, 1985; 33-48.

..ref. Vedic Varuṇa, Vala..

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..(see *VBD* II. 53.34).. myths from many parts of the world wh. contain the central idea that in primeval age a deity was slain and from its corpse then originated the edible plants.. deity frequently identified with the 'moon'..

52. JETTMAR, Karl. *The Religions of the Hindukush. Vol. I : The Religions of the Kafirs. The Pre-Islamic Heritage of Afghan Nuristan.* Aris and Phillips Ltd., Warminster, 1986; ix + 172.

..obvious Indo-Aryan culture traits in the Hindukush..

Rev. : Jürgen FREMBGEN, *IIJ* 31, 329-332.

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..(ed. with introd. by PUSHPENDRA KUMAR).. discussion of Hindu gods in the light of comparative rel...

54. KELLENS, Jean. Mazdā Ahura ou Ahura Mazda? *MSS* 43, 1984; 133–136.

55. KITAGAWA, Joseph. Religious visions of the end of the world. (in) *Gilgul*: Worblowsky Fel. Vol., *Numen* 50–Suppl., 1987; 125–137.

..(K. mentions that Heinrich ZIMMER has traced the concept of the Cakravartin not only to the earliest Vedic, but also to the pre-Vedic, pre-Aryan trad. of India)..

56. KNOBLOCH, J. Der Name der Kentauren. (in) *Günter Neumann Fel. Vol.*, IBS – 40, Innsbruck, 1982; 129–131.

57. KÖSTER, Fritz. *Religiöse Erziehung in den Weltreligionen: Hinduismus, Buddhismus, Islam.* Wissenschaftliche Buchgesellschaft, Darmstadt, 1986; X + 348.

58. KRAMRISCH, Stella; OTT, J.; RUCK, D. A. P.; WASSON, R. G. *Persephone's Quest: Entheogens and the Origins of Religion.* Yale Univ. Press, 1986; 257.

..(collection of already published papers).. round the theme: WASSON's identification of Soma with Fly-Agaric..

59. KREYENBROEK, G. *Sraoša in Zoroastrian Tradition.* Orientalia Rheno-Traiectina – 28, Brill, Leiden, 1985; xiii + 200.

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60. LIEBERG, Godo. The theologia tripartita as an intellectual model in antiquity. (in) *Essays in Memory of Karl Kerényi*, JIES Monograph 4.

61. LINCOLN, Bruce. *Priests, Warriors, and Cattle. A Study in the Ecology of Religions.* Univ. of Calif. Press, Berkeley, 1981; viii + 242.

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..“The Indo-Ir. priestly cycle”; “The Indo-Ir. warrior cycle”; “Indo-Ir. conflict of priests and warriors”.. given features of ecology serve to mould or shape culture, wh. in turn seems to mould or shape religion.. from similar generative ecological features similar rel. systems wd. develop, e.g. religious systems of some Nilotic tribes (Nuer, Dinka, and Masai being the most imp.) and the reconstructed rel. systems of the Indo-Iranians.. (CULIANU in his rev. is sceptical about Remus ∽ * Yemo (twin) IIr. * Yama, etc.)..

Rev.: F. BADER, *BSL* 79 (2), 96–113; Ioan P. CULIANU, *Hist Rel* 22, 196–98.

62. LINCOLN, Bruce. Mithra (s) as sun and savior. (in) *La Soteriologia dei culti Orientali nell' Impero Romano* (ed. U. BIANCHI; M. J. VERMASEREN), Brill, Leiden, 1982; 505–526.

63. LINCOLN, Bruce. Places outside space, moments outside time. (in) *Homage Dumézil*, 1982; 69–84.

..“how to evade seemingly impossible (trick) conditions?”.. examples from Veda..

64. LINCOLN, Bruce. Waters of memory, waters of forgetfulness. *Fabula* 23, 1982; 19–34.

65. LINCOLN, Bruce. Food and cosmogony: an Indo-European theme. *Paper*, 11 Internat. Conf. of Anthropological and Ethnological Sciences, Vancouver, Aug. 1983.

66. LINCOLN, Bruce. “The earth becomes flat” — a study of apocalyptic imagery. *Comparative Studies in Society and History* 25, 1983; 136–153.

67. LINCOLN, Bruce. *Myth, Cosmos, and Society. Indo-European Themes of Creation and Destruction.* Harvard Univ. Press, Cambridge – Mass., 1986; XV + 278.

..how myth and society re-inforce each other.. the individual, society, and cosmos are linked in a single mythic system..Vedic evidence..

Rev.: David BOUVIER, *RHR* 205 (2), 205–06; E. COMPANILE, *BSL* 82 (2), 211–16; Brian K. SMITH, *Hist Rel* 27, 419–23; Udo STRUTYNSKI, *Hist Rel* 27, 414–19.

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68. LINCOLN, Bruce. Shaping the past and the future. *Times Literary Supplement*, 3. 10. 1986; 1107–8.

..(rev. of G. DUMÉZIL's *L'oubli de l'homme et l'honneur des dieux*, Gallimard, Paris, 1985)..

69. LINCOLN, Bruce. Kinship codes, social codes, and Indo-European myth. *Hist Rel* 26 (4), 1987; 422–426.

..rev. art. on 47.91 below..

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..third ed. of *VBD* III. 47.79.. Appendix in two parts added: (1) Summary of major developments in the field since 1972; (2) A revised version of "Je ne suis pas.. structuraliste": some fundamental differences bet. DUMÉZIL and LÉVI-STRAUSS..

71. LYLE, Emily B. Dumézil's three functions and Indo-European cosmic structure. *Hist Rel* 22 (1), 1982; 25–44.

..DUMÉZIL has explicitly disassociated his system of the three functions from anv total cosmic scheme involving such basic dimensions as space and time.. (ELIADE, *A Hist. of Rel. Ideas*: The IEs were accustomed to cosmicizing space).. DUMÉZIL's claim that the concept of the three functions is exclusively IE is not valid; it is an archaic feature that has been more fully retained by IEs than any other peoples..

72. MAGGI, D. Sui teonimi Trebopala e Iccona nell' iscrizione lusitana del Cabeço das Fráguas. (in) *Problemi di lingua e di cultura nel campo indo-europeo* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 53–60.

..ref. Viśpalā and Aśvins..

73. MALAMOUD, Charles (ed.). *Lien de vie, noeund mortal: les representations de la dette en Chine, au Japan et dans la monde indien.* Éd. de EHESS, Paris, 1988.

74. MANJESHWAR, Saguna. *Birth of the Gods.* India Book House.

Rev.: *ToI*, 8.9.74, 4; 6–7.

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75. MASIH, Y. *Tulanātmaka Dharmadarśana* (Hindi). Mot. Ban., Delhi, 1985; 8 + 347 + 3.

..see 47.76 below..

76. MASIH, Y. *A Comparative Study of Religions*. Mot. Ban., Delhi, 1990; xiv + 399.

..(see 47.75 above).. deals with living religions in India.. Hinduism : fourfold pillar of *karma, saṁsāra, jñāna, mukti*..
Rev. : K. K. RAJA, *ALB* 55, 168–69.

77. MAZUMDAR, B. P. Stages in the history of religious beliefs (till the sixth century A. D.). *BRMIC* 37 (4), April 86; 85–88.

..(serially).. Vedic evidence..

78. MERKELBACH, Reinhold. *Mithras*. Hain Verlag, Königstein / Ts, 1984; xvi + 412 + 168 ill.

..the origins of the Roman Mithras mysteries (god of the hunt, guarantor of contracts, and agent of sacrifice of steer as a precondition for the creation of world-order) are probably to be sought in Old Iranian and Indian mythology.. see (VERMASEREN) *VBD* III. 56. 56..

Rev. : Jürgen BRINKS, *Mundus* 21 (3), 216–17; Hans Georg GUNDEL, *ZDMG* 137 (1), 129–31.

79. MESLIN, Michel. Recent French research in the history of religions. *Hist Rel* 21 (3), 1982; 294–304.

..in Indo-Ir. religion : work of G. DUMÉZIL..

80. MOMIGLIANO, Arnaldo. Premesse per una discussione su Georges Dumézil. *Opus* 2, 1983; 329–342.

..G. D. has responded to A. M. in *L'oubli de l'homme et l'honneur des dieux*, Gallimard, Paris, 1985, pp. 299–318..

81. NARIMAN, Faribourz. Some Indo-Iranian godheads and their development. (in) *Ultimate*, Bombay Univ., 1991; 143–151.

..Ahura Mazda; Haoma; Mithra..

82. NARTEN, J. *Die Ameša Spentas im Avesta*. OH, Wiesbaden, 1982; xii + 155.

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47, 90]

Rev. : B. SCHLERATH, *IIJ* 28, 152–57; SKJAERVE, *Kratylos* 28, 77–81.

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Rev. : R. N. D., *ABORI* 69, 400–01; ED., *IIJ* 27 (1), 77–78.

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..examines the evidence for an IE transfunctional goddess and her twin offspring who appear in both hippomorphic and anthropomorphic forms in Celtic and Germanic mythology.. ref. to Vedic Aśvinau..

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87. O' FLAHERTY, Wendy Doniger. *Women, Androgynes, and other Mythical Beasts.*

..(= *VBD* IV. 53. 119).. (rev. : continuation and its rel. meanings and symbolic expressions, as recorded in Hindu myths).. develop. of the author's investigations into the theme of power..

Rev. : Holly Baker REYNOLDS, *IIJ* 25 (4), 281–83.

88. O' FLAHERTY, Wendy Doniger. *Other Peoples' Myths. The Cave of Echoes.* Macmillan Publ. Co., New York, 1989; 196.

89. OGUIBÉNINE, B. Pratique d'une recherche sémiotique en philologie et en histoire des religions.. *International Journal of Semiotics 1*, 1979; 305–348.

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..deals with the position of women in Vedas, *MBh*, etc..

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91. OOSTEN, J. G. *The War of the Gods : the Social Code in Indo-European Mythology*. Routledge and Kegan Paul, London, 1985; viii + 192.

..O. rejects DUMÉZIL's "trifunctional pattern"..He stresses the preponderance of kinship terminology in the names and epithets of certain gods, particularly the pattern whereby the chief deity is referred to as father (*Dyauḥ-pitṛ*, Jupiter), while others are defined as his siblings, children, spouses, and consorts.. strife among the gods within the framework of kinship relations.. (O. asserts that Brāhmaṇas and Kṣatriyas were originally equal in status, and that republics preceded and only gradually gave way to monarchies in India).. see 47.69 above..

92. PAGE, R. I. Dumézil revisited. *Saga-Book 20*, Viking Society for Northern Research, 1979.

93. PANGBORN, Cyrus R. *Zoroastrianism : A Beleagured Faith*. Vikas Publ. House, New Delhi, 1982; xvi + 162.

Rev. : Swami VEDARUPANANDA, *BRMIC* 36 (10), 238.

94. PANIKKAR, Raimundo. *The Trinity and the Religious Experience of Man*. Darton.

Rev. : *ToI*, 5.5.74, 4 : 2–5.

95. PANIKKAR, Raimundo. *Myth, Faith, and Hermeneutics*. Asian Trading Corporation, Bangalore, 1983; 500.

..discusses, among others, the myths of Prajāpati and Śunaḥśepa .. (it is necessary for every human being to have some kind of faith.. "if you do not believe, you will not exist").. the theory of *karma* is probably the result of a hist. process of secularization from the Vedic and brahmanic conception of sacrifice to the general understanding of life itself as a kind of sacrifice..

Rev. : V. N. DHAVALE, *ABORI* 66, 269–273.

96. PARKHE, M. S. *The Universal Faith*. Pancha Sadhana Prachara Kendra, Poona, Oct. 1978; 170.

..(2nd rev. ed.; first ed. in July 1978)..

97. PARPOLA, A.; HANSEN, Bent Smidt (ed.). *South Asian Religion and Society*. Studies in Asian Topics – 11, SIAS, Copenhagen, 1986; 262 + illust. + pl.

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47.103]

..contains : Marjatta PARPOLA, "On the lg. of dress and personal appearance in domestic rites" (Vedic symbolism has flourished with formal elaboration in the conscious to an unusual extent, altho' deep roots in the emotional with links to physical experiences and mythical and cosmological parallels are maintained).. A. PARPOLA, "Jaiminīya texts and the first feeding of solid food".. "Evolution of ancestor ritual in post-Vedic times"..

Rev. : Karel WERNER, *JRAS* 1988 (1), 213–14.

98. PENNER, Hans; YONAN, Edward. Is a science of religion possible? *Journal of Religion* 52, 1972; 107–133.

..(recounting the hist. of definitions offered for the object does not in itself constitute a definition of that object)..

99. POLOMÉ, Edgar C. Some thoughts on the methodology of comparative religion, with special focus on Indo-European. (in) *Essays in memory of Karl Kerényi* (ed. POLOMÉ), JIES Monograph 4, 1984; 9–27.

100. PUHVEL, Jaan. *Comparative Mythology*. The Johns Hopkins Univ. Press, Baltimore, 1987; X + 302.

..study of the mythology of the IE peoples : Vedic India, Epic India, Ancient India, Epic Iran, Ancient Greece, Ancient Rome, Celtic myth, Germanic myth, Baltic and Slavic myth.. influence of DUMÉZIL's ideology on the treatment of Indian and Iranian mythologies.. treats specific themes : god and warrior; king and virgin; horse and ruler; etc... seeks to unravel the prehist. origins of IE mythological traditions..

Rev. : J. W. DE JONG, *IIJ* 32, 206–08; Edgar C. POLOMÉ, *Hist Rel* 29 (2), 184–89.

101. RAM ANANT, L. B. Racanātmaka sāhitya aura mithaka (Hindi), *Gaganāñcala* 9 (1–2), 1986; 73–88.

..creative literature and myth.. considers Vedic evidence..

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103. REETZ, Dankfried. Raymond Panikkar's theology of religions. *Rel. and Soc.* 15 (3), Sept. 1968 ; 32–54.

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104. *Religions of India.* Clarion Books, New Delhi, 1983; 308 + ill.

..(Foreword by KARAN SINGH)..

105. REYNOLD, Frank. Toward a history of religions in South and Southeast Asia. *Religious Studies Review* 7, 1981; 228–233.

..contains brief interpretative summary of Paul MUS's view (Paul MUS, *Barabadur*, 2 vols, Hanoi, 1935 : first vol. serves as a long introduction to Buddhism in the context of Brahmanical thought)..

106. RIES, Julien (ed.). *Symbolisme dans le culte des grandes religions.* Centre d'Histoire des Religions, Louvain, 1985; 380.

107. RIES, Julien et al (ed.). *L' expression du sacre dans les grandes religions.* Centre d' Histoire des Religions, Louvain, 1983.

108. RULAND, Vernon. *Eight Sacred Horizons. The Religious Imagination East and West.* Macmillan Publ. Co., New York, 1985; 240.

..Primal, Sino-Japanese, Hindu, Buddhist, Judaic, Muslim, Christian, Humanist..

109. SANDERS, N. K. The religious development of some early societies. (in) *Origins of Civilization* (ed. P. R. S.). OUP, 1979; 103–127.

110. SAYERS, William. Fergus and the cosmogonic sword. *Hist Rel* 25 (1), 1985; 30–56.

..ref. to *Puruṣasūkta, Aśvamedha, Puruṣamedha*..

111. SAYERS, William. The mythology of Loch Neagh. *The Mankind Quarterly* 26 (1–2), 1985; 111–135.

..ref. to Vedic *Aśvamedha*.. body fluid — tears, spittle, mucus, sweat, milk, blood, semen, urine — are highly charged symbols.. (in f. n. ref. to DUMÉZIL's view on Mudgala legend – *ṚV* X. 102)..

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47. 117]

112. SCHLERATH, B. [Contributions on Old Iranian mythology]. (in) *Wörterbuch der Mythologie* (ed. H. W. HAUSTIG) IV, 1974–83.

..from Apam napāt (p. 272ff.) to Zurvan (p. 478)..

113. SENIOR, Michael (ed.). *Illustrated Who's Who of Mythology*. Macmillan Publ. Co., New York, 1985; 224.

..(consulting ed.: Geoffrey PARRINDER).. contains more than 1100 entries..

114. SHAPIRO, Michael. Neglected evidence of dioscurism (divine twinning) in the old Slavonic pantheon. *JIES* 10 (1–2), 1982; 137–165.

..the Slavic mythological names Volos and Veles interpreted as an instantiation of the IE divine twin myth..

115. SHARMA, Arvind (ed.). *Women in World Religions*. SUNY Press, Albany, 1987; 302.

..Ch. on Hinduism by Katherine YOUNG: deals with the issue of women in relation to asceticism, meditation, and enlightenment (emphasized in the classical and medieval texts) in contrast to the role of women as wives and mothers in the ancient period, when the family was emphasized more in the Vedic period..

Rev.: Winnifred A. TOMM, *PEW* 38, 452–55.

116. SHRIMALI, K. M. Religion, ideology, and society. 49 *PIHC*, Karnataka Univ., Dharwad, 1988 (89); 59–102.

..(pres. address, Ancient India section).. four phases of the methodology of "science of rel.": (1) up to 1910 - pre-Durkheim-Weber phase; (2) 1910-20 – Durkheim, Weber; (3) 1920-50 – Functionalism: Radcliffe Brown and Malinowski; (4) since 1950 – structuralism (Levi - Strauss).. since 1960, significant strides in the study of prehist. period of Indian hist... Har. rel., Vedic rel. (work still influenced by MAX MÜLLER's approach).. ecological approach to rel. and a plea for geography of rel...

117. SINHA, Harendra Prasad. *Dharma-darśana kī Rūpa-rekhā* (Hindi). Mot. Ban., Delhi, 1988 (4th ed.); 23+173.

..the outline of the science of rel. ..

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118. SINHA, Raghuvir. *Family to Religion.* National Publishing House, New Delhi; X + 222.

Rev. : Dipali DANDA, *JIAnthrop Soc* 16, 285–86.

119. SIRIWARDENA, R. (ed.). *Equality and the Religious Traditions of Asia.* St. Martin's Press, New York, 1987; 173.

120. SMITH, Brian K. Myth, religion, and the real world. *The World and I*, July 1987; 558–567.

121. SMITH, Brian K. *Reflections on Resemblance, Ritual, and Religion.* OUP, New York, 1989; xvi + 265.

..1. Making connections : Hinduism and Vedism; 2. Constructing Vedism; 3. Ritual and reality; 4. The ritual construction of being; 5. The organization of ritual knowledge; 6. The organization of ritual practice: 7. Ritual hierarchy, substitution, and equivalancy; 8. The destiny of Vedism.. presents the specifics of Vedism and Hinduism.. overview of Vedic rel. and its broader theoretical and comparative issues..

Rev. : M. BIARDEAU, *IIJ* 34, 78–83; Peter SCHREINER, *BSOAS* 53 (2), 360–62; Karel WERNER, *JAOS* 1989 (2), 346–48.

122. SMITH, Huston. Harmony of Religions. *Pr. Bh.* 94, Aug. 89; 455–459.

..(1) ethical similarities : what we shd. *do*.. four aspects of life wh., if not kept under control, can wreck ruin and havoc: Force, Possession, Spoken Word, Sex; (2) what we should *be* — human virtues (positive aspect) : humility, charity, veracity; (3) 'thou shalt not bear false witness'; (4) 'thou shalt not commit adultery'.. (a) all religions affirm that Ultimate Reality is a unity; (b) all religions declare that Reality is "more"; (c) all religions say that God or Reality remains to the very end a mystery..

123. SMITH, Jonathan Z. *Imagining Religion : From Babylon to Jonestown,* Chicago Univ. Press, 1982.

..(the labor of theologians is the object of study for the historian of rel.).. in the introduction : there was no Hinduism before scholars so constituted it as a rel. (cf. 47.125 below)..

124. SMITH, R. Morton. Historical method in the study of religion. (in) *On Method in the History of Religions* (ed. James S. HELFER), Washington Univ. Press, Middletown, Conn., 1968.

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..author argues that the hist. approach to the study of rel. necessarily excludes harboring the possibility of divine intervention in human affairs.. (no *apauruṣeyatva*)..

125. SMITH, Wilfred Cantwell. *The Meaning and End of Religion: A Revolutionary Approach to the Great Religious Traditions.* Harper and Row, San Fransisco, 1962.

..cf. *VBD* III. 47.115.. "Hinduism" is a concept wh. the Hindus certainly did not have. Whether the Hindus had a concept and word homologous to our 'religion' is also dubious (also cf. *VBD* III. 48.232). The earliest mention of Hinduism in the modern sense of the word is found in an English work published in 1829.. acc. to W. C. S., there is no Hinduism apart from Hindus.. there was no Hinduism as such before scholars so constituted it as a rel. (cf. 47.123 above)..

126. SPARTZ, E. *Das Wappenbild des Herrn und der Herrin der Tiere.* DD, München Univ., 1964.

127. STAAL, Frits. Substitutions de paradigmes et religions d'Asie. *Cahiers d' Extrême-Asie* 1, 1985; 21–57.

128. STAAL, Frits. The sound of religion. *Numen* 33, 1986; 33–64, 185–229.

129. STRUNK, K. "Vater Himmel" — Tradition und Wandel einer sakralsprachlichen Formel. *Günter Neumann Fel. Vol.,* IBS 40, Innsbruck, 1982; 427–438.

..Gk., Vedic, Italic..

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131. SUTHERLAND, Stewart (ed.). *The World's Religions.* Routledge, London, 1988; xiv + 995.

132. TIWARI, Kedar Nath. *Comparative Religion.* Mot. Ban., Delhi, 1983; xii + 225.

..(reprint 1990).. considers Hinduism, among others..
Rev.: Madhavi KOLHATKAR, *BDCRI* 46, 191–92.

133. TOPOROV, V. N. [Concerning Iranian influence on Siberian and Central Asian Mythology] (Russ.) (in) *The*

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Caucasus and Central Asia in Ancient Times and the Middle Ages (Russ.). Moscow, 1981; 146–162.

..on Mithra and Ahura Mazda in these cultures..

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135. VAN DEN BOSCH, L. P. Representation of gods. *Visible Religion* 2, 1983; VII – X.

136. VELIATH, Dominic *Theological Approach and Understanding of Religions. Jean Denielon and Raimundo Panikkar. A Study in Contrasts.* Bangalore, 1988; xvi + 407.

137. VERMA, Rajendra. *Comparative Religion : Concepts and Experience.* Intellectual Publishing House, New Delhi, 1984; viii + 165.

..ref. to Hinduism.. concepts like sin, monotheism, life after death, *karma*..

138. *Vie et servie dans les civilisations orientales.* Acta Orientalia Belgica, Éd. Peeters, Louvain, 1983; 296.

..essays on life and death, heaven, hell, the other world, etc. in oriental civilizations.. two papers deal with Indian thought.. (also : *L'enfant dans les civilisations ortentales*, Acta Or. Belgica, 1979)..

139. *Viśva ke Vividha Dharma* (Hindi). D. E. I. Deemed Univ., Dayalbag, 1984; 4 + 2 + 158.

..among 20 essays : Vedic rel.; Hindu rel.; rel. thought in the systems of Ind. philos...

Rev. : R. N. D., *ABORI* 70, 338.

140. VON STIETENCRON, H. A note on Sūrya worship and the Iranian cult of Mithra. *Bh. Vid.* 45–47, 1985–1987; 13–22.

..possibility of using Indian texts on Sun-worship as a source of information re the cult of Iranian god Mithra..

141. WADIA, Jal K. Are we Zoroastrians fire worshippers ? *Pr Bh* 92, Nov. 1987; 426–431.

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48.8]

..Zoroastrians are truly the worshippers of Divine Fire as the Divine Spark of Ahura Mazda..

142. WHALING, Frank (ed.). *World's Religious Traditions: Current Perspectives in Religious Studies.* Clark, Edinburgh, 1984; VIII + 311.

..(Essays in honour of Wilfred Cantwell SMITH)..

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..popular manual on *sanātana dharma*..

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..in proto-hist. and Vedic periods..

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7. ALSTER, Bendt; LINDTNER, Christian (ed.). *Gads Religionshistoriske Tekstes.* G. E. C. Gad, Copenhagen, 1984; 520.

..Anthology of rel. texts.. India (Vedism and Brahmanism; Hinduism; Buddhism; Jainism) — by C. LINDTNER, pp. 98–169..

8. AMALADASS, Anand (ed.). *Philosophy of Religion in Hindu Thought.* Sri Garib Dass Oriental Series – 93, Indian Books Centre, Delhi, 1989,

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..tortoise endowed with divine qualities in the Vedic period; gradually became a deity in later period.. identification of Kūrma with Prajāpati, Varuṇa, Sūrya, etc. (*VS*, *ŚPB*, *TA*).. imp. of Kūrma in various sacrifices.. K. as *avatāra* of Viṣṇu..

11. ARORA, U. P. *Motifs in Indian Mythology : Their Greek and Other Parallels.*

..= *VBD* IV. 53. 3..

Rev. : Lallanji GOPAL, *JGJKSV* 36, 291-93.

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15. BAILEY, G. M. Brahma's role as a protector. *DRB Birth Centenary Vol.*, Calcutta Univ., 1982; 127-136.

..B. ref. to in *Muṇḍaka-Up.* I. 1. 1-2.. also other definite references to B. in *Up.* and *Br.* are mentioned..

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..concludes : (1) H. concerns itself essentially with man's union with the divine, who lives within him, and can be reached by transcending body, mind and intellect; (2) in H., there is no place for dogmas, sects, or castes..

17. BAKSHI, Antar Narain. *The Concept of Energy in Hinduism.* Bombay, 1985; xvi + 48.

18. BALAKRISHNAN, S. *Worship of Deities in Hindu Religion.* New Delhi, 1991; 89.

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.. = *VBD* IV. 48.19..

Rev. : ED., *Triveni* 42 (1), 92.

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23. BANERJI, A. C. Vaidika evaṁ paurāṇika sāhityamen saṁkīrtanakā māhātmya (Hindi). *Kalyāṇa* 60 (2), 1986; 483-484.

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25. BASHAM, A. L. Santoṣī Mātā : a new divinity in the Hindu pantheon ? *Proc. 28 ICO*, Wiesbaden, 1976 ; 89-90.

..see 48.50 below..

26. BASHAM, A. L. *The Origins and Development of Classical Hinduism.* OUP, New York and Oxford, 1989; xx + 159.

..(edited and annotated by Kenneth G. ZYSK).. 1. The beginnings of rel. in South Asia : Harappan rel. : The Aryans and their religions; 2. Early speculations and the later sacrificial cults : the dawn of philosophy in South Asia : Sacrificial ritual of the later Vedas; 3. The development of philosophy and the origin of the doctrine of transmigration; *Upaniṣads*.. [some of the main points made by B. : (1) there is no evidence that the Aryans had any concept of transmigration; (2) the rel. of the Aryans was oriented towards the world and present life; (3) the hierarchical order of the four *varṇas* was already in existence (cf. *Puruṣasūkta*); (4) it was the ascetics of the *Up.* period (700-300 B. C.) — a period of material prosperity and growing pessimism — who conceived the idea of *karma* and *punarjanma* (invented by Yājñavalkya)]..

Rev. : V. S., *BJ* 37 (4), 82-85.

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28. BASU, Durgadas. *Hindudharmer Sāratattva* (Bengali). Calcutta, 1985; X. 200.

..the quintessence of Hinduism.. see 48.29 below..

Rev. : N. B. CHAKRABORTY, *BRMIC* 38 (3), 86.

29. BASU, Durgadas. *Essence of Hinduism.* Prentice-Hall of India, New Delhi, 1990; ix + 133.

..see 48.28 above.. H. : an encyclopaedia of universal principles.. God – all-pervading, formless yet manifested in endless forms.. immortality and divinity of the Soul.. no set formulas.. diverse paths to the same goal.. the evolutionary concept.. Ātman-Brahman identity.. *karma* and rebirth.. ultimate goal-*mokṣa*..

Rev. : VSRK, *BJ* 37 (12), 65–73.

30. BASU, Mita. Universal religion with special reference to Hinduism. *Darshana International* 29 (1), Jan. 89.

31. BECHERT, Heinz; BERGER, Hermann et al (ed.). *Gotter und Mythen des indischen Subkontinents.* Wörterbuch der Mythology. Erste Abteilung. Die alten Kulturvölker, Band V, Klett-Cotta, Stuttgart, 1984; xv + 1040 + 65 pl. + 6 maps.

..Volker MOELLER, "Die mythologie der vedischen Religion und des Hinduismus", pp. 1–203..

Rev. : J. W. DE JONG, *IIJ* 30 (2), 130–32.

32. BECK, Guy L. Religious reform in India : the Brahma Samaj and the Ārya Samaj. *QRHS* 28 (2), 1988; 18–31.

33. BHARADVAJ, Srikrishnadatta. Saṁskṛta-vāṅmayamen devatāviṣayaka vivaraṇa (Hindi). *Kalyāṇa* 64 (1) (Devatāṅka), June 90; 106–108.

34. BHARATI, A. The Hindu renaissance and its apologetic patterns. *JAS* 29 (2), Feb. 70, 267–288.

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..(cf. D. S. SHARMA, *The Renaissance of Hinduism*, BHU, 1944) .. acceptance of the authority of the Veda marks orthodoxy even in modern Hindu reformational movements..

35. BHARGAVA, P. L. *Fundamentals of Hinduism : A Rational Analysis.* Mun. Man., New Delhi, 1982; viii + 104.

..(= *VBD* IV. 48. 33)..

Rev. : Richard W. LARIVIERE, *JAOS* 104, 338–39.

36. BHATTACHARJI, Sukumari. *The Indian Theogony.* Mot. Ban., Delhi, 1989; xiv + 397.

..reprint of *VBD* III. 48. 27; IV. 48. 36..

37. BHATTACHARYA, Hamsanarayan. *Hindudera Deba-debī. Udbhaba o Kramabikāsa* (Bengali). Firma KLM, Calcutta, 1982–84; Vol. I : 16 + 584 + 11; Vol. II : 15 + 441 + 14.

..see *VBD* IV. 48. 38..

38. BHATTACHARYA, Ram Shankar. Āryasamāja ke pramāda (Hindi). *Vedavāṇī* 37 (9), July 85; 5–7.

39. BHATTACHARYYA, N. N. *The Indian Mother Goddess.* Manohar Book Service, New Delhi, 1977; xvi + 319.

..2nd rev. ed. of *VBD* IV. 48. 42..

Rev. K. V. SARMA, *IHR* 5, 347.

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..two main trends - Vedic and non-Vedic; concepts of *pūjā* and *yajña*; pre-Vedic and non-Vedic concept of *bhakti*; Vedic monotheism as basic and original; Vedic concept of *manvantaras*.. everything contained in older *Up.* can be found set forth – or at least clearly foreshadowed – in the older Vedic texts..

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42. BHUSKUTE, G. K. *Hindū Dharma Mānava Dharma* (Hindi). Prabhat Prakashan, Delhi, 1982; 190.

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44. BIARDEAU, M. *Histoires de poteaux : variations védiques autour de la Déesse hindoue.* Publ. EFEO- 154, Paris, 1989; xii + 356 + 37 pl.

..worship of the Vedic Ritual Post (*stambha*).. South Indian, variations (e.g. Potu Raju, godling of Andhra Pradesh, represented by a post of *śamī*, cd. well be a stylization of the Vedic *yūpa*).. acc. to B., Hinduism in its totality has structured itself starting from the Vedic sacrifice... H. is one vast organic unity embracing higher and lower levels, ancient and contemporary manifestations, Brahmanical and popular trends..

Rev. : J. FEYS, *MinI* 70 (3), 339-40; D. H. KILLINGSLEY, *BSOAS* 54 (2), 381-82; Ludo ROCHER, *JAOS* 111, 596-97.

45. BIARDEAU, M. *Hinduism. The Anthropology of Civilization.* French Studies in South Asian Culture and Society - III, OUP, New Delhi, 1989; vi + 189.

..(English transl. by Richard NICE).. H. has often been regarded as a multifaceted and disparate faith. Using the arch. monuments and literary texts of the past few centuries, this book reveals the underlying unity of the Hindu faith.. H. intricately connected with caste-system.. H. has been changing and diversifying over time..

46. BIDERMAN, Shlomo. A 'constitutive' god - an Indian suggestion. *PEW* 32 (4); 425-437.

47. BILIMORIA, Purushottama. The renaissance reaction to śruti. *ABORI* 65, 1984; 43-58.

..19th cent. witnessed a rather ambivalent judgement of *śruti*— from complete rejection (MAX MÜLLER) to ceremonial obsession.. author discusses Ram Mohan Roy (Hindu renaissance), Brahmo Samaj ("True Church of God"), Prarthana Samaj (looks for inspiration to Maharashtra saints), Arya Samaj ("Back to the Veda"), Ramakrishna-Vivekananda (Neo-Vedantism), Theosophy - Krishnamurti ("Spurious Hinduism").. also Tilak and Sri Aurobindo..

48. BOGER, Anne C. ; DEOREO, Joellen K. *Sacred India : Hinduism, Buddhism, and Jainism.* Cleveland Museum of Art and Indiana Univ. Press, 1986; 60 + 36 fig.

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49. BORA, Rajmal. Devatāon ke nāma: kucha pahalū (Hindi). *Parāmarśa* 7 (2), Mar. 86; 164–172.

..names of divinities — from hist. and linguistic points of view..

50. BRENDT, Michael. Santoṣī Mātā: a new Hindu goddess. *JASBen* 23 (1–2), 1981 (83); 41–104.

..Vedic background.. see 48. 25 above..

51. BROCKINGTON, J. L *The Sacred Thread : Hinduism in its Continuity and Diversity.*

..(= *VBD* IV. 48. 58).. prehist. of Hinduism.. meaning of H... Vedic origin of H... early non-Vedic influences.. Vedic rel. is seen not as an alternative of H., but as its eartiest form.. "H. is ever the same, yet different"..

Rev. : R. K. BARZ, *IIJ* 27 (4), 316–17; John M. KOLLER, *PEW* 34 (2), 234–36; Walter Harding MAURER, *JAOS* 105, 378–79; Stefano PIANO, *Ind. Taur.* 10, 305.

52. BROCKINGTON, J. L. From the three Vedas to the Trimurti: some Hindu groups of three. *Shadow* (The Newsletter of the Tradition Cosmology Society) 1 (1), Edinburgh, 1984; 5–16.

53. BROWN, Karry (ed.). *The Essential Teachings of Hinduism.* London, 1988; xxxix + 286.

54. BURGHART, Richard. *Hinduism in Great Britain : the perpetuation of religion in an alien cultural milieu.* Tavistock Publications, London and New York, 1987; 290.

..(Bibliography by Helen KANITKAR).. (Rev. :.. the problem of packaging Hindu trad. for classroom consumption is a major one.. how 'plural' can Hindu pluralism be?.. 'How' of H. is easier to tackle than 'Why' of H.. the question 'what is H.?' seems best to be answered by 'that wh. slips bet. the fingers of social science'.. it is necessary to rephrase the question as 'what are Hinduism?'..)

Rev. : Rupert SNELL, *BSOAS* 52, 176.

55. BURGHART, Richard; CANTLIE, Audrey. *Indian Religion.* Collected Papers on South Asia – 7, Curzon Press, London 1985; XI + 258.

Rev. : Michael CARRITHERS, *Man* 21 (2), 360–61; K. R. NORMAN, *MAS* 20 (3), 608–10.

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57. CHAKRAVARTI, Sitansu S. *Hinduism : A Way of Life*. Mot. Ban., Delhi, 1991; 104.

..ref. to many South Asian practices in Hinduism..

58. CHAKRAVARTI, Vani. Guruprāṇāmaḥ (Sk.). *SSPP* 63, 1980–81; 25–29.

59. CHANDRASEKHARENDRA SARASWATHI, Swami. Hindu dharma. *Tap. Pras.* 23 (1), Jan. 85; 8–15.

60. CHANNA, V. C. *Hinduism*. National Publishing House, New Delhi, 1984; viii + 202.

..(based on field-work at several places in Northern India).. seeks to link the seemingly contradictory myths and rituals by tracing the chains of ideas associating them one with another.. H. is not just a rel.; it also imposes a life-style on its adherents..

61. CHATURVEDI, Chitra. Vaidika paramparāen aura Kabiradāsa (Hindi). *Viśvātmā* 12 (2), June '86; 14–17.

62. CHAUDHURI, Nirad C. *Hinduism, a Religion to Live By*. OUP, 1980 (paperback ed.); xii + 340.

..Introd.: What is H.?.. historical, descriptive, analytical..

Rev.: J VELINKAR, *Indica* 21 (1), 44–45.

63. CHAWLA. Jyotsna. Puruṣa Prajāpati in icons. *SP*, 32 AIOC, Ahmedabad, 1985; p. 267.

64. CHEMPARATHY, George. *God en het lijden : Een Indische Theodicee*. Brill, Leiden, 1986; 45.

65. CHENNAKESAVAN, S. *A Critical Study of Hinduism*. Mot. Ban., Delhi, 1980 (second ed.); xvi + 159.

..see *VBD* IV. 48.70.. from the Vedic period to modern age.. H., acc. to author, is a loosely knit pattern of ideological faith having its roots in *dharma* and *satya*.. it is a sociological and ethical pattern of life..

Rev.: ED., *Dar. Int.* 21 (1), 86–87.

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48, 75]

66. CHIDANANDA, Swami. Hinduism : monotheism and polytheism reconciled. *The Divine Life* 46 (12), Dec. 84; 402–405.

67. CHON, K. P. *Remedy the Frauds in Hinduism.* Bombay, 1991; V + 330.

68. COBURN, Thomas B. Scripture in India : Towards a typology of the Word in Hindu life. *J Am. Acad. of Rel.* 52, 1984; 435–459.

69. CONNOLLY, Peter (ed.). *Perspectives on Indian Religions.* Bibliotheca Indo-Buddhica Series – 30, Indian Books Centre, Delhi, 1986.

..Papers in honour of Karel WERNER..

70. COOMARASWAMY, Ananda K. *Time of Eternity.* Mun. Man., New Delhi, 1988 (reprint); 140.

..Hinduism : pp. 8–29..

71. COURTRIGHT, Paul B. *Gaṇeśa: Lord of Obstacles, Lord of Beginnings.* OUP, New York, 1985 (also 1990); xiv + 274.

..considers modern and Vedic manifestations of the deity.. based mainly on Purāṇa- evidence..

72. COWARD, Harold G. (ed.). *Language in Indian Philosophy and Religion.* Canadian Corporation for Studies in Religion – supplement 5, Wilfrid Laurier Univ. Press, Waterloo, 1978; X + 98.

Rev. : S. K. NANDI, *BRMIC* 35, 167.

73. CRAWFORD, Cromwell (ed.). *In Search of Hinduism.* Barrytown, 1986; xl + 181.

74. DAIVAJNA SOMAYAJI, K. N. *Concept of Ganesha.* Bangalore, 1983; 69 + 38 pl.

75. DANGE, Sadashiv A. Features of Tāntrism and the Veda. *JORM* 42–46, 1972–77 (1987); 78–88.

..Tantrism is an ancient creed in essence. It is not improbable that in the hey-day of Vedic practices and sacrifices, with a

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predominant sexual note, a mixed mystic cult got created and fostered, wherein the ancient Mahānagnī changed into Śakti and Mahānagna turned into Śiva with new dimensions, adding the fish to the already existing *ma-kāras* (*māṁsa*, *madya*, *mudrā*, *maithuna*). And, as this one mode of worship got believed to solve all worldly and heavenly problems, it came to be called *tantra*..

76. DARAN, D. V. *Hinduism at a Glance : Vedic Wisdom Rediscovered.* Bombay, 1987; xvi + 409.

77. DASS, Ayodhya Chandra. The origin of Brahmanical image-worship and the iconogenic properties in Ṛgveda. *JOIB* 34 (1-2); 1-11.

78. DASS, Ayodhya Chandra. *Sun Worship in Indo-Aryan Religion and Mythology.* Indian Books Gallery, Delhi, 1984; xii + 236.

79. DELAHOUTRE, M. Le culte hindou et sa symbolique. (in) *Le symbolisme dans le culte des grandes religions* (ed. J. RIES), Louvain, 1985.

80. DELL, David J. et al (ed.). *Guide to Hindu Religion.* The Asian Philosophies and Religions Resource Guides, G. K. Hall and Co., Boston, 1981; xxvi + 461.

..(= *VBD* IV. 48.89).. material arranged under 12 major categories..

Rev. : David M. KNIPE, *Hist Rel* 23 (3), 269-71; Paul MUNDSSCHENK, *PEW* 34 (3), 321-28; K. G. Z., *JAOS* 109, 173.

81. DE MORA, Juan Miguel. On Tantrism. (in) *Saṁskṛta-Saṁskṛti*, UNAM, Mexico, 1984; 59-86.

..Spanish original : "Acerca del Tantrismo".. (RENOU : "Specious knowledge is that wh. stops at the literal source; real knowledge is that wh. goes all the way to the implications." *Diogène* 29, 1960; 37-48).. author seeks to demonstrate that Tantrism, including the Kaula rite, has its primitive roots in the Veda the same as any other manifestation of Hindu spirituality.. Tantrism already existed in the 3rd cent. B. C., altho' the texts only appear in 424 A. D... Tantrism is far closer to the *ṚV* than to the *Up.* and later Hinduism.. conciliation of *bhoga* and *mokṣa*..

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82. DERRETT, J. D. M, Hinduism. (in) *The Study of Spirituality* (ed. Cheslyn JONES et al), SPCK, London, 1986.

83. DE SMET, R. The status of the scriptures in the 'Holy History' of India. *Proc. Res. Seminar on Non-Biblical Scriptures*, Bangalore, 1974; 280–299.

..cf. *VBD* IV. 48.94.. analyses "the whole trajectory of India's rel. development from the Vedic sacrificial hymns to the decisive encounter with Christ of Raja Ram Mohan Roy and other pioneers of Indian Renissance..

84. DHAVALIKAR, M. K. Gaṇeśa in Central Asia. (in) *G. S. Dikshit Fel. Vol.*. Agam Kala Prakashan, Delhi, 1987; 37-44.

85. DHAVALIKAR, M. K. Origin of Gaṇeśa. *ABORI* 71, 1990; 1–24.

..widespread worship of elephant : Vedic evidence – *Paidva* (ref. to in *ṚV* and *AV* cd. be elephant), perhaps precursor of later Airāvata of Indra.. ref. to elephant-headed deity in *MS* – shown to be a later interpolation.. Vināyaka mentioned in *MānavaGS*..

86. DHAVAMONY, Mariasusai. *Classical Hinduism*. Documenta Missionalia –15, Univ. Gregoriana, Rome, 1982; vii + 525.

..(= *VBD* IV. 48.101).. discussion under categories : revelation, incarnation, salvation, worship, meditation, monasticism, morality.. the beliefs and practices of Hindus differ from one period of hist. to another; within a given period, from one region to another; within a given region, from one class of society to another.. developments of Hinduism — Vedism, Brahmanism, classical Hinduism, sectarian Hinduism, medieval H., modern H., contemporary H. — shd. not be considered as watertight compartments, for they merge into one another.. H. has shown in its long hist. a marked propensity to assimilate rather than exclude various rel. currents wh. once used to be considered alien to its own orthodoxy.. H. concedes some validity to all other religions..

Rev. : André PADOUX, *RHR* 20 (1), 59–61; Frank PODGORSKY, *PEW* 35 (1), 105–106; Ludo ROCHER, *JAOS* 104, 335–36.

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89. EDITOR. Hindū dhārmika paraṁparā āṇi sāmājika parivartana (Mar.). *Navabhārata*, Wai.

..Hindu rel. trad. and social change.. serially from July 88 onwards..

90. EDITOR. Mother worship and Sri Ramakrishna. *Pr Bh* 92, Oct. 87; 362–373.

..mother worship : early Indian evidence – IV civil. and Vedic..

91. ENGINEER, Rustom. Review article on *Hindu Ethos and Challenge of Change* (*VBD* IV. 48. 88). *ToI*, 25. 2. 73; 8 : 2–5.

92. FALK, Harry. Der Gott des Chaos, Würfelspiele in Indien. *Journal für Geschichte* 6, 1984; 12–17.

93. FARQUHAR, J. N. *An Outline of the Religious Literature of India.*

..see 33. 17 above..

94. FATAH SINGH. The Veda of Viśva-Mānuṣa (The religion of the universal man). *Veda-Savitā*, E. S. 3 (7) – 3 (9), Sept. 84.

..serially.. Dharma and rel.; *ka* (who), the Father: *ka* as cross and tree of life..

95. FRAWLEY, David. *From the River of Heaven : Hindu and Vedic Knowledge for the Modern Age.* Mot. Ban., Delhi, 1992; 180.

96. FULLER, C. J. Hinduism and scriptural authority in modern Indian law. (in) *Comparative Studies in Society and History* 30 (2–3), 1988; 225–248.

97. GANGULY SHASTRI, Jaydev. On the question of changeability of Hindu religion. *SP*, 33 AIOC, Calcutta, 1986; 644–647.

98. GARG, Vasant. Vasu. *Veda-Pradīpa* 2 (7), Jan. 88; 26, 30.

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99. GASHA, Bharat. *Vishwa Hindu Dharma and Sanskriti.* Jammu, 1991; vi + 132.

100. GELBLUM, Tuvia. Traditional classification of Hindu scriptures. *SHAP Mailing*, 1984; 5–6.

101. GOMBRICH, Richard. Early Buddhism. *JRAS* 1989 (2); p. 398.

..(report of a lecture).. [two positions : (1) Buddha's rel. views hardly differed from those of the *Up.*; (2) Buddha knew little or nothing of Brahmanism — DE LA VALLÉE POUSSIN : Buddha did not know the *Up.*].. acc. to G., it is possible to show that Buddha (or texts in the Pali Canon) alluded to *BAU* and perhaps to other Brahmanic texts.. Buddha preached his new message by taking over terms and expressions current in his day (mainly of Brahmanism) and investing them with new meanings.. Buddha used Brahmanical terminology to formulate his own ideas.. G. attempted a succinct exposition of Buddha's basic message in terms wh. made clear how it represented an answer to contemporary Brahmanism (that of the earliest *Up.*).. G. discussed the term *karman*.. Buddha interpreted Br. *karma* (ritual action) as moral intention.. allusions in Pali Canon to *BAU* : the tone is humorous, gently satirical; they remind one of the voice of Buddha himself..

102. GOMBRICH, Sanjukta and R. Kings, power, and the goddess. *South Asia Research* 6 (2), London, 1986; 123–138.

103. GONDA, Jan. *Change and Continuity in Indian Religion.*

..(= *VBD* III. 31.8).. Hinduism is defined as a complex of socio-rel. phenomena wh. are based on the authority of the ancient corposa called Veda..

104. GOVIND DAS. *Hinduism.* Delhi, 1986 (reprint); xiv + 445 + vii.

105. GOYAL, S. R. *A Religious History of Ancient India (up to c. 1200 A. D.).* Kusumanjali Prakashan, Meerut.

..Vol. I : Pre-Vedic, Vedic, Jaina, and Buddhist religions, 1984, xx + 418; Vol. II : Smārta, Epic-Pauranika-Tantrika Hinduism, Christianity, Islam, 1986, xxxii + 484..

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Rev. : Aubrey A. MASCARENHAS, *Indica* 27, 135–36; G. C. PANDE, *IHR* 11, 198–99.

106. GUENON, Rene. *Studies in Hinduism.* New Delhi, 1985; 87.

..(transl. into English by Ian KESARCODI)..

107. GULERI, Vidyadhar Sharma. *Female Deities in Vedic and Epic Literature.* Delhi, 1990; xv + 211.

108. GUPTA, Badlu Ram. *Hinduism : The Gospel of Humanity.* New Delhi, 1986; xii + 111.

109. GUPTA, Ram Chandra. *The Wonder that is Hindu Dharma.* 1987; 240.

..*Dharma* is neither philosophy nor rel., neither morality nor law, yet it pervades all these..

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111. HARIHARAN, M. *Hinduism and Its Rationalism.* Bombay, 1987; ix + 150.

112. HARSHANANDA, Swami. *Hindū-Dharma : Praśnottaramālikā* (Hindi). Ramakrishna Math, Allahabed, 1986; 62.

113. HÄRTEL, H. Archaeological evidence on the early Vāsudeva worship. *Tucci Mem. Vol.* 2, IsMEO, Rome, 1987; 573–587 + 10 pl.

114. HAUSSIG, H. W. et al (ed.). *Götter und Mythen des indischen Subkontinents.* Klatt-Cotta, Stuttgart, 1984; 15 + 1040 + 65 pl., maps.

..Volker MOELLER : Die Mythologie der vedischen Religion und des Hinduismus..

Rev, : J. W. DE JONG, *IIJ* 30 (2), 130–32.

115. HEESTERMAN, J. C. India and the inner conflict of tradition. *Daedalus* 102 (1), 1973.

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48, 119]

..(= *VBD* IV. 48.146).. trad. is to be understood as "the way society formulates and deals with the basic problems of human existence — in this respect, it is not diff. from modernity".. trad. is not simply a fixed inventory of pet responses that groups and individuals draw — not a set program precisely predetermining individuals' responses to the stimuli of every situation. Trad. is rather processual and therefore dynamic, flexible, accommodative, adaptive. But to stress its situational char. is to see only a part or aspect of trad. In addition to immanent, situational dimension is the transcendental dimension that gives order, sense, meaning, and structure to the individual, situational particularities. "Trad. has to be immanent in the actual situation so as to keep up with shifting reality and transcendent so as to fulfil its orientating and legitimizing function". It is this double structure or two-dimensionality of traditions that explains an abiding conflict at any tradition's core..

115 A. HEESTERMAN, J. C. *The Inner Conflict of Tradition. Essays in Indian Ritual, Kingship, and Society.* Univ. of Chicago Press, 1985; 10 + 255.

Rev.: Ronald INDEN, *American Ethnologist* 13 (4), 762–775; Richard W. LARIVIERE, *JAOS* 106 (3), 601–02; J. P. PARRY, *Man* 21 (2), 369–70.

116. HEGDE, R. D. The infidel. *Glory of India* 8, 1984 (89); 25–32.

..the hist. of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śaṁkarācārya... *Maṇḍūkasūkta* (*ṚV* VII. 103) provides the first indications of infidel elements: chanting of Vedic texts by priests ridiculed.. Bṛhaspati and Lokāyatikas..

117. HERAS, H. *The Problem of Gaṇapati.* Indological Book House, Delhi, 1972; vi + 64.

..(= *VBD* II. 51.12).. Introd. by Jamna Dass AKHTAR (Gaṇapati in *ṚV* = elephant-faced Gaṇeśa)..

118. HERMAN, A. L. *A Brief Introduction to Hinduism: Religion, Philosophy, and Ways of Liberation.* Boulder, 1991; xxi + 181.

119. HILTEBEITEL, Alf. Folklore and Hinduism. *Hist. Rel.* 27 (2), 1987; 216–218.

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120. HOLT, John. Assisting the Dead by venerating the Living. *Numen* 28 (1), 1981; 1–28.

..concentrates on the socioreligious side of the veneration of the Dead in Hinduism and Buddhism..

121. IBBETSON, Denzil; MACLAGAN, Edward. *Religious Life of Indian People.* Mot. Ban., Delhi, 1991 (reprint); xvi + 985.

..ed. by H. A. ROSE.. includes Hinduism..

122. *Induizm : Tradicii i sovremennost* (Russ.). Izdatal'stvo "Nauka", Moscow, 1985; 284.

..I. V. BESTUZHAV-LADA, "Eschatology of Hinduism (futurological aspect)", 5–27; A. D. LITMAN, "Hinduism and Indian modern philosophy", 42–62; O. V. MEZENTSEVA, "Studies of H. in the USSR", 241–282..

123. IONS, V. *Indian Mythology.* Peter Bedrick Books, New York, 1984; 144.

124. JAGTIANI, G. M. *Burning Questions on Hindutva.* Bombay, 1988; iv + 61.

Rev. : R. N. D., *ABORI* 71, 423–24.

125. JAIN, Krishan Lal. *Is Hindu a Superior Real?* Heritage of Indians, Delhi, 1989; X + 200.

126. JAKIMOVWICZ - SHAH, Marta. *Metamorphosis of Indian Gods.* Calcutta, 1988; 187.

127. JOHNSON, Samuel. *Indian and Oriental Religions.* Deep and Deep Publications, New Delhi, 1983; 802.

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128. JOSHI, H. M. Hinduism and other religions : unity in diversity. *ŚPP* 20–21, Aug. 84 – Feb. 85; 18–30.

129. JOSHI, Ratanlal. Mātṛpūjā hī lakṣmīpūjā. *Viśvātmā* 14 (7), Nov. 88; 10–13.

..Vedic references..

130. JYESHT VERMAN. The Vedic godhead Sun and the concept of trinity. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 33.

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..concept of trinity was originally based on the characteristics of one and the same Vedic god, Sun..

131. *Kalyāṇa-Kalpataru* 35 (1), God-realization number, Gorakhpur, May 89; xxxii + 352.

..a collection of 68 essays – most of them already published..

132. KAMIMURA, Katsuhiko. *Indian Mythology* (Jap.). Tokyo Shosuki, Tokyo, 1981; 286.

133. KANTOWSKY, Detlaf (ed.). *Recent Research on Max Weber's Studies on Hinduism.* Weltforum – Verlag (Schriftenreihe Internationales Asienforum – 4), München, 1986; 231.

..papers submitted to a conference held in New Delhi, March 1–3, 1984.

134. KARAN SINGH. Hindu religion unique in world history. *AH* 1 (4), Sept. 84; 3–7.

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..serially..

136. KARAN SINGH. *Hinduism.* Delhi, 1987; 164.

..see 48. 138 below..

137. KARAN SINGH. Hinduism and world religions. *BJ* 35 (1), Aug. 88; 107–119.

..serially..

138. KARAN SINGH. *Essays on Hinduism.* Ratna Sagar, Delhi, 1990; viii + 190.

..rev. ed. of 48. 136 above.. H. — an overview.. message of the *Upaniṣads*.. Appendix : *Muṇḍaka-Up.* (transl. and exposition)..

139. KARAPATRI, Swami. Gaṇapati-tattva (Hindi). *Kalyāṇa* (*Gaṇeśa-Aṅka*), 1948; 25–30.

..Gaṇapati mentioned in *ṚV.* identified with elephant-faced Gaṇeśa..

140. KARUNAKARAN, Rankorath. *The Riddle of Ganesh.* Bombay, 1992; ix + 79.

...57

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142. KAVIRAJ, Gopinath. Theism in ancient India. (in) *Notes on Religion and Philosophy*, S S Univ., Varanasi, 1987; 80-104.

..comments on *kālaḥ svabhāvo niyatir yadṛcchā* - *Śvetāśvatara Up.*..

143. KEILHAUER, Anneliese and Peter. *Die Bildsprache des Hinduismus. Die indische Götterwelt und ihre Symbole.* Du Mont Buchverlag, Köln, 1983; 248 + illust.

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146. KETKAR, S. V. *Hinduism — its Formation and Future.* Delhi, 1988 (reprint); xxxix + 177.

147. KILLINGLEY, Dermot (ed.). *A Handbook of Hinduism for Teachers.* Grevalt and Grevalt, Newcastle-upon - Tyne, 1984.

148. KING, Ursula. Forschungsbericht über den Hinduismus in England. *ZMR* 3, 1983; 220-236.

149. KINSLEY, David. *Hinduism — A Cultural Perspective.* Prentice Hall, Englewood Cliffs, 1982; 164 + 11.

..A guideline for orthodoxy in Hinduism is reverence for the Brahmins and the implicit acceptance of the social hierarchy known as the caste system. Here again, the Buddhists and the Jainas represent a dissenting view, declaring that Brahmins have no special rel. status.. traditionally, H divides all philosophies into orthodox and non orthodox; of the latter all of wh. deny the sacredness of the Vedas, the most famous are Bauddha and Jaina..

Rev. : John M. KOLLER, *PEW* 34 (4), 464-65.

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150. KINSLEY, David. *Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition.* Univ. of Calif. Press, Berkeley, 1986; viii + 281 + 14 pl.

..(Mot. Ban., Delhi, 1987).. 1. Goddesses in Vedic literature: Uṣas, Pṛthivī, Aditi, Sarasvatī, Vāk, Nirṛti, Rātrī; Minor Vedic Goddesses: Sūryā, Saraṇyū, Indrāṇī.. Appendix: IV civil. (pp. 212–220).. acc to author, no other living rel. trad. displays such an ancient, continuous, and diverse hist. of goddess-worship as H... author does not accept that all female deities in the Hindu trad. are different manifestations of an underlying feminine principle or an overreaching great goddess.. he dismisses the arguments for continuities bet. IV civil. and later H. on the grounds that they are superficial..

Rev.: Thomas B. COBURN, *Hist. Rel.* 27, 412–14; Ellison B. FINDLY, *JAOS* 108, 132–33; Alf HILTEBEITEL, *Pacific Affairs* 60 (2), 350–51; Vasudha NARAYANAN, *JAS* 46, 185–86; Karel WERNER, *JRAS* 1988 (1), 212–13.

151. KLIMKEIT, Hans-Joachim. *Der politische Hinduismus. Indische Denker zwischen religiöser Reform und politischem Erwachsen.* OH, Wiesbaden, 1981; 325.

152. KLOSTERMAIER Klaus K. *Mythologies and Philosophies of Salvation in the Theistic Traditions of India.* Editions SR –5, Wilfred Laurier Univ. Press, Waterloo, Ontario, 1984; xvi + 549 + 47 pl.

Part One: Salvation in Vedic religion; Indra as Saviour and *yajña* as means of salvation; Indra-Vṛtra myth - neither historical nor naturalistic but as a salvation myth.. Part Two: Viṣṇu as Saviour.. Part Three: Main elements and sources of Śaivism.. Part Four: Devī as Saviour.. Part Five: Synthesis and Conclusion.. (the "history" represented in myth is not chronological but exemplary; that is, myths reflect those events in the hist. of a community wh. it considers its central part, its spiritual foundation.. most of the gods are created for the myths and not the myths for gods)..

Rev.: Bruce J. STEWART, *PEW* 36 (2), 187–89: Karel WERNER, *JRAS* 1986 (1), 132–34.

153. KLOSTERMAIER, Klaus K. *A Survey of Hinduism.* SUNY Press, Albany, 1989; xv + 649.

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..(Mun. Man., New Delhi, 1990).. topical treatment of H... *trimārga* approach..

Rev, : R. N. D., *ABORI* 71, 423.

154. KÖNIG, Ditte. *Das Tor zur Unterwelt. Mythologie und Kult des Termitenhügels in der Schriftlichen und mündlichen Tradition Indiens.* Beiträge zur Südasien-forschung – 97, Univ. Heidelberg, 1984; XII + 389 + 1 pl. + 10 illust.

Rev. : Horst NACHTIGAL, *Mundus* 23 (3), 202–03.

155. KRISHNA, Nanditha. *The Art and Iconography of Vishnu-Narayana.* D. B. Taraporevala, Bombay, 1982; xiv + 122 + illust. and line-drawings.

..finds parallels bet. V.-N. and gods of other ancient civilizations (Sumerian god Enki and his consort Ninki; solar origin of V.–Egyptian Horus, Ra, Atum; Gk. god Poseidon; Babylonian deities : Merodach, Entil, Ea)..

Rev. : R. N. MISRA, *IHR* 8 (1–2), 151–53.

156. KRISHNAMURTHY, V. *Essentials of Hinduism.* Narosa Publishing House, New Delhi, 1991 : xiii + 200.

Rev. : V. S., *BJ* 37 (21), 91–94.

157. KSHITISH VEDALANKAR. Śrī aura Lakṣmī : Viṣṇu ko dona patniyān (Hindi). *Viśvātmā* 14 (7), Nov. 88; 8–9.

..Vedic evidence..

158. KULKARNI, Chidambara. *Hindu Dharma.* Bh. Vid. Bh., Bombay.

159. KULKARNI, Shripad D. *What is Hinduism* ? BHISHMA, Thane, 1990; vi + 90.

..a comparative study of the tenets of H. with those of the Semitic Faiths..

Rev. : R. N. D., *ABORI* 71, 423–24.

160. KUMARASWAMY, V. A. *Salient Features of Indian Culture and Hindu Religion.* Hyderabad, 1988; iv + 38.

161. LESTER, Robert C. Hinduism : Veda and sacred texts.

..see 34.108 above..

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48. 170]

162. LIMET, H. ; RIES, J. (ed.). *La Mythe. Son Langage et Son Message.*, Homo Religiosus -9, Centre d' Hist. des Rel., Louvain, 1989; 471.

..2 papers on Hinduism.. (various approaches : comparative - DUMÉZIL; symbolic and psychoanalytical - ZIMMER; literary and historical - RÜPING; structuralist - LONG)..

Rev. : Karl-Heinz GOLZIO, *Anthropos* 81, 737.

163. LINGAT, R. Time and the Dharma. *CIS* 6, 1962.

..law of sacrifice is one that is 'proposed', not 'imposed'..

164. MAHDIHASSAN, S. The patron-gods of health and longevity. *Bull. Ind. Inst. Hist. Med.* 19 (2), Hyderabad, July 89; 111-127.

..Soma as the god of herbalism and Śiva as the god of alchemy..

165. *Mantras et diagrammes rituels dans l' Hindouisme.* Ed. CNRS, Paris, 1986; 225.

166. MARGLIN, Frédérique Apffel. Types of oppositions in Hindu culture. (in) *Purity and Auspiciousness in Indian Society* (ed. John B. CARMAN; F. A. MARGLIN), Brill, Leiden, 1985.

167. MARRIOTT, Makim. Hindu transactions : diversity without dualism. (in) *Transaction and Meaning* (ed. Bruce KAPFERER), Ishi Press, Philadelphia.

168. MARTIN, E. Q. *Gods of India : History, Character, and Worship.* Indological Book House, Delhi, 1988 (reprint); xiv + 330 + pl.

169. MARTIN-DUBOST, P. ; NOU, J. -L. Gaṇeça, le dieu à tête d' eléphant. *Archaeologia / Prehistoire et Arch.* 228, 1987; 44-51 + 1 fig.

170. MASIH, Y. *Hindu Religious Thought.* Mot. Ban. Delhi, 1983; xviii + 510.

..(from 3000 B. C. to 200 A. D.).. *karma, saṁsāra, jñāna, mukti* — these four are the defining characteristics of H. .. also *yoga* and *tapas*.. germs and most imp. features of Brahmanism can be

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traced to non-Vedic (Jaina, Bauddha, *Up.*, Sāṁkhya, Yoga) thought.

171. MATILAL, Bimal Krishna. *Logical and Ethical Issues of Religious Belief.* Stephanos Nirmalendu Ghosh Lectures, 1978, Univ. of Calcutta, 1982; xii + 186 + 1.

..lectures on : *Duḥkha*; Problem of Evil; Scepticism; Word and Object; Ineffability; Necessity and Indian Logic; Religion and the study of Comparative Religion..

Rev. : T. GELBLUM, *BSOAS* 48 (3), 558–59.

172. MAZUMDAR, B. P. Stages in the history of religious beliefs. *BRMIC* 37 (5), May 86; 104–110; 37 (6), June 86; 137–141.

..serially.. Vāsudeva rel.; Rudra-Śiva.. rites for Pitṛs; Mūrti-pūjā; *tīrthas* and *vratas*..

173. MAZUMDAR, Haridas T. *India's Religious Heritage.* (Cultural Hist. of India, Vol. I), Allied Publishers, New Delhi, 1986; xxi + 223.

174. MEERA, S. Some aspects of Śakti worship. *BITCM*, 1980 (1984); 13–27.

..Vedic evidence..ref. to Aditi, Sarasvatī, Rātrī, Uṣas, Bhāratī.. Śakti cult originated in the prehist. deities of Har. period; it took definite form and philosophic import during the Vedic period; it acquired a tangle of doctrines, rituals, and practices in the classical period.. additional Tantric mode..

175. MEHTA, J. L. *Philosophy and Religion : Essays in Interpretation.* Mun. Man., New Delhi, 1990; 302.

176. MISHRA, Rajani. *Brahmā–Worship : Tradition and Iconography.* Kanishka Publishing House, Delhi, 1989; xvi + 73 + pl.

..ch. 2 : "Origin and development of B...

177. MITCHELL, J. Murray. *Hinduism Past and Present.* Asian Educational Services, New Delhi, 1989 (reprint); 299.

..the Vedas and Vedic period; Vedic ritual; *Up.*...

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178. MORGAN, Kenneth W. (ed.). *The Religion of the Hindus.* Mot. Ban., Delhi, 1987; xiv + 434.

..Indian ed. of *VBD* II. 48. 97..

179. MUKHYANANDA, Swami. *The Ten Sūtras or Cardinal Principles of Hinduism.* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 24,

180. MUKHYANANDA, Swami. *The Role of Hinduism in 'One World' Ideal.* Centre for Reshaping Our Wcrld-View, Belur Math, Calcutta, 1984; 40.

181. MUKHYANANDA, Swami. *Hinduism and Its World Mission.* Centre for Reshaping Our World-View, Belur Math, Culcutta, 1984; 18.

182. MUKHYANANDA, Swami. *Hinduism — What It Is.* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1985; 31.

183. MUKHYANANDA. Swami. *Hinduism : A brief outline of its framework.* Ramakrishna Math, Trichur, 1986; xii + 115 + charts.

..two aspects of H. : *satya* (truth) – *Śruti*; *dharma* (applied truth) — *Smṛti*..

Rev. : R. N. D., *ABORI* 70, 358–59.

183A. MUKHYANANDA, Swami. The unique space-time and historical sense of the Hindus. *Pr Bh* 97, June 1992; 257–262, 275.

..(contd. from previous issue)..

184. MYLIUS, Klaus. Viśvasṛj, *viśvasṛjaḥ*, and the problem of continuity in Indian religious history. *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 285–305.

185. NAGARAJA RAO, P. The nature and the fundamentals of Hinduism. *Dharmaprakash* 17 (3–4), 1987; 38–42.

..(distorted, hideous H.; essential H)..

186. NAGARAJA RAO, P. The fundamentals of Hinduism, *Tap. Pras.* 26 (8), Aug. 88; 16-20.

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187. NAKAMURA, Hajime. *A History of Hinduism* (Jap.). Yamakawa Shuppansha, Tokyo, 1979; xiv + 332 + 23.

188. NANDI, Ramendra Nath. *Social Roots of Religion in Ancient India.* K. P. Bagchi and Co., Calcutta / New Delhi, 1986; xviii + 218.

189. NARAVANE, V. S. *A Companion to Indian Mythology* (*Hindu, Buddhist, and Jaina*). Thinker's Library, The Technical Publishing House, Allahabad, 1987; ii + 372.

190. NARAYAN AIYANGAR. *Essays on Indo-Aryan Mythology.* Asian Educational Services, New Delhi, 1987 (reprint); xv + 639.

191. NARTEN, Johanna. *Die Amə̆ša Spəntas im Avesta.* OH, Wiesbaden, 1982; xii + 155.

Rev. : H. H. M., *ZDMG* 134 (1), 199.

192. NAYAK, Ketaki. Lord Jagannātha in the Vedic Literature. *Prajnanetram* 1 (1), Balasore, 1985; 90–100.

193. NIDHI. Problem of identification of Harimedhas in the Nara-Nārāyaṇīyam. *SP*, 33 AIOC, Calcutta, 1986; p. 662.

..Harimedhas = Supreme God worshipped by inhabitants of Śvetadvīpa (acc. to V. S. AGRAWALA, Śvetadvīpa = Iran; Harimedhas = Ahura Mazda; seven Amesa-Spentas = seven Citraśikhaṇḍins).. acc. to NIDHI, Harimedhas = Aśvamedhas of *ṚV.* V. 27.4–6.. Dadhyaṅ Ātharvaṇa..

194. OBERHAMMER, Gerhard. Das Selbstverständnis des Hinduismus als Religion. (in) *Offenbarung* (ed. G. O.), Wien, 1974; 13–27.

195. OBERHAMMER, Gerhard. Die Überlieferungsautorität im Hinduismus. (in) *Offenbarung* (ed. G. O.), Wien, 1974; 41–92.

196. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils: Zur Heilsgegenwart in indischer und christlicher Religion.* Publ. of the De Nobili Res. Library IX, Wien, 1982; 256,

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..HEESTERMAN examines some motifs in the *Brāhmaṇas* wh. connect sacrifice with warfare, and especially with cattle raid; these he considers to be survivals of a heroic age, detached from their original context.. HALBFASS discusses the place of experience in ancient and modern Hindu thought (trad. thought subordinates experience to textual authority, or ascribes it to mythological or superhuman figures)..

Rev. : D. H. KILLINGLEY, *BSOAS* 47 (1), 163–64.

197. OBERHAMMER, Gerhard (ed.). *Inklusivismus. Eine indische Denkform.* Publ. of the De Nobili Res. Library, Wien, 1983; 113.

..HACKER's original lecture on the subject and crit. studies on it by HALBFASS, WEZLER, and OBERHAMMER.. acc. to HACKER, Inklusivismus is a central and defining characteristic of Indian thought; Inklusivismus consists in claiming for, and thus including in, one's own rel. what really belongs to an alien religious ideology (Vivekananda and Radhakrishnan as examples)..

Rev. : R. N. D., *ABORI* 69, 401–02.

198. O' FLAHERTY, Wendy Doniger. The origins of heresy in Hindu mythology, *Hist Rel* 10 (4), 1971; 271–333.

..(= *VBD* III. 48.199; cf. *VBD* IV. 48.230).. (to argue that there is no Hindu 'orthodoxy' is also to deny that Hindus can have 'heresy', wh. ignores abundant evidence to the contrary).. the contradistinction of the Vedas remains the basis of heresy in the Hindu view-point..

199. O' FLAHERTY, Wendy Doniger. Death as a dancer in Hindu mythology. *Ingalls Fel. Vol.*, 1980; 201–216.

..fear of the dance in ancient texts – *JB*.. other Vedic and *Up.* evidence..

200. O' FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology.* Mot. Ban., Delhi, 1981; xviii + 382.

..(*VBD* IV. 48.233).. sexual fluids in Vedic and post-Vedic India; male dominance in *RV*; cows and mares; androgynes..

Rev. : Sadashiv A. DANGE, *IHR* 11, 189–91.

201. O' FLAHERTY, Wendy Doniger (ed.). *Textual Sources for the Study of Hinduism.* Manchester Univ. Press, 1988; xii + 211.

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..selections from Sanskrit, Hindi, Tamil, and Bengali in English transl... introd. deals with the original texts.. Sk. section includes selections from Vedas.. the editor's aim is 'to show the relationship bet. what might be called mainstream Hinduism and the alternative Hinduism'.. suggests the various ways in wh. H. refuses to be pigeonholed.. topics include *dharma, karma*, kings and Brahmins, ritual, human life cycle..

Rev. : Rupert SNELL, *BSOAS* 53 (2), 201.

202. O' FLAHERTY, Wendy Doniger. *The Origins of Evil in Hindu Mythology*. Delhi, 1988; ix + 411.

..Indian reprint of *VBD* IV. 48. 231..

203. O'MALLEY, L. S. S. *Hinduism : The Religion of the Masses*. Jodhpur, 1985; viii + 246.

204. OM PRAKASH. *Religion and Society in Ancient India*. Delhi, 1985; xii + 260.

205. ORGAN, T Three into four in Hinduism. *Ohio Journal of Rel. Studies* 1, 1973; 7–13.

..deals with extension of tripartition to quadripartition.. mentions four hypotheses to account for the introduction of a fourth to an original three, namely, expansion, transcendence, integration, and polarization..

206. OUSERAMPIL, J. Feminity in God: grammarian's view. *CASS Stud* 6 (8), 1982; 57–64.

..cf. *VBD* IV. 42. 132.. intimate experience of motherhood in God is the primary cause of attributing feminity to God..

207. PADOUX, André. *L'image divine — Culte et méditation dans l' hindouisme*. C. N. R. S. UPR 249, Paris, 1990; 179 + photographs.

Rev. : Bruno DAGENS, *BEI* 7-8, 357–62.

208. PAI, D. A. *Religious Sects of the Hindus*. Cosmo Publications, Delhi, 1983; vi + 104.

..traces growth of Hinduism from the early times..

209. PANDE, G. C. The Hindu World. *Quest* 61, April-June 69; 23–32.

..rev. article on *VBD* III. 35. 68; IV. 48. 293..

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210. PANDE, G. C. *Śramaṇa Tradition.* L. D. Inst. of Indology, Ahmedabad, 1978; 73.

..(= *VBD* IV. 82. 386)..

Rev. : A. C. DASS, *PJ* 22–23, 205–06.

211. PANDE, Susmita. *Birth of Bhakti in Indian Religions and Art.* Books and Books, New Delhi, 1982; 12 + 224.

..from Vedas to *Rāmāyaṇa*.. ch. 2 : elements of *bhakti* in Vedas and *Up*... Varuṇa; concepts of 'grace', *ātmanikṣepa, kārpaṇya* seen in Vedic hymns..

Rev. : P. S., *ZDMG* 136 (3), 656–57; H. D. SANKALIA, *BDCRI* 45, 163–66; B. N. S. YADAV, *IHR* 8 (1–2), 132–33.

212. PANDIT, M. P. *Studies in the Tantras and the Veda.* (Ganesh and Co., Madras) Delhi, 1988 (reprint); 168.

Rev. : ED., *Triveni* 41 (2), 113–14.

213. PANKAJ, N. G. *State and Religion in Ancient India.* Allahabad, 1983.

214. PARIKH, Purushottam J. *God Revealed.* Baroda, xii + 66.

Rev. : M. M. PATHAK, *JOIB* 36, 322–23.

215. PARPOLA, Asko. *The Sky-Garment : A study of the Harappan religion and its relation to the Mesopotamian and later Indian religions.* Stud. Or. 57, Finnish Oriental Soc., Helsinki, 1985; 216 + 25 pl.

..see *Harappan Bibliography* (R. N. D.) 6. 164..

Rev. : William C. BRICE, *JRAS* 1989 (1), 165–66; Harry FALK, *ZDMG* 138 (1), 160–63.

216. PARRINDER, Geoffrey. *Avatar and Incarnation : A Comparison of Indian and Christian Beliefs.* OUP, New York, 1982; 296.

.."Avatars in Hinduism" : beginning with the Vedas and continuing right up to modern thinkers like Ramakrishna and Gandhi.. 12 characteristics of Hindu Avatars : (1) In Hindu belief A. is real; (2) human A.s take worldly birth; (3) the lives of A.s mingle human and divine; (4) the A.s finally *die*;

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(5) there may be historicity in some A.s; (6) A.s are repeated; (7) the example and char. of A.s are important; (8) A. comes with work to do; (9) A.s show some reality in the world; (10) A. is guarantee of divine revelation; (11) A.s reveal a personal God; (12) A.s reveal a God of grace.. the Hindu A.-concept cannot be dismissed as a version of docetism.. the author describes the Hindu scriptures as "general revelation" and the A. as "special revelation".. (Rev. : revelation of Veda is *Śruti* and therefore the primary or "special revelation"; the A. comes as *Smṛti* or a representation of the original Vedic revelation in the age of heavier *Karman*)..

Rev. : Harold COWARD, *PEW* 36 (2), 189–90.

217. PATHAK, V. S. *Smārta Religious Tradition.* New Delhi, 1987; 143.

218. PEREIRA, Jose. *Hindu Theology : A Reader.* Doubleday, 1976; 558.

..see 48.219 below..

Rev.: ED., *Indica* 15 (2), 145–48.

219. PEREIRA, Jose. *Hindu Theology — Themes, Texts, and Structures.* Mot. Ban., Delhi, 1991; 608.

..see 48.218 above.. introd.; overview of Hindu theology (classical and medieval).. English transl. of select texts of 26 schools (three categories : Theologies of Difference: Theologies of Identity or Non-Difference; Theologies of Difference in Identity)..

Rev. : Aubrey A. MASCARENHAS, *Indica* 29 (1), 72–73.

220. PHILLIPS, Maurice. *The Evolution of Hinduism.* New Delhi, 1987; V + 129.

221. PODGORSKI, Frank R. *Hinduism : A Beautiful Mosaic.* Foundation Press of Notre Dame, Notre Dame, 1983; 41.

222. PRAJAPATI, Manibhai E. Devī Brahmāṇī kā svarūpa-vikāsa : Vaidika evaṁ paurāṇika sāhitya ke pariprekṣya men (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 335.

..Vedic Prajāpati = Paurāṇika Brahmā; Vedic Devī Vāk (wife of Prajāpati) = Brahmāṇī (wife of Brahmā).. Brahmāṇī (Sarasvatī, Sāvitrī, Gāyatrī) is goddess of *jñāna* or *vāṇī* (like Vedic Vāk).. Brahmā-worship has almost disappeared, but Brahmāṇī-worship is still in vogue, particularly in Gujarat..

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223. PRECIADO-SOLIS, Benjamin. Kṛṣṇa as the eighth child. *SP*, Symp. Intern. de la langue Sk., Mexico, 1982; p. 30.

..K. as the last of 8 brothers : author traces a line of transmission of the motif from the *ṚV* down to the *Purāṇas*, thro' the *Brāhmaṇas* and the *MBh*.. the motif has a cosmological origin wh. has been obscured by mythological colouring..

224. PRECIADO-SOLIS, Benjamin. *The Kṛṣṇa Cycle in the Purāṇas. Themes and Motifs in a Heroic Age.* Mot. Ban., Delhi, 1984; 151 + 75 pl.

..Ch. 1 : Vedic Indra has served as a model for Kṛṣṇa.. Ch. 2: Early hist. evidence on Kṛṣṇa..

Rev. : Adalbert G. GAIL, *IIJ* 30 (2), 121–23; Gauri P. LAD, *BDCRI* 45, 157–59.

225. RADHAKRISHNA, K. *True History of Gods and Goddesses of Ancient India.* Penukonda, 1985; 96.

226. RAJGOPALACHARI, C. *Hinduism : Doctrine and Way of Life.* Bombay, 1989 (reprint); 161.

..(= *VBD* III. 48.222)..

227. RAMANA RAO, V. V. Indian goddesses of epidemic diseases. *Bull. Inst. Hist. Med.* 1 (1–2), 1971; 44–48.

228. RAMBACHAN, Anantananda. The value of the Word as the mystery of God. *Journal of Dharma* 14 (3), Bangalore, 1989.

229. RANGACHARYULU, G. T. K. *Supremacy of Hinduism.* Rishikesh, 1986; 153.

· see 48.230 below..

230. RANGACHARYULU, G. T. K. *Hindu Dharma hī Sarvottama* (Hindi). Rishikesh, 1986; vi + 184.

..Hindi transl. of 48.229 above by Devendra Datta SAKALANI..

231. RANGANATHANANDA, Swami. The Indian vision of god as mother. *Pr Bh* 96, Aug. 91 onwards.

..serially..

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232. RANJIT SINGH. *Dharma kī Hindu Avadhāraṇā* (Hindi). Central Bk. Depot, Allahabad, 1977; xvi + 314.

..development of the concept of *dharma*; sources of *dharma*; imp. of ethical values; *varṇa* and *jāti*; *āśrama* and *saṁskāras*; *rāja 'harma* (*guṇadharma*); *dharma* and *puruṣārtha*..

Rev. : Raghavendra VAJPEYI, *IHR* 10, 147–48.

233. RAYCHAUDHURI, Hemchandra. *Material for the Study of the Early History of the Vaishnava Sect.* Indolog. Bk. House, Delhi, 1989 (reprint); xxxii + 206.

234. REGE, M. P. What is Hinduism? a review article. *New Quest* 22, July - Aug. 80; 241–249.

235. *Religions of India : Hinduism, Jainism, Buddhism, Sikhism, Zoroastrianism, Christianity, Islam, Judaism.* Clarion Books, Delhi, 1983; 308 + 137 pl.

236. RICHARDS, Glynn. *A Source-Book of Modern Hinduism.* Curzon Press, London / Dublin, 1985; 10 + 212.

Rev. : Kenneth E. BRYANT, *PA* 60, 351–52.

237. RIES, Julien. *Salut et libération dans l' hindouisme et théologie des religions non-chrétiennes.* Univ. Louvain, 1981; 210.

..second ed.; first ed., 1978..

238. RIES, Julien. *Les religions de l' Inde : Védisme, Hindouisme ancien, Hindouisme récent.* Univ. Louvain, 1982; 162.

..reprint, 1985..

239. ROHI, Rajinder Kaur. Major elements of monotheism in the Indian tradition. *J Rel Stud* 18 (2), Punjabi Univ., Patiala, Autumn 1990.

240. RÖSEL, Jakob. *Die Hinduismusthese Max Webers: Folgen eines kolonialen Indienbildes in einem religions - soziologischen Gedankengang.* Materialen zu Entwicklung und Politik -22, Weltforum Verlag, München, 1982; iv + 102.

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48, 251]

241. RÖSEL, Jakob. The link between rebirth and caste society: some questions on Weber's model of Hinduism. (in) *Max Weber e India*, CESMEO, Torino, 1986; 147–160.

242. ROSTAU, Hiltrud. Hinduismus in der Welt von Heute. *AALA* 10 (6), Berlin; 1117–1120.

243. ROSTAU, Hiltrud. Zum Hinduismus. Haupt-charakteristika und Entstehung. *AALA* 13 (5), 798–808.

244. RUSSEK, Rane. *Hinduismus. Bilderkanon und Deutung.* Battenberg Verlag, München, 1986; 237.

245. SAMPATH, R. N. Bhakti and its chronological development. *SP*, 32 AIOC, Ahmedabad, 1985; p. 402.

..ref. to *bhakti* in Veda and *Up*...

246. SANGORAM, K. D. Nine kinds of bhakti. Pathway to God in the Vedas –34, *BJ* 31 (21), June 1–15, 85; 45–48.

247. SARASWATI, Baidyanath. *The Spectrum of the Sacred. Essays on the Religious Traditions of India.* Ranchi Authropol. Series – 6, Concept Pub. Co., New Delhi, 1984; 173.

Rev.: John V. PERREIRA, *Anthropos* 82, 337.

248. SARDESAI, S. G. The peculiarities of Hinduism. *S. Ramachandra Rao Fel. Vol.*, Bangalore, 1986; 149–158.

..H. was not 'born', it just 'grew'.. Vedic rel. and cl. H...

249. SARMA, D. S. *Hinduism through the Ages.* Bh. Vid. Bh., Bombay, 1973 (4th ed.); 300.

..(= *VBD* II. 48.129)..

Rev.: *Teacher Today* 11 (2), 108–09.

250. SARMA, D. S. *Primer of Hinduism.* Sri Ramakrishna Math, Madras, 1981 (reprint); 170.

..addition of new introd. and appenedix..

251. SARMA, D. S. *What is Hinduism?* Delhi, 1991; xii + 156.

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252. SARMAH, Thaneswar. Vedamūla sanātana Hindu dharma (Assam.). (in) *Souvenir*, Sarva Dharma Manavakalyana Sanstha, Guwahati, 1990.

253. SASTRI, Keshav Ram K. Hindudharmasyaudāryam (Sk.). *V. R. Comm. Vol.*, Chowkhamba, 1982; 147–149.

254. SASTRI, Vedaprakash. Deva evaṁ devopāsanā (Hindi). *Kalyāṇa* 64 (1), Devatāṅka 1990; 108–109.

255. SASTRY, K. R. R. Hinduism and international law. *Recueil des Cours* 117, 1966; 507–614.

256. SATYAPRAKASH (ed.). *Hinduism : A Select Bibliography*. Subject Bibliography Series – 4, Indian Documentation Service, Gurgaon, 1984; 352.

..covers the period 1962–1983..

Rev. : R. N. D. *ABORI* 69, 404; S. K. VERMA, *VIJ* 25, 233.

257. SATYAPRAKASH. *Hindu Religion and Morality*. New Delhi, 1985; 229.

258. SCHLUCHTER, Wolfgang (ed.). *Max Webers Studie über Hinduismus und Buddhismus. Interpretation und Kritik.* Suhrkamp – Taschenbuch Wissenschaft – 473, Suhrkamp Verlag, Frankfurt, 1984; 381.

259. SCHNEIDER, Ulrich. *Einführung in den Hinduismus.* Wissenschaftliche Buchgesellschaft, Darmstadt, 1989; xv + 257.

260. SCHOUTEN, J. P. Hinduism and development. Three case studies. *Religion and Society* 28, Bangalore, 1981; 68–99.

261. SCHREINER, Peter. *Begegnung mit dem Hinduismus. Eine Einführung.* Verlag Herder, Freiburg i. Br., 1984; 127.

..mainly, modern Hindu movements in the West : TM: Harekrisna; Rajaneesh..

Rev. : Gabriella Eichinger FERRO-LUZZI, *Anthropos* 11, 751–52; M. Thiela HORSTMANN, *OLZ* 83 (1988) 1, 98–99.

262. SCHWARZ, Arturo. *Il culto della donna nella tridizione indiana.* Grandi opare 2, Ed. Laterza, Rome, 1983; 12 + 147 + 289 fig.

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48. 272]

Rev. : Klaus FISCHER, *ZDMG* 135 (2), 437–38.

263. SEN, K. M. *Hinduism.* London, 1987; 160.

264. SESHADRI, K. *Heritage of Hinduism.* C. P. Ramaswamy Aiyar Foundation, Madras.

Rev. : ED.. *Triveni* 47 (1–2), 89–90.

265. SESHAN, K. S. S. Hinduism : the golden thread of Indian history. *Triveni* 47 (4), 1979; 79–82.

266. SHAKUNTALA DEVI. *Gods and Goddesses in Indian Mythology.* Indian Book House, Delhi.

Rev. : *ToI* (4.11.79), 11:1.

267. SHARMA, Arvind. The role of etymology in Hindu hermeneutics : an analysis. *OH* 26 (2), July-Dec. 78; 39-48.

268. SHARMA, Arvind. Some misunderstandings of the Hindu approach to religious plurality. *Religion* 8 (2), 1978; 133-154.

..(= *VBD* IV. 48.295).. it is neither Vedantic monism nor caste pluralism that provides the source of tolerance; it is rather the very essence of Hinduism as a whole..

269. SHARMA, Arvind. The religious justification of war in Hinduism. *ARC* 13 (2), McGill Univ., Montreal, Spring 86; 7ff.

..cult of Indra : martial and self-assertive legitimation for Aryan aggression wh. both established Aryan power in the Indian subcontinent and unified the various Aryan tribes, almost as a kind of divine mission, not unrelated to a sacralizing process and the concept of the moral order itself (*ṛta*).. once Aryan domination had been achieved, the scriptures legitimize war to protect this order (*BG*)..

270. SHARMA, Arvind. What is Hinduism? a sociological approach. *Social Compass* 33, Louvain, 1986; 177–183.

271. SHARMA, B. R. Was Gaṇapati a Dravidian god? *QRHS* 23 (3), 1983–84; 56–58.

272. SHARMA, B. R. Significance of yajnopavita. *Dharmaprakash* 19 (4–9), 1989–90; 17–22.

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273. SHARMA, Krishna. *Bhakti and the Bhakti Movement. A New Perspective.* Mun. Man., New Delhi, 1986; 360.

274. SHARMA, Nilakamal. *Prācīna Bhārata men Śaktipūjā* (Hindi). Jodhpur, 1986; 20 + 484.

275. SHARMA, Vedi Ram. Hinduism : a dharma or a religion ? *AH* 2 (13), June 85; 16–18.

..H. is not a rel.; it is a social scheme – a way of life..

276. SHŌSIN, K. A note on the method of the study of Hinduism. *Indo shisōshi kenkyu* 5, Kyoto, 1987; 28–32.

277. SHOURIE, Arun. *Hinduism : Essence and Consequence.*

..(= *VBD* IV. 48. 301).. see 48. 278 below..

Rev, : *Indian and Foreign Rev.* 17 (7), 23–24; *Mainstream* 18 (28), 22–26: *New Quest* 22, 241–49; *Radical Humanist* 44 (12), 30–35; *SS* : *IE*, 4. 11. 79 6 : 4. 8; 11. 11. 79, 6 : 4.8; *ToI* (17. 2. 80), 11 : 1. 3.

278. SHOURIE, Arun. Hinduism: Essence and Consequence. *Ind. and For. Rev.* 17 (8), 26–27.

..replies to some points of criticism of 48. 277 above..

279. SIDDHANTA SHASTREE, Rabindra Kumar. *Vaiṣṇavism through the Ages.* Mun Man., New Delhi, 1985; viii + 200.

280. SINGH, Lalan Prasad. Tantra and Veda in Hindu cultural context. *Saṁskṛta-Saṁskṛti*, UNAM, Mexico, 1984; 359-366.

..Tantric and Vedic scriptures are two different manifestations of the cultural trad. of the Hindus; however, both are essentially non-dualistic..

281. SINHA, B. C. *Hinduism and Symbol Worship.* Agam Kala Prakashan, New Delhi, 1983; xv + 195.

282. SIVASANKARA SARMA. Cāra viśiṣṭa lekha (Hindi). *Vedavāṇī* 38 (1), Nov. 85; 2–18.

..four articles on religio-philosophical topics : *ChUp* III. 11. 2; *AV* II. 13. 4; *Bhāgavata* and Mahādeva; *Bhāgavata* and idol-worship..

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283. SMART, Ninian. The importance of diasporas. (in) *Gilgul*, Werblowski Fel. Vol., *Numen* 50 (Suppl.), 1987; 288–297.

..examines the effects of Hindu diaspora on rel. developments..

284. SMITH, Brian K. Exorcising the Trascendent: Strategies for defining Hinduism and Religion. *Hist Rel* 27 (1), 1987; 32–55.

..considers earlier attempts at defining Hinduism (mentioning, e.g., Wilfred C. SMITH, VAN BUITENEN, BARNETT [*karma, saṁsāra, mokṣa*], ELIOT [*jñāna-, karma-, bhakti-mārgas*], ZAEHNER [*brahman, dharma, mokṣa, saṁsāra, karman*.. H. is 'as much a social system as rel.'], HEESTERMAN, KINSLEY [Brahmins as authoritative interpreters of Veda].. SMITH offers the following working difinition of H.: "H. is the rel. of those humans who create, perpetuate, and transform traditions with legitimizing reference to the authority of the Veda".. discusses various ways in wh. the authority of the Veda is accepted [strategies: reflection (this *is* Veda); restatement (this is based on Veda); reduction (this is simplified Veda): reproduction (this enlarges Veda); recapitulation (this is condensed essence of Veda); reversal (this is based on Veda).. texts made to resemble Veda] Veda is not regarded as a 'closed' book; status of Veda given to non-Vedic texts (e.g. *pañcamo vedaḥ*; Smṛti is Śruti; etc.).. later texts are made to 'resemble' the Veda.. acc. to SMITH, neither H. nor rel. in general can adequately be defined with ref. to 'absolute truth', 'transcendence', 'super-natural and / or super-human beings or forces', 'das Heilige'.. H., and rel. in general, is best defined as a particular kind of human trad.: rel. is one way humans relate the present to the past..

285. SMITH, Brian K. Ideals and realities in Indian religion. *Rel. Stud. Rev.* 14, Jan. 88; 1–9.

286. SMITH, Brian K. *Reflections on Resemblance, Ritual, and Religion.*

..see 47.121 above.. SMITH describes his study as 'an attempt to squeeze from the Veda the historically constitutive principles of Hinduism'.. deals with Vedism and its projection into Hinduism.. acc. to author, H. "is best conceived as 'Vedic'" since it is the "legitimizing ref. to the authority of the Veda"..

287. SMITH, R. Morton. India and Mesopotamia: gods, temples, and why. *CSMS Bulletin* 17, 1990; 29–35.

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..Mes. gods are always represented as human, and the mixture of human and animal is almost always demonic.. the Sumerian king retained or acquired rel. duties wh. are handed down to the end; the Indian king lost his to the Brahmin.. the personalities of the Vedic gods are not sharply defined, and their mythologies not highly organized or complicated.. lack of temple and image.. the Babylonian grovelled to his god, but the IE argued.. urbanization collapsed before the Aryans, and their city does not have the significance of the Mesopotamian..while the Babylonian culture cd. be absorbed and pass thro' subsequent cultures unrecognized, the Indian higher culture with its intellectual and humanist cast was not similarly adaptable, but cd. cohabit with that of the unthinking classes — this has survived to be the dominant feature of modern Hinduism..

288. SOMASUNDAR DIKSHIT, Somayaji. Devatānāṁ vigrahavattvasamarthanam. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1982; 26–28.

289. SOMAYAJI, K. N. *Concept of Gaṇeśa*. Indian Book Centre, Delhi, 1983.

290. SONDHI, M. L. ; SONDHI, Madhuri (ed.). *Hinduism with a Human Face.* New Delhi, 1990; xvi + 203.

291. SONTHEIMER, Günther D. Die Ethik im Hinduismus. (in) *Ethik der Religionen* (ed. C. H. RATSHOW), Stuttgart, 1980; 392 ff.

292. SONTHEIMER, Günther D.; KULKE, Hermann (ed.). *Hinduism Reconsidered.* Manohar Publishers, New Delhi, 1989; vii + 238.

..(Heidelberg Univ. South Asian Studies–24).. STIETENKORN ("H. : on the proper use of a deceptive term") : the rel. called H. does not exist; that classificatory term shd. rather be applied to the sects of wh. H. is composed.. SHULMAN : three possible modes of integrating the diversity of H. — 1. the Brahmin as culture-specialist (an authorial model); 2. the 'levels' of H. as interrelating discreet varieties (a structural model); 3. "history" itself, incorporating not only our understanding of H., but the Indians' own (a developmental model).. FERRO-LUZZI : "family resemblance" model.. SONTHEIMER : H. is, much more traditionally, a collection of "themes".. Peter VAN DER VEER, "The concept of the ideal Brahmin as an Indological construct"..

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48. 300]

293. SRINIVASACHAR, S. Worship of the Mother - Goddess. *Pr Bh* 95, Sept. 90; 381–390.

..evidence from archaeology and early lit. ..

294. SRINIVASACHARYA, K. Avatārarahasyavimarśaḥ, *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1983; 109–112.

..on 'incarnations'..

295. SRI RAM, N. Hinduism. *Theosophist* 87 (5), Feb. 66; 284–289.

296. SRIRAMAMURTI, P. Levels of religious consciousness – Upaniṣads, Gītā, and religion of saints, *Bh. Vid.* 45–47, 1987; 144–155.

..*Māṇḍūkya-Up.* — a veritable manual on levels of consciousness.. ref. to *Turīyātīta-Up.*..

297. SRIVASTAVA, V. C. Indian sun-priests. *Pur.* 31 (2), July 89; 142–158.

..Indian sun-priests were known by various designations : Maga, Bhojaka, Yājaka, Śākadvīpīya Brāhmaṇa, etc. .. they come from Śākadvīpa (wh. may be located in the Hilmand Sistan region of Afghanistan, formerly in Eastern Iran).. they came in three waves : Achamenid invasion (5th – 4th cent. B. C.), Śaka-Kuṣāṇa period (1st – 2nd cent. A. D.), and lastly in 6th – 7th cent. as a reaction to Islamic invasion of Afghanistan..

298. SRIVASTAVA, V. C. Continuity and change in the Purāṇic Sun-worship. *SP*, 8 WSC, Wien, 1990.

..identifies three aspects of the continuity of Vedic trad., e.g., concept of a solar godhead wh. combined atmospheric and metaphysical aspects; rituals like *gāyatrī-arghya, ācamana, japa*; and five elements of change..

299. SRIVIPINACHANDRANANDA SARASVATI, Swami. Hindū devatāon kā rahasya (Hindi). *Kalyāṇa* 64 (1), 1990; 65–67.

300. STAAL, Frits. The concept of scripture in the Indian tradition. (in) *Sikh Studies : Comparative Perspectives on a Changing Tradition* (ed. M. JUERGENSMEYER; N. Gerald BARRIER), Graduate Theological Union, Berkeley, 1979.

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..strictly speaking, there are no books in Hinduism.. Hindu bias against writing actually does not belong to the earliest period of the Vedas, for, when the Vedas were composed, writing was unknown to the community to wh. the composers belonged.. writing was regarded as an unfit receptacle for the Vedas because it was seen as alien..

301. STAAL, Frits. The sound of religion II. *Numen* 33 (2), 1986; 185–224.

302. STUTLEY, Margaret. *Hinduism : The Eternal Law. An Introduction to the Literature, Cosmology, and Cults af the Hindu Religion.* Mot. Ban., Delhi, 1985; 192.

..[H.—a way of life that is "all things to all men"]..

303. SUKTHANKAR, S. B. (ed.). *Gaṇapatyatharvaśīrṣa.* Bombay, 1981; 44.

..text, transl., comm. ..

304. SWAHANANDA, Swami. *Hindu Symbology and Other Essays.* Sanskrit Scripture Series, Madras, 1983; 266.

305. SWALI, Haridas. Jyeṣṭhā – the ambivalent goddess. *JAS Bom* 55–59, 1981–84 (1986); 326–334.

..*BaudhGS* (SAMASASTRI's ed. pp. 294–96) prescribes a ritual for J.-worship.. J. called *alakṣmī* in *Śrīsūkta*.. *BaudhGS* associates Nirṛti with J.-ritual..

306. TABYAH, T. Isaac. *Comparative Study of Hinduism, Buddhism, and Christianity.* Indian Book Gallery, Delhi, 1983 (reprint); xxvii + 486.

307. TACHIKAWA, Musahi; ISHIGURO, Atsushi; HISHIDA, Kunio; SHIMA, Iwao. *Hindu Gods and Goddesses* (Jap.). Serikā Shobō, Tokyo, 1980; 136 + 245 + 191 pl.

308. TANAKA, Masakazu. For a sociology of Hinduism: A critical view of holism. *Zinbun* 24, Inst. for Res. in Humanities, Kyoto Univ., 1989; 291–314.

..aims at examining the main trends of anthropological studies on H. .. encompassing nature of the pure-impure ideology (caste-system) ..

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48.316]

309. TANAKA, Otoya. *Indian Mythology* (Jap.). Chikuma Shobō, Tokyo, 1982; 186.

.. Vol. 6 of *World Mythology* ..

310. TATHAGATANANDA, Swami. Hinduism and its spirit of universalism. *Pr Bh* 93, Aug. 88; 297–303.

.. background of the faith ; philosophy of H. ; concept of human being ; concept of rel. ; cardinal virtues of H. ; ideals of spirituality — renunciation and service ; saints — real teachers in H. ..

311. THAPAR, Romila. The Hindu and Buddhist traditions. *International Social Science Journal* 18, 1966; 31–40.

312. THAPAR, Romila. Millenarianism, religion, and society in early India. *Proc. 31 ICHSANA*, Tokyo, 1984; 860–61.

.. nearest forms of mill. in Hinduism and Buddhism were the concepts of Kalki (the final *avatāra* of Viṣṇu) and Buddha Maitreya ..

313. THEODORE, A. S. The gospel to the Hindu intellectual. *Rel. and Soc.* 14 (4), Dec. 67; 46–59.

314. TILAK, Shrinivas. *Religion and Aging in the Indian Tradition.* SUNY Press, Albany, 1989; xviii + 226.

.. (Foreword by Katherine YOUNG) ..

315. TIWARI, Arya Ramachandra G. Evolution of the Brahmanical pantheon : a study. *A. N. Jani Fel. Vol.*, Baroda, 1983; 9–21.

.. the origin of Viṣṇu, Mahālakṣmī, Kṛṣṇa, Skanda, Śiva is traceable to Dravidian sources ; Paśupati, Mother Goddess, Sapta Mātṛkās belong to Har. civil. .. Vedic Aryans were originally worshippers of natural forces .. 33 deities assigned equally to three regions (viz. of Agni, of Indra and of Sūrya) .. later : 8 Vasus, 11 Rudras, 12 Ādityas .. the story of the evolution of the Brahmanical pantheon is history of the growth of the instrument of mutual merger and mutual absorption bet. several racio-cultural units ..

316. TRIPATHI, Harihar Nath. Bhāratīya tantra aura vaidika śīla (Hindi). *JGJKSV* 38–39, 1982–83 (1986); 217–228.

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317. TRIPATHY, Padmini. Kṛtyā – a malevolent divinity in Hinduism. *SP*, 32 AIOC, Ahmedabad, 1985; 417–418.

.. K. in the Veda is represented as a weansome lady with effulgent visage; her colour is red and blue ..

318. UPADHYAYA, Baladev. *Bhāratīya Dharma aura Darśana kā Anuśīlana* (Hindi). Varanasi, 1985 (reprint); 12 + 448.

319. VAN BUITENEN, J. A. B. Hinduism. *Encycl. Brit.* (11th ed.).

.. (see 33. 78 above) .. the term Hinduism was introduced cir. 1830 A. D. by English writers .. B. provides the reader with a set of general characteristics of H. ..

320. VARADACHARI, K. C. Basic attitude in religion: Hinduism – traditional view. *Visvabharati J. Philos* 4 (2), Feb. 68; 14–23.

321. VAVROUŠKOVÁ, Stanislava. Two recent Soviet Studies of Hinduism. *Arch. Or.* 56 (3), 1988; 253–256.

.. Rev. article on: (1) A. D. LITMAN; R. B. RYBAKOV (ed.), *Religion and Social Life in India* (Russ.), Nauka, Moscow, 1983; (2) A. D. LITMAN; R. B. RYBAKOV (ed.), *Hinduism: Traditional and Contemporary Patterns* (Russ.), Nauka, Moscow, 1985; 281 + 6 ..

322. VEMPENY, I. *Inspiration in the Non-Biblical Scriptures.* Theol. Publ. of India, 1973.

.. especially in Hinduism ..

323. VON GABAIN, Annemarie. Maitreya and Mitra. (in) *Synkretismus in den Religionen Zentralasiens* (ed. Walter HEISSIG; Hans-Joachim KLIMKLEIT), OH, Wiesbaden, 1987.

.. comp. study of the Indian and Iranian Deities ..

324. VON STIETENCRON, Heinrich. One "Hinduism" or various Hindu religions? The testimony of ritual. *SP*, 7 WSC, Leiden, 1987; p. 183.

.. Hinduism is not one rel. split up into 'sects' like Viṣṇuism, Śaivaism, etc., but rather a group of clearly distinct religions ..

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325. V. S. R. K. Essence of Hinduism. *BJ* 37 (12), 31.1.91; 65–73.

.. Rev. art. on 48. 29 above ..

326. WALKER, Benjamin. *Hindu World : An encyclopaedic survey of Hinduism.* Mun. Man., New Delhi, 1990; two volumes: 1330.

.. see 35. 90 above ..

327. WARD, William. *History, Literature, and Mythology of the Hindoos.* D. K. Publ. and Dist., Delhi, 1990 (reprint).

328. WEERAPERUMA, Susunaga. *Major Religions of India: New Insights into Hinduism, Jainism, Buddhism, and Sikhism.* Chetana, Bombay, 1985; xiv + 120.

.. (ed. by Sudhakar S. DIKSHIT) ..

329. WELBON, G. R. Person, text, tradition: India's ācārya. *Hist Rel* 25 (4), May 86; 368–377.

.. Hindu temple priests claim that they belong to a surviving *śākhā* or *caraṇa* of Vedic sacrificial specialists and that they merely continue — without, in any sense, changing their earlier ritual activity .. it is, however, shown that the religious beliefs and practices that can be gleaned from Vedic evidence differ in imp. ways from the beliefs and practices wh. are generally associated with mature devotional Hinduism .. author considers the claim of Vaikhānasa School ; *Vaikhānasa Kalpasūtra* claimed to be a Vedic *Sūtra* .. trad. in India — even among Brahmins — is not the *closed* universe of precedents for behaviour ; it is *Smṛti*, but it is not simply a frozen, formal code from wh. is drawn a remembered element to meet the specifics of a given, current situation. Rather, it is a process, a style of transmitting and revealing an awareness of the transcendent structure and the discoverability anew of that structure's significance in the distinctive features of new situations, not today finding itself in yesterday, but today finding its sense — and the sense of tomarrows — with yesterday's help .. trad. is at any pt. what its living experts discover that it is .. what authorities — priests, artists, and others — within the generations of trad. transmissions say and do *is* the tradition .. it is not that *ācārya knows* trad., but that he *is* trad. ..

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330. WHALING, Frank. *Knowing and Teaching about Hinduism.* Scottish Working Party on Religions of the World in Education, 1984; 52.

331. WILKINS, W. J. *Hindu Mythology, Vedic and Puranic.* Mot. Ban., Delhi, 1990 (reprint); xviii + 500 + illust.

332. WILLIAMS, Monier. *Religious Life in Ancient India: Vedism, Brahmanism, and Hinduism.* Mot. Ban., Delhi, 1990 (reprint); xii + 520 + notes.

333. YOUNG, R. F. "Extra vedos nulla salus". Observations on religious plurality from the perspective of Resistant Hinduism. *ZMR* 66 (2), 1982; 81–95.

334. YOUNGER, Paul. *Introduction to Indian Religious Thought.*

..(= *VBD* IV. 48. 346).. rel. life in India is fascinating, complex, and mysterious, but, above all, diff. from the rel. traditions of the West.. the Veda can't be defined in terms of boundaries in the way western concepts are defined; there are no limits to where the Vedic ends and the non-Vedic begins..

335. ZIMMER, Heinrich. *Maya, ou le rêve cosmsique dans la mythologie hindoue.* Fayard, Paris, 1987; 332.

..(preface by M. BIARDEAU).. See *VBD* I. 112. 62, II. 48. 149..

49. VEDIC RELIGION AND MYTHOLOGY

1. AGNIHOTRI, Prabhu Dayal. *Vaidika Devatā Darśana* (Hindi). Eastern Book Linkers, Delhi, 1989; viii + 304.

..77 Vedic divinities considered..

2. APTE, S. S. *Vedic Astronomy and Mythology.* Pune, 1978; xi + 202.

3. AWASTHI, Brahmamitra. Vaidikasya dharmasya trayaḥ skandhāḥ. *JIDVP* 2 (1), April 89; 107–113.

..(1) faith in God; (2) necessity of doing *karma*; (3) equality among all..

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4. AWASTHI, Brahmamitra. Vaidika ekeśvaravāda (Hindi). *Vedavāṇī* 43 (3), Jan. 91; 17–24; 43 (4), Feb. 91; 20–23.

..Vedic monotheism ..Yāska's view..

5. AWASTHI, Siva Sankar. Vedon men saṁkīrtana (Hindi). *Kalyāṇa* 60 (2), 1986; 492–493.

6. BERGAIGNE, Abel. *Vedic Religion.* Mot. Ban., Delhi, 1978; vols. I–IV (bound in one) : xxviii + 1031.

..(= *VBD* IV. 49. 3).. English transl. by V. G. PARANJPE of B.'s *Religion védique*.. includes Index by M. BLOOMFIELD..

7. BHAKE, R. M. Veda āṇi vaidika dharma (Mar.). *Vikāsa* 38 (4), All-India Kanva Parisad, Bombay, July 87; 1–2.

..Veda and Vedic rel...

8. BHAKTI VILAS TIRTHA, Goswami. Vedic religion. *The Gaudiya* 35 (12), Aug. 91; 225–228.

..serially from p. 205 onward..

9. BHARADWAJ, Ganesh Datta. Yāska tathā uttaravartī vidvānon kī dṛṣṭi men vaidika devatā (Hindi).

..see 26. 3 above..

10. BHATTACHARJEE, Tapodhir. A note on the conception of king-gods in Ṛgveda. *SP*, 33 AIOC, Calcutta, 1986; 42–44.

..Vedic Aryans visualised the king-gods as the guiding spirits of their rapidly changing social and material needs.. in the later phase, these king-gods became the culminating points of a complex conglomeration of beliefs, rituals, and ceremonies of the greater Vedic people.. for the Vedic people, the 'king' himself might not have been actually divine while his kingship was believed to be essentially transmundane, divine.. in the later Vedic period, the human king was accepted as a representative of the god-head on earth.. the Vedic king-gods had to give way to the frankly Brahmanic gods and goddesses who absorbed many a trait from the Little Tradition and consequently appealed directly to the popular imagination.. the destruction of the IV civil. by the ruthless barbarism of a group of iron-wielding Vedic Aryans is not only the watershed of the hist. of ancient India, it also marks the final departure of the Vedic

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people from their Iranian connection.. the steady decline of Mitra, Varuṇa, Yama (who represent the older group of king-gods), and the rise of belligerent warrior leader Indra..

11. BHATTACHARYA, A. K. *The Biological and Historical Significance of Vedic Mythology.* Sanskrit Pustak Bhandar, Calcutta, 1988; xvi + 162.

..the evolution of Pitṛs took place in the continent of Antarctica during the Wisconsin glaciation around 100,000 yrs ago.. Vedic tribes like Yadu, Turvaśa, etc., spread all over the world and forgot their origins..

Rev. : R. N. D. *ABORI* 71, 421–22.

12. BIARDEAU, M. *Histoires de poteux : variations védiques autour de la Déesse hindoue.*

..see 48. 44 above..

13. BORA, Maitreyee. The nature of theriomorphism in the Ṛgveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 6.

..considers three epithets of gods, viz., *vṛṣabha, aśva, suparṇa*..

14. CHAKRABARTI, Samiranchandra. Fundamental similarities between the Vedas and the Tantras. (in) *Ultimate*, Bombay Univ., 1991; 153–163.

..secrecy; *guru*; *dīkṣā*; *mantra*; plurality of gods; mode of worship; ultimate reality; mental influence..

15. CHAKRABORTY, Chhanda. Magic, miracle, and superstition in the Veda. *SP*, 33 AIOC, Calcutta, 1986; 8–9.

..rites in *AV*—explained by *Kauśikasūtra*..

16. CHANDRAKANTA DEVI. Ṛgveda men devatā kī avadhāraṇā (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 5–6.

..from nature-worship to worship of divinities..

17. CHATURVEDI, Mahashveta. Sārvabhauma vaidika dharma kā svarūpa (Hindi). *Vedapradīpa* 3 (11), June 89; p. 27.

..universality of Vedic religion..

18. CHAWLA, Jyotsna. *The Ṛgvedic Deities and their Iconic Forms.* Indo-Vision, Delhi, 1988; 248 + 20 illust.

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19. CHOUDHURY, Uma. *Vedic Mythopoeia* (*An approach to Vedic religion, myth, and poetry*). Nag Publishers, Delhi, 1983; 174.

20. CREVATIN, F. Ancora sulla regalità vedica. (in) *Studi indoeuropei* (ed. E. COMPANILE), Pisa, 1985; 97–99.

21 DANDEKAR, R. N. *Vedic Mythological Tracts.*

..(= *VBD* IV. 49.17)..

Rev.: Arvind SHARMA, *IHR* 8 (1–2), 123–24.

22. DANDEKAR, R. N. Ṛgvedic mythology : a rethinking. Paper, IWVS, Harvard Univ., June 89.

..dual-divinities in *ṚV*..

23. DANDEKAR, R. N. Reflections on Vedic mythology. *ABORI* 70, 1989; 1–15.

..evolutionary mythology of *ṚV*.. *ṚV* I. 90.9 reflects three main phases..

24. DANGE, Sadashiv A. Features of Tantrism and the Veda. *JORM* 42–46, 1972–77 (1987), 78–88.

..see 48.75 above..

25. DANGE, Sadashiv A. Mother Goddess on Vedic Scene. *Vāṇijyotiḥ* 2, Utkal Univ., Bhubaneswar, 1987.

26. DANGE, Sadashiv A. Vedic symbolism. (in) *New Horizons of Research in Indology*, CASS, Univ. of Poona, 1989; 10-16.

..symbolism of numbers.. of various quarters.. 'altar-symbolism'.. symbolism of various aspects of Vedic ritual and domestic rites..

27. DASS, Ayodhya Chandra. The origin of Brahmanical image-worship and the icono-genic properties in Ṛgveda. *JOIB* 34 (1–2), 1984; 1–11.

..older part of the *Saṁhitā*-lit. mythologically describes two types of deities – personal (*sākāra*) and impersonal (*nirākāra*).. Brahmanic iconography (*mūrtikalā*) and iconolatry (*mūrtipūjā*) had their roots in *ṚV*..

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28. DAVE, Janakshankar. Identification of Ahura Mazda with Asura Madhu. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 46.

..(the author's paper, "Reconstruction of the ancient hist. of India and its culture based on Ṛgveda", 33 AIOC, Calcutta, 1986, dealt with the Prājāpatya age or *prathama-yuga*).. A. M. was Madhu Kaiṭabha; *Chaṁdāṁsi* = Gathas in praise of Mazda or Madhu, and so were ignored..

29. DEGLURKAR, Dhunda Maharaj. Vaidika paraṁparā āṇi vārakarī saṁpradāya (Mar.). (in) *Mahārāṣṭrācī Sattva-dhārā* (Mar.) (ed. G. M. KULKARNI; V. T. SHETE), R. C. Dhere Fel. Vol., Poona, 1981; 115–123.

..Veda — foundation-stone of Bhāgavatadharma.. how Marathi saints reacted to *veda-prāmāṇya*.. condemnation of Vedic *karma-kāṇḍa*.. glory of Veda sung by Ekanātha; Tukārāma's faith in the Veda..

30. DEHLAVI, Akhlaq Hussain. Vedic dharma aura Islam-Taqabuli (Urdu). *Inquilab*, Bombay, 20. 7. 88.

31. DESHPANDE, Indu. The religion and philosophy in the Jaiminīya-Upaniṣad-Brāhmaṇa.

..see 15. 24 above..

32. DESHPANDE, Madhav M. Strategies of Sanskrit grammarians in defence of Vedic religion. *AJOS* 4 (1), 1987; 75–86.

33. DHARMA NAND. Study of the Vedas with special reference to monotheism. *Vedic Path* 44 (4), Mar. 82; 3–15.

34. DVIVEDI, Kapil Dev. *The Essence of the Vedas.* Varanasi, 1990; xvi + 335.

..see 30. 42 above..

35. FATAH SINGH. *Vaidika Ekeśvaravāda evaṁ Oṁkāra* (Hindi). Veda-Samsthana, Ajmer, 1988; 40.

..Vedic monotheism and *oṁkāra*..

36. FRAWLEY, David. *From the River of Heaven : Hindu and Vedic Knowledge for the Modern Age.*

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..see 48.95 above..

37. GANGESHWARANANDA, Swami. Veda men bhagavatkṛpā (Hindi). *Veda-Pradīpa* 2 (10), April 88; 31–33, 37.

..Bhagavān in Veda..

38. GANGESHWARANANDA, Swami. Veda men navadhā bhakti tathā pañcabhāva (Hindi). *Veda-Pradīpa* 2 (12), June 88; 28–30, 38.

39. GHOSH, Ekendranath. *Studies on Rigvedic Deities: Astronomical and Meteorological.* Cosmo Publications, New Delhi, 1983 (reprint); 122.

40. GONDA, J. Some remarkable combinations of deities in the Atharvaveda. *HSAJIS* 2 (1–2), 1987; 172–181.

41. GULERI, Vidyadhar Sharma. *Female Deities in Vedic and Epic Literature.*

..see 48.107 above..

42. GUPTA, Sudhir Kumar. Dayānanda Sarasvatī kā vaidika devatāvāda (Hindi). *BSSS* II. 8. 1–4; 89–95.

..Swami Dayananda on Vedic mythology..

43. HALE, Wash Edward. *Asura in Early Vedic Religion.* Mot. Ban., Delhi, 1986; xvi + 226.

..Vedic passages containing the word *asura* and its derivations are examined (some are quoted and translated).. studies why and how the shift from *asura* as epithet of gods to *asura* as a class of demons occurred.. earlier views discussed.. in the earliest occurrence in *ṚV*, *asura* = something like "lord"; an enemy lord was also called *asura*.. considers *ahura* in *Avesta*.. also *rakṣas*, *dasyu*..

Rev.: Jagannath AGARWAL, *PURB* (Arts) 22 (1), 249–50; O. P. BHARADWAJ, *HSAJIS* 3 (1–2), 364–66.

44. HAUSSIG, H. W. (ed.). *Götter und Mythen des indischen Subkontinents.*

..see 48.114 above.. Volker MOELLER: Die Mythologie der vedischen Religion und des Hinduismus..

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45. HEESTERMAN, J. C. Veda and Dharma. (in) *VBD* IV. 61. 35.

..the catchword is vision — the supranormal vision of the *ṛṣi*, *vipra*, or *havi*, who attains his vision thro' his own efforts, especially thro' *tapas*..

46. HILLEBRANDT, A. *Vedic Mythology*. Mot. Ban., Delhi, Vol. I, 1980, xv + 476; Vol. II, 1981, viii + 488.

..English transl. of H.'s *Vedische Mythologie* (2nd rev. ed., 1927, 1929) by Sreeramula Rajeswara SARMA..

Rev. : O. P. BHARADWAJ, *HSAJIS* 1, 308–10; Govindagopal MUKHERJEE, *BRMIC* 35, 166–67.

47. JAGANNATH, Vedalankar. Vedon men saṁkīrtana kā svarūpa aura usakī mahimā (Hindi). *Kalyāṇa* 60 (1), 1986; 81–84.

48. JEŽIĆ, Mislav. The transfer of divine attributes in the Ṛksaṁhitā.

..see 39. 30 above..

49. JOSHI, M. C. Rise of meditation (*upāsanā*) in Vedic religion. *J Rel Stud* 6 (2), Punjabi Univ., Patiala, 1978; 61–69.

..in *Br.* and *Up.*, there are to be seen new dimensions of faith and reflection.. concept of Prajāpati glorified in *Br.*.. in *Up.*, centre of worship or *upāsanā* is transferred to *brahman*.. in *Br.*, sacrifice (= symbol of creation) was also an act of *upāsanā*.. *yoga* and *dhyāna* are non-Vedic and pre-Aryan in origin.. sacrifice as symbolic of creation; construction of altar and *agnicayana* reflect the form of *upāsanā* in *Br*-period.. also meditating on *om*, *hara*, etc...

50. KAELBER, Walter O. *Tapta Mārga : Asceticism and Initiation in Vedic India*. SUNY Press, Albany, 1989; X. 204.

..Vedic rel. contains five basic and interrelated elements – *tapas* (heat), initiation, *yajña*, *vidyā-jñāna* (knowledge), *nidāna-bandhu* (homology), wh., if properly explored, will reveal a rel. trad. that is internally consistent and unitary.. within Vedic rel., continuity far outstrips change.. four basic and interdependent concepts (*karma*, *māyā*, *nirvāṇa*, *yoga*) bring us directly to the core of Indian spirituality.. chh. 1–4 : most archaic aspects of

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tapas..bifurcation bet. ritual rel. (*karma*) and that centered on mystical knowledge (*jñāna*).. discusses four *āśramas*..

Rev. : Patrick OLIVELLE, *JAOS* 111, 414–16.

51. KAPUR, Karmanarayana. Vaidika deva aura devatā (Hindi). *Vedavāṇī* 43 (7), May 91; 14–16.

51A. KARANDIKAR, A. J. *Vedic Astronomy and Mythology*. Gokul Masik Prakashau, Poona.

..(cf. *VBD* III. 52.14).. see 49.2 above..

Rev. : *Organiser* 31 (6), 11.

52. KEITH, A. Berriedale. *The Religion and Philosophy of the Veda and the Upanishads*. HOS (Indian ed.), Mot. Ban., Delhi, 1989; Part I : xvi + 312, Part II : vii + 314.

53. KOTGIRKAR, Naganath Sastri. Vaidika dharma. *Vedaprabhā*; 216–223.

54. KRISHNALAL. Pandit Madhusūdana Ojhā ke anusāra vaidika dharma (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P, Jodhpur, 1990; 9.

..all kinds of *dharmas* culminate, acc. to Veda, in the highest entity – God..

55. KUIPER, F. B. J. *Trudy po vedijskoj mifologii* (Russ.). Nauka, Moscow, 1986; 196.

..Essays on Vedic mythology — transl. into Russian by T. Y. ELIZARENKOVA, A. M. DUBJANSKII, V. S. SEMENCOV.. introd. by T. Y. E..

56. KUMAR, K. Idolatry in the Ṛgvedic age. Some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110–113 + 4 pl.

..lit. evidence : *ṚV* IV. 24.10; VIII. 1.5; X. 69.15–16; also *TS* IV. 17.4.. arch. evidence : Copper Hoard / OCP Culture was one of the earliest proto-hist. cultures in Northern India — the Ṛgvedic Aryans were authors of this culture; various objects of worship identified in this culture.. sun-discs or sun-symbols for worship by *ṚV*-Aryans..

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57. KUNDU, Sambhunath. Decline of Vedicism in early Bengal. *SP*, 33 AIOC, Calcutta, 1986; p. 651.

58. LAHIRI, Ajoy Kumar. *Vedic Vṛtra*. Mot. Ban., Delhi, 1984; xx + 266.

..(= *VBD* IV. 50. 53).. survey of earlier views; Vṛtra – a semantic study; vegetation significance of V.; racial significance of Indra-Vṛtra saga; V. in later Vedic lit.; V. — a suggested interpretation; appendices : *samudra*; Sudās, Vṛtra, *dāśarājña*; Soma and moon; V. in *AV*.. demonisation of V. is clearly the creation of *ṚV*-Aryans..

59. LAL, S. K. *Female Divinities in Hindu Mythology and Ritual.*

..(*VBD* IV. 52. 31)..

Rev. : Krishna SAINI, *VIJ* 24, 160–61.

60. LEELA DEVI. *Vedic Gods and Some Hymns*. Sri Garib Dass Or. Series – 88, Indian Books Centre, Delhi, 1989.

61. MACDONELL, A. A. *Vedic Mytholcgy*. Mot. Ban.. Delhi, 1981 (second reprint); 190.

Rev, : C. G. KASHIKAR, *ABORI* 66, 294–95.

62. MACDONELL, A. A. *Vaidika Purākathāśāstra* (Hindi). Chowkhhmba Vidyabhavan Rashtrabhasha Granthamala – 40, Varanasi, 1984; *ña* + iv + 354.

..Hindi transl. of M.'s *Vedic Mythology* by Ramkumar RAY..

63. MADHU RANI. Vaidika devaśāstra para hue śodha kārya kā sarvekṣaṇa (Hindi). *MUSRJ* 10 (1–2), 1985; 15–20.

.. survey of work done on Vedic mythology..

64. MALAMOUD, Charles. La theologie de la datta dans le brāhmanisme. *Puruṣārtha*, 4, 1980; 39–62.

65. MALAMOUD, Charles. The contractual body of the gods. (in) *Oxford Univ. Papers on India* 2 (1), OUP.

66. MILLER, Jeanine. *The Vision of Cosmic Order in the Vedas*. Routledge and Kegan Paul, Boston, 1985; xix + 358.

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49. 73]

..(Foreword by R. PANIKKAR).. Ch. I : "Visioning and revelation" : the Zodiac as the visible image of *ṛta*; unities achieved *ṛta* in evil and active creation; Ch. II : world of gods; dynamics of *ṛta*; Ch. III : man's place in the universe; *anṛta*, *nirṛti*, human sin; Ch. IV : reconciliation bet. gods and humans; *ṛta* as sacrifice; Ch. V : *ṛta* as world power; cosmic harmony..

Rev. : Antonio T. DE NICOLAS, *PEW* 38 (1), 89–91.

67. MISHRA, Bina. Ṛgveda men bhāvātmaka deva : eka vihaṁgama dṛṣṭi (Hindi). *JGJKSV* 41 (1–4), 1985 (1989); HS 31–39.

..abstract divinities in *ṚV* : Manyu, Śraddhā, Vāk, Aditi, Prajāpati, Hiraṇyagarbha..

68. MISHRA, Jayamant. Vaidika mantron men devatākā parijñāna (Hindi). *Kalyāṇa* 64 (1), 1990; 104–105.

69. MISHRA, Lal Bihari. Vedon men saṁkīrtana (Hindi). *Kalyāṇa* 1986; 60 (1), 78–80; 60 (2), 476–481.

70. MISHRA, Raghuraj. Vedeṣu devadevatātattvayorvimarśaḥ (Sk.). *S. N. M. Tripathi Fel. Vol.*, Varanasi, 1965; Sk. 15–25.

71. MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus.* Wörterbuch der Mythologie, Erste Abteilung, Band V, Klett-Cotto, Stuttgart, 1984; 203.

..(= *VBD* IV. 49. 47).. see 49. 44 above..

72. MUKHOPADHYAY, Biswanath. On the absence of Kāla (Time) as a deity in the Ṛgveda. *SP*, AIOC, Ahmedabad, 1985; p. 16.

..Kāla has not been considered to be a particular deity in *ṚV* because (1) almost all divisions of a year have been referred to either in association with gods or with sacrifice; (2) the cosmogonic speculations of Ṛgvedic poets leave no room for establishing any further identity of Transcendental Time..

73. MUKHOPADHYAY, T. Concept of Bhāvavṛtta in the Ṛgveda as an abstract deity. *SP*, 32 AIOC, Ahmedabad, 1985; p. 16.

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..consideration of such minor abstract deities helps one to understand the development of *Up.* ideas from the *ṚV*..

74. MURTI, Srimannarayana M. The thunder and the lightning. *ALB* 53, 1989; 54–76.

..the precepts of Dharmaśāstra have a direct bearing on the characteristic features of Vedic gods who are representatives of natural phenomena.. ref. to *ĀpDS*, *Yājñavalkya-smṛti*..

75. NANDANANDANANANDA SARASVATI, Swami. Vedon ke ekeśvaravāda aura bahudevavāda men samanvaya (Hindi). *Kalyāṇa* 64 (1), June 1990; 43–45.

..harmony bet. monotheism and polytheism in Veda..

76. NATH, Jyotish. Ahi as Vṛtra. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 30.

..Ahi = ruler of embankments..

77. NAYAK, Ketaki. Lord Jagannātha in the Vedic literature. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 11.

..Lord Jagannātha is a Vedic deity, tho' he has been worshipped even in pre-Vedic age..

78. NIRANJANA DEVA, Swami. Śrīgaṇapatipūjana kī prācīnatā aura vaidikatā (Hindi). *Kalyāṇa* (*Gaṇeśa-Aṅka*), 1948; 18–19.

79. O' FLAHERTY, Wendy Doniger. *The Critical Study of Sacred Texts.* Graduate Theological Union. Berkeley, 1979.

80. OGUIBÉNINE, B. Cosmic tree in Vedic and Tamil mythology : contrastive analysis. *JIES* 12 (3–4), 1984; 367–374.

81. OLDENBERG, Hermann. *The Religion of the Veda.* Mot. Ban., Delhi, 1988; xiii + 359.

..English transl. of O.'s *Die Religion des Veda* by Shridhar B. SHROTRI..

Rev. : R. N. D., *ABORI* 70, 362–63.

82. PALSHIKAR, S. M. Relevance of Sanskrit in the study of ancient Indian history. *SP*, National Seminar on the "Relevance of Sanskrit in India today", CASS, Univ. Poona, 1989.

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..see 42. 183 above.. hist. significance of Vedic mythology..

83. PANCHOLI, Badriprasad. Vaidika jīvanādarśa (Hindi). *Veda-Savitā* 5 (12) onwards, 1985.

..serially..

84. PANDA, Ganesh Prasad. The concept of Ardhanārīśvara: the metaphysical interpretation (with modern scientific analysis). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 324.

..the worship can be traced back to *ṚV* (every male possesses half female qualities and vice versa); idea strengthened in *AV*..

85. PANDEY, Shailaja. Vāstudevatā. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 411.

..referred to in *Saṁhitā* and *GS*..

86. PANDIT, M. P. *Aditi and Other Deities in the Veda.* Dipti Publications, Pondicherry, 1970 (reprint); 129.

87. PATYAL, H. C. Pigeon in the Vedic mythology and ritual. *ABORI* 71, 1990; 310–317.

..also *SP*, 34 AIOC, Visakhapatnam, 1989; p. 3.. in Vedic mythology, pigeon or dove is primarily an ominous bird; the bird is inviolable, hence it is not to be eaten.. pigeon is connected with bad omens and portents..

88. POLOMÉ, Edgar C. Vedic religion and its Indo-European background. *Proc. 1st International Symposium on Sanskrit Language*, UNAM, Mexico, 1984; 295–307; also (in) *Dayananda Comm. Vol*, Ajmer, 1983; 108–116.

..Indo-Ir. migration in various waves.. reconstruction of IE rel. ideas: celestial and atmospheric phenomena constituted some of the basic manifestations of the holy; imp. part played by the Sun, and by Wind; tho' nature symbolism is still predominant in the Veda, the tripartite ideology based on the division of society into three functional levels determines the matrix of the organization of the pantheon.. char. of Varuṇa.. Indra as human hero — unwarranted.. 'cosmicization' of the mythologeme of the dragon-slaying hero.. each IE people, acc. to its own char. and spirit, has emphasized some aspects of the inherited trad.: the Indians seem to have been greatly concerned with the trend to 'cosmicize'.. the IE pastoralists who

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invaded the South Asian subcontinent brought with them a culture characterised by the prevalence of cattle as well as a rel. in wh. the focus was both on natural phenomena and on social institutions .. tho' the Veda is essentially the reflex of a hieratic theology, the impact of the prevailing warrior class in the migration and conquest period is pervasive in the mythology..

89. POLOMÉ, Edgar C. Etymology and function of Vedic gods. (in) *Studi Linguistici e Filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 376–380.

..discusses various etymologies for the name Varuṇa.. etymology can be a help in the interpretation of divine names, but it shd. never be the source of this interpretation ; the text must prevail..

90. PRABHAKAR, C. L. The religion and philosophy of the Veda in Rāmāyaṇa. *QJMS* 70 (1–2), 1979; 1–11.

91. PRASAD, Sudama. The essence of Vedic religion. *AH* 7, No. 74, July 90; 18–22.

92. PRATIBHA, Sushri. Veda kā mukhya pratipādya : Īśvara (Hindi). *Vedavāṇī* 39 (5), Mar. 87; 5–7.

93. RAGHAVAN, V. The Vedas and bhakti. *Ved Kes* 67 (7), July 80; 232–236.

94. RAMANATHAN, P. S. *Ṛg-, Yajur-, Sāma-vedīya Saṁdhyāvandanam*. Educational Supplies Depot, Palghat, 1985.

..with Sāyaṇa's comm. ..

95. RIHANI, Vasundhara. Vaidikaikeśvaravāda aura Svāmī Dayānanda (Hindi). *Vedavāṇī* 39 (6), April 87; 22–23.

..Vedic monotheism and Swami Dayananda..

96. SAHOO, P. C. Kimīdin. *31 PAIOC*, Poona, 1984; 225–229.

..Kimīdins form a separate class of demons under the general term *yātudhāna* or *rakṣas* ; they were most fickle-minded ; they exercised their magical powers at their own will..

97. SANGORAM, K. D. Pathway to God in the Vedas. *BJ*, 1984–1985.

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..intermittently .. topics : functions of a spiritual teacher ; meditation ; yogic element in meditation ; self-effort and grace ; emotional and mystical element ; internal gifts ; etc. ..

98. SARMAH, Thaneswar. Vaidik devatār svarūp (Assam.). *Sṛṣṭi* 7 (12), 1985.

99. SARMAH, Thaneswar. Vaidik paramparāt devīpūjā (Assam.). *Dainik Asam* (Pūjā Special No.), 1989 ; 1-3.

100. SCHETELICH, M. Sheep and goat in the religious beliefs of Ṛgvedic people. (in) *Jahrbuch des Museums für Völkerkunde*, Dresden, 1989.

101. SHARMA, Usha. Veda men bhakti-saṁketa (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986 ; 53-59.

..indications of *bhakti* in the Veda..

102. SHENDE, N. J. *The Religion and Philosophy of the Atharvaveda*. BORI, Poona, 1985 ; 251.

..reprint of *VBD* II. 49. 50..

103. SHUKLA, Kapil Dev. Vedon evaṁ upaniṣadon men saṁkīrtana ke sūtra (Hindi). *Kalyāṇa* 60 (1), 1986 ; 84-86.

104. SIMHA, Kamala Prasad. *Vaidika Devatā : Eka Aitihāsika Vivecana* (Hindi). Sanskrit Prakashan, Varanasi ; 118.

..Vedic divinities — a historical consideration..

105. SINGH, S. P. Ṛgvedic base of the Paśupati seal of Mohenjodaro. *SP*, 7 WSC, Leiden, 1987 ; p. 174.

..the base is found in a section of a hymn in *ṚV* addressed to Maruts ; the seal is a plastic representation of the motif enshrined in these *mantras*..

106. SINHA, Rekha. Treatment of gods in the Vedas (A psychological study of the notion of *devatā*). (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986 ; 483-489.

..ref. to earlier scholars and their approach : Yāska, Sāyaṇa, Dayananda, Sri Aurobindo, Sitarama Sastri, Roth, Max Müller.. exoteric and esoteric significance of Vedic hymns..

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Vedic gods represent the nature of man, different tendencies of human heart, leading to a higher and sacred level.. *ṚV* I. 104 explained from the psychological pt. of view..

107. SMITH, Brian K. Exorcising the Transcendent : Strategies for defining Hinduism and religion.

..see 48. 284 above..

108. SMITH, Brian K. *Reflections on Resemblance, Ritual, and Religion.*

..see 47. 121 and 48. 286 above.. Vedism, imp. features : (1) tendency to make epistemological connections across the board in all spheres of reality ; (2) overriding preoccupations with ritual, both in practice and ideology ; (3) its concern with the hierarchical principle wh. is incorporated in the rituals and reflected also in society.. *Kalpasūtras* represent a unified and multidimensional body of knowledge of Vedic ritual .. the highest possible sacrificial victim wd. be man (*puruṣa*), followed by horse, cow, ram.. Vedic ritual is not dead ; it has a continued importance in India, providing for Hinduism, explanatory power, traditional legitimacy, and canonical authority.. the work of religion (and its students) is to domesticate the chaos of the unknown by categorizing it, classifying it, and making it conform to the familiar, that is, *making sense of it*..

Rev. : Karel WERNER, *JAOS* 1989 (2), 346–48.

109. SMITH, R. Morton. Impotent gods. *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 395–398.

..why do we have such very different attitudes to gods in Vedic India from those in the Western world, particularly its ancestral culture of the ancient Near East? .. The Babylonian or the Assyrian saw his religious duty in terms not of a moral law, but the arbitrary and usually unpredictable will of a pantheon of gods.. in Greece, we have humanization and ethicization of gods so that men still have to pray and they can't compel but they can trust.. in India, when the religious revolution comes, there is no god to take advantage of it in the higher thought where gods have lost significance and power and personality.. in India, as in Rome, the personality gods are an imposition on the earlier religion..

110. SMITH, R. Morton. India and Mesopotamia : Gods, temples, and why ?

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..see 48. 287 above..

111. SRIVASTAVA, Sant Kumari. Pūrva-vaidika evaṁ vaidika yuga men mātṛśakti kī upāsanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 90.

112. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature. *HSAJIS* 2 (1–2), 1987; 8–21.

..causes of diseases ; ways of curing ; curing and prophylactic substances ; medicinal mythology.. Vedic medicine was a magico-rel. phenomenon.. in ancient India, nothing was completely secular..

113. TIWARI, Arya Ramachandra. Evolution of the Brahmanical pantheon. *A. N. Jani Fel. Vol.*, Baroda, 1983; 9-21.

..(1) early Ṛgvedic gods were in due course of time relegated into back seats ; (2) Rudra, the fierce deity, got completely transformed into a meditative, calm, and benevolent deity ; (3) Viṣṇu, once a mere associate of Indra, shot up in prominence ; (4) the Pañcavṛtra cult is an amalgam of some foreign and some native elements ; (5) the convention of portraying Sūrya in *audīcyaveṣa* is borrowed from some foreign land ; (6) Gaṇapati has no perceptible Vedic roots ; Skanda is a brahmanical version of Dravidian Murugan ; (7) the large no. of goddesses, wh loom large on the later Vedic, epic, and purāṇic horizons (both Vaiṣṇava and Śaiva) are the progeny of non-Aryan female deities first witnessed in pre-Vedic IV seals..

114. TIWARI, Kailash Nath. Atharvaveda men bhakti (Hindi).

..see 7. 29 above..

115. TOPOROV, V. N. Vedic mythology (1–2); Vedic gods and realia (about 40 articles) (Russ.). (in) *Myths of the Peoples of the World* (Russ.), 2nd ed.

116. TRIPATHI, Gaya Charan. *Vaidika Devatā : Udbhava aura Vikāsa* (Hindi).

..(= *VBD* IV. 52. 50)..

Rev. : S. G. KANTAWALA, *JOIB* 34, 274–76; S. K. LAL, *ABORI* 65, 284–88; K. V. SARMA, *ALB* 49, 229–30; Baladeva UPADHYAYA, *JGJKSV* 42, 316.

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117. TRIPATHI, Gaya Charan. Hayagrīva as demon and god in Indian mythology. *Ṛtam* 11-15, 1979-1983 ; 493-503.

..Dadhyaṅ Ātharvaṇa preached *madhuvidyā* to Aśvins with the head of horse (*RV* I. 116.12; 117.22; 119.9; X. 48,2).. also in *ŚPB* and *BAU*.. Hayagrīva in epics and Purāṇas : he is a god who unites Buddhism with Hinduism.. concept of H. shows how ritualistic notions and speculations gave rise to significant legends and sometimes even culminated in the concept of a divinity wh. gradually acquired a distinct personality..

118. TRIPATHI, Mithila Prasad. Vaidikavāṅmaye bhaktiḥ (Sk.). *Sāgarikā* 26 (4), 1989; 97-114.

..*bhakti* in Vedic lit... the word *bhakti* occurs first in *Śvetāśvatara Up*, but the idea is reflected in many Vedic passages..

119. UPADHYAYA, Baladeva. Vaidikadharmasya vaiśiṣṭyam (Sk.). (in) *Vimarśa-Cintāmaṇi*, Sharada Samsthana, Varanasi, 1985; 169-175.

120. VAN DEN LOEUW, C. W. J. *The Concept of Deva in the Vedic Age*. Utrecht Univ. Press, 1954.

121. VARMA, Satyakam. Vaidika-Devavāda (Hindi). *Lakshmandatta Chaturveda Comm. Vol.*, Delhi, 1986; 18-39.

..*puruṣa-kalpanā*.. various classes of Vedic gods.. one god in different forms..

122. VARMA, Vishnukant. Mūla tattva Mitra Varuṇa Aryamā kī samagra sattā kā pratīka - Aditi. *SP*, 34 AIOC, Visakhapatnam, 1989; 11-12.

..scientific interpretation of these divinities.. forms of energy.. (electron, neutron, etc.)..

123. Vision and Brahmanism. *MRDTB* 39, Toyo Bunko, Tokyo, 1981; 85-124.

124. VIDYANANDA SARASVATI, Swami. *Vedic Concept of God*. Deva Vedic Prakashan, Bombay, 1984; 174.

..(Foreword by Swami SATYAPRAKASH SARASVATI).. God, Matter, Souls — three Eternals.. discussion centres round the fundamental problem of the unity of these three.. see *VBD* IV. 49 S5..

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Rev. : V. KAMESWARI, *ALB* 48, 177; P. NAGARAJA RAO, *Dharmaprakash* 16 (8); M. P. PANDIT, *Pr Bh* (Jan. 85), 79; Jayashree SATHE, *BDCRI* 47-48, 389-90; SATYAKAM VIDYALANKAR, *The Vedic Path* 47 (2), 52-53; VIPASH, *Vedavāṇī* 36 (7), 24.

125. WERNER, Karel. Man, gods, and powers in the Vedic outlook. *JRAS* 1982 ; 14-24.

126. WILKINS, W. J. *Hindu Mythology, Vedic and Puranic.*

..see 48. 331 above..

127. WILLIAMS, Monier. *Religious Life in Ancient India: Vedism, Brahmanism, and Hinduism.*

..see 48. 332 above..

128. WITZEL, M. Sur le chamin du ciel. *BÉI* 2, 1984; 213-279.

..zur ved. und avest. Himmelsmythologie..

129. YOUNGER, Paul. *Introduction to Indian Religious Thought.*

..see 48. 334 above..

50 MAJOR DIVINITIES OF THE VEDA

(in the alphabetical order of their names)

(*i*) *Agni :*

1. AGRAWALA, V. S. Fire in the Rigveda. *Eastern World* 11, 1960; 28-32.

2, BHATTACHARYA, Dipak. *Mythology and Ritual Symbolism. A Study with reference to the Vedic and Tantric Agni.* Sanskrit Pustak Bhandar, Calcutta, 1984; X + 243.

..(symbolism = presentation of imp. ideas of Vedic Weltanschauung thro' words denoting real or imaginary, animate or inanimate, beings or functions of those beings).. study with special ref. to the birth of Agni (in *Agnyādhāna* and Tantric *agnijanana*).. author attempts to trace the philosophy of later Ṛgvedic period to the old period.. considers *ṚV* IV. 1 (myth of Agni's birth).. discusses the *Agnyā 'heya* (*ĀpŚS*) and correlates the rite with the myth in *ṚV*. IV. 1, 2..

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Rev. : S. G. KANTAWALA, *JOIB* 39 (1–2), 155–56; C. G. KASHIKAR, *ABORI* 70, 322–25; S. SANKARANARAYANAN, *ALB* 50, 653–54.

3. DASS, Ayodhya Charan. The primary meaning of Agni. *JGJKSV* 38–39, 1982–83 (1986); E 1–11.

..Agni (*ag-ni*) primarily conveyed the sense of 'an agency that helps in growing prosperity'

4. DHARMADHIKARI, T. N. Epithets of Agni as considered in rituals. *SP*, 32 AIOC, Ahmedabad, 1985; p. 38.

..attempts to reveal the relation bet. rituals and the relevant Hotṛ-formulas (embodying Agni's epithets)..

5. GUPTA, Sudhir Kumar. Vaiśvānara Agni (Hindi). *Bharatīvidyāvaibhava*, Sept. 84; p. 1.

6. KAPIL DEVA SASTRI. Ṛṣi Dayānanda ke Yajurveda bhāṣya men Agni kā svarūpa (Hindi). *Vedavāṇī* 36 (4–6), Feb. –April 84.

..(in three instalments).. discusses derivation of *yajus*, *agni*.. Agni's mundane and spiritual forms..

7. KAPIL DEVA SASTRI. Ṛgveda men Aṅgirā Agnideva ke viśeṣaṇa ke rūpa men (Hindi).

..see 32.36 above.. author studies *mantras* in wh. Aṅgirā denotes Agni..

8. KNIPE, David M. *In the Image of Fire. Vedic Experiences of Heat.* Mot. Ban., Delhi, 1975; iv + 187.

..cf. *VBD* IV. 50.12–13.. Vedic man's rel. experience of fire and heat.. Brahmanical interiorization of Fire.. a new being from the dialectics of heating and cooking..

9. MAHULIKAR, Gauri P. Vedic Agni in the Purāṇas—some aspects. *SP*, 35 AIOC, Haridwar, 1990; p. 155.

10. PANDEYA, D. N. Various aspects of Agni. *The Vedic Path* 53 (1), June 90.

11. PATIL, N. B. Aṅgirasa āṇi agni (Mar.). *VSMV* 1983, 1984; 24–28.

..Vedic and *MBh.* evidence..

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50.21]

12. PRABHAKAR, C. L. Agni in Śukla Yajurveda. *Triveni* 45 (4), Jan.-Mar. 77; 65-69.

13. RATH, Prativa Manjari. Rudra and Agni in Vedic mythology. *Vāṇijyotiḥ* 1, S. K. Das Fel. Vol., 1986; 49-54.

..fundamental conception of Vedic rel. is the worship of nature.. Rudra related to, or sometimes completely identified with, Agni..

14. SATYANARAYANA RAO, G. ; GOPALA REDDY, Y. Agni - some interesting images. *Journal of Itihāsa* 8 (1), State Archives, Andhra Pradesh, Hyderabad, 1981; 77-85.

..ref. to Vedic Agni..

15. SMITH, Frederick M. Names of Agni in the Vedic ritual. *ABORI* 66, 1985; 219-226.

..lists 84 names of Agni..

16. SMITH, Frederick M. Agni's body. *ALB* 51, 1987; 80-103.

..as represented in Vedic ritual texts..

17. SRIVASTAVA, R. P. Ṛgveda men Agni : Ṛṣiyon kā vaijñānika cintana (Hindi). *Veda-Pradīpa* 3 (1), July 88; p. 22.

18. SUNDAR RAJ, M. Paṇis and Agni's two worlds in the Ṛgveda. *SP*, 33 AIOC, Calcutta, 1986; 68-69.

..in *ṚV*, Agni presents two mutually opposed characters — Fair Agni vs. Dark Agni.. two different worlds of Agni.. Paṇis belong to the world of Dark Agni.. Agni, having a foot in both the worlds, bridges the chasm that separates 'good' from 'evil'..

19. Vedon men pradhāna devatā - Agnideva (Hindi). *Kalyāṇa* 64 (1), June 1990; 242-243.

20. VENKATASUBBIAH, A. Agni Angiras. *VIJ* 3 (1), Mar. 65; 5-12.

(*ii*) *Aditi* ; *Ādityas* :

21. BRERETON, Joel Peter. *The Ṛgvedic Ādityas*. AOS, Vol. 63, 1981; xiv + 356.

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..(= *VBD* IV. 50.32)..

Rev. : St. ZIMMER, *OLZ* 81 (1), 69–75.

22. Devatāon kī mātā Aditi (Hindi). *Kalyāṇa* 64 (7), Oct. 90; 641–642.

..serially.. Vedic evidence : *ṚV* I. 136.1; VIII. 90; *ŚYV* 21.5; 25.23; *AV* VII. 6.2; *Nir.* I. 16.2; II. 13.1..

22A. GUPTA, Manoharlal. Aditi kā aśva rūpa aura usakā medha (Hindi). *Veda-Savitā* 10 (5) – 10 (10), Dec. 89 – May 90.

..(serially).. *aśvamedha* – its scientific explanation..

23. KHAN, M. I. The concept of the Ṛgvedic Aditi. *SP*, 8 WSC, Wien, 1990.

..Aditi resembles almost all objects of nature, and, due to the development of the ethical char. of the goddess, she assumes the status of mother of gods.. Aditi also represents liberty..

24. NARTEN, Johanne. *Die Ameša Speṇtas im Avesta*. OH, Wiesbaden, 1982; xii + 155.

Rev. : P. O. SKJAERVO, *Kratylos* 28, 77–81 : M. BOYCE, *BSOAS* 47 (1), 158–161.

25. SINGH, Sheo Bahadur. Āditya (Sūrya) and his rare images. *VIJ* 19 (1–2), 1981; 220–225.

..hist. of Āditya traced from Vedas onwards..

25A. VARMA, Vishnukant. Mūla tattva Mitra Varuṇa Aryamā kī samagra sattā kā pratīka – Aditi (Hindi).

..see 49.122 above..

26. VARMA, V. K. Aditi-rahasya (Hindi). *Kauśala*, Indian Res. Soc., Awadh.

(*iii*) *Aryaman* :

27. BRIQUAL, Dominique. Some remarks about the Greek god Hermes. *The Mankind Quarterly* 26 (1–2), Washington, D. C., 1985; 75–97.

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..see 47.13 above.. if one considers the general idea of a "social god", Hermes seems to be a fairly accurate counterpart to Aryaman.. (however, unlike Aryaman, H. does not preside over marriage : H. does not play a central role in liturgy).. Vedic god Bhaga may also well lend himself to comparison with H. ..

28. PINAULT, Georges. Figure et nom du dieu védique Aryaman. *AÉPHE* - V section 90, 1981–82; 163–164.

28A. VARMA, Vishnukant. Mūla tattva Mitra Varuṇa Aryamā ... (Hindi).

.. see 49.122 above ..

(*iv*) *Aśvinau :*

29. BANERJEE, Santi. The divine twins - Aśvinau : their identification in the Ṛgveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 25.

30. BEDI, Sadhana. *Aśvinau Devatā* (Hindi). Vivek (Agency Publ,), Aligarh, 1986.

31. BEDI, Sadhana. Cikitsaka deva Aśvinau kā svarūpa evaṁ svabhāvagata viśeṣatāen (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 405–406.

..ref. to Vedic Aśvins.. A. as *cikitsaka deva* (medicine gods); legends of three types : (1) general treatment; (2) surgery; (3) rejuvination..

32. CHAKRAVARTY, Uma. The Aśvins : an incarnation of the universal twinship motif. *ABORI* 70, 1989; 137–143.

..(also *SP* 34 AIOC, Visakhapatnam, 1989 ; 6–7).. belief in divine twins is a universal phenomenon of mythology ; their solar char. also is universal .. IE trad. of divine twins..

33. CHAKRAVARTY, Uma. The divine doctors Aśvins and the Soma-drink. *JAS* 31 (1–2), 1989; 30–38.

..Aśvins deprived of Soma-libation and excluded from the circle of gods — in this we observe the reflections of cult-conflict, namely, bet. the cults of Indra and Aśvins..

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34. FATAH SINGH. Aśninau (Hindi). *Veda-Savitā*, serially from 8 (10) onwards.

35. GOTO, Toshifumi. Aśvin and nāsatya (Jap.). *JIBS* 39 (2), Mar. 91; 982–977.

36. LEHMANN, W. P. "The divine twins" or "the twins-divine"? *E. C. Polomé Fel. Vol.*, Mouton de Gruyter, 1988; 373–380.

37. MAJUMDAR, Rani. Ṛgveda men Aśvinon kā svarūpa (Hindi). *Prācya-Prajñā* 11, Aligarh, 1979; 10–17.

..A. = divinities of morning twilight..

38. MITRA, Jyotir. Ashvins, the twin celestial physicians and their medical skill. *45 PIHC*, Annamalai Univ., 1984; 220–228.

..Vedic and epic evidence..

(*v*) *Indra :*

39. ABHAYADEVA. Indra (Hindi). *Veda-Savitā* 12 (2), Sept. 91; 37–38.

..*ṚV* I. 55. 1..

40. AMARA SIMHA. Indra kā svarūpa evaṁ Svāmī Dayānanda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 74–76.

..D. has interpreted the word Indra differently to suit different contexts (e. g. *sūrya, vidyut, parameśvara, senāpati, paramavidvān, agni*)..

41. ARAVINDAKUMAR. Pālivāṅmaye indrasvarūpam. *SP*, 34 AIOC, Visakhapatnam, 1989; 180–181.

..comparative study of Indra in the Veda and Pāli lit...

42. BHARADWAJ, Sudhi Kant. Myth of war between Indra and Vṛtra — a speech symbolism. *HSAJIS* 3 (1–2), 1988 (1990); 8–18.

..(also *SP*, 33 AIOC, Culcutta, 1986; p. 39).. Indra rescues *gauḥ* (= speech).. Vedic poets regarded evolution of cosmos and evolution of speech as simultaneous.. Indra as the creator

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of the universe ; Vṛtra = articulatory obstruction ; *gauḥ* = articulatory speech ; Bṛhaspati (= god of speech) – his association with the myth confirms speech-symbolism..

43. BHARGAVA, P. L. The comparative antiquity of Indra and Varuṇa. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 435–437.

..greatest god of *ṚV* (Indra), rather than that of *Avesta* (Varuṇa), is likely to have been the greatest god of Indo-Ir. period ; therefore, Indra is earlier than Varuṇa..

44. BODEWITZ, H. W. What did Indra do with the yatis ? *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 65–72.

..(a propos of DANGE, *VBD* IV. 80. 87).. B. does not agree with D.'s interpretation.. B. specially considers the Indra-*yati* topic as treated in *JB* 1, 185 and its parallels in *PB* 13.4.16 and 8.1.4.. *JB* 1.185 : salvation by Indra of three *yatis* who are connected with three *kakubhs*.. Indra killed the *yatis*; he spared or helped some of them.. the authority of Indra and orthodox Vedic rel. are at stake.. Indra and Uttaravedi, two symbols of orthodox Vedic rel., do not kill the *yatis*; they only deliver them to the powers of destruction (= South and the wolves).. B. quotes the text of *JB* and gives its translation..

44A. BOGOLJUBOV, M. I. [The feast " Vṛtra's annihilation " in old Khwarezm].

..see 47.8 above..

45. DUBE, Karuna Shankar. Indra kā janma (Hindi). *Veda-Pradīpa* 3 (10), May 89 ; 26–27.

46. FATAH SINGH. Indra ke vīrya (Hindi). *Veda-Savitā*, serially from 11 (3).

47. GONDA, J. *The Indra Hymns of the Ṛgveda.*

..see 3.55 above.. (does not deal with the contents of Indra-myths ; Indra-myth is ' demiurgic ').. considers : initial stanzas ; last stanzas; main topics dealt with; dramatic element; metres..

Rev. : Karel WERNER, *JRAS* III. 1 (2), 410–11.

48. HAZRA, R. C. The historical backgrounds of the Maruts' (or Rudras') association with Indra and Rudra and of

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the Purāṇic story of their origin. (in) *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 372–418.

49. KASHYAP, Rajendraprasad. Vaidika Indra evaṁ paurāṇika Viṣṇu (Hindi). *Viśvambharā* 20 (3), 1988; 1-6.

..Viṣṇu took Indra's place as the result of the consolidation of caste-system of the Aryans.. (also 50. below)..

50. KHAN, Khalid bin Yusuph. Indra-Vṛtra war — a psychological interpretation. *VIJ* 25 (1–2), 1987 (1992); 20–29.

..related to the archetypes of collective consciousness.. experiences of millions of yrs. of struggle for adaptation and being.. see 50. 50 A below..

50A. KHAN, Khalid bin Yusuph. Indra-Vṛtra yuddha kā manovaijñānika viśleṣaṇa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 40–41.

..Indra-Vṛtra war explained in the light of Jungian psychology ..see 50. 50 above..

51. KRISHNAPAL SIMHA. Indra-Vṛtrāsura kathāmīmāṁsā (Hindi). *Vedavāṇi* 36 (5), Mar. 84; 4–8.

..naturalistic interpretation..

52. LAKHERA, M. P. Indra and vāk. *JGJKSV* 36 (1–4), 1980 (1984); 13–23.

..*TS* IV. 4. 7. 3 : Sāyaṇa interprets this as showing that Indra was the first to analyse lg. (*vāk*) grammatically.. author compares this passage with parallel passages in *KYV Saṁ* and the *Brāhmaṇas* of other *Saṁhitās* and concludes : these passages, instead of referring to the grammatical activity of Indra, present a mythological interpretation of the physiological process of the articulation of human speech.. (the originator of the Aindra school of Sk. grammar is not Indra, but more probably Indradatta, who. acc. to *Bṛhatkathāmañjarī*, was class-fellow of Kātyāyana)..

53. LAHIRI, Ajoy Kumar. *Vedic Vṛtra.*

..(= *VBD* IV. 50. 53).. see 49. 58 above.. demonisation of V, is clearly the creation of *ṚV*-Aryans..

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54. LAZZERONI, Romano. La mère de Vṛtra. (in) *Studi Indo-Europei*, Pisa, 1985; 101–107.

..ref. *ṚV* I. 32. 9 ; *AV* II. 32. 4..

55. MAGGI, Daniele. I buoi rossi di Indra e l'indovinello di mago Salomone. (in) *Problemi di sostrato nelle lingue indo-europee*. (ed. Enrico CAMPANILE), Giardini, Pisa, 1983; 112–147.

..interpret. of *ṚV* VI. 27. 7.. meaning of ai. *khilá-khilyá-*..

56. MAHDIHASSAN, S. Ārya and Indra as names and their significance. *VIJ* 22 (1–2), 1984 (1987); 21–24.

ārya = protege of red sky-god (*Ar*, in Scythian, wh. is an Aryan lg., means 'fire-red')..Indra (from root *indh* = kindle fire) = fire-red god of the sky..

57. NATH, Jyotish. Ahi as Vṛtra.

..see 49. 76 above..

58. O' FLAHERTY, Wendy Doniger. The case of the stallion's wife : Indra and Vṛṣaṇāśva in the Ṛgveda and Brāhmaṇas. *JAOS* 105 (3), 1985; 485–498.

..Indra as the wife of the stallion (mystery?).. Mena (male) and Vṛṣaṇāśva.. Indra's castration and restoration.. the implications of Indra's transformation into an animal, or a human- or another gender, are supplementary rather than contradictory. The god undergoes all these transformations at once when he becomes the wife of the stallion Vṛṣaṇāśva..

59. PALIHAWADANA, Mahinda. The Indra cult as ideology : a clue to power struggle in an ancient society. *Vidyodaya Journal of Arts, Science, and Letters* 9 (1–2).

60. PANDE, Gangadhar. Prākṛtavāṅmaye Indrasvarūpam. *SP*, 33 AIOC, Calcutta, 1986; p. 380.

..Indra in Prakrit lit...

61. RIHANI, Vasundhara. Indra dvārā Dadhyaṅ kī asthiyon se Vṛtravadha (Hindi). *Vedavāṇī* 43 (4), Feb. 91; 12–18.

..Indra-Dadhyaṅ-Vṛtra myth.. ref. to various interpretations.. no human hist..

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62. SCHETELICH, M. Zum Indra-Vṛtra-Mythos. *ZDMG*.

63. SÖHNEN, Renate. Rise and decline of the Indra religion in the Veda. *Paper*, IWVS, Harvard Univ., June 1989.

..Indra, as a personal god — and primarily a *person*; not an ethical concept or a natural phenomenon — is, in later Vedic times, exposed to a degradation wh. becomes clearly visible in *Brāhmaṇa* ritual texts..

64. SÖHNEN, Renate. Indra and women. *BSOAS* 54 (1), 1991; 68–74.

..(also *SP*, 32 ICANAS, Hamburg, 1986; p. 296).. *ṚV*- evidence: (1) Indra makes women attractive and desirable to prospective husbands; (2) promotes conjugal bliss bet. them and their husbands; (3) makes them able to bear sons by their husbands.. (also considers epic and Buddhist Jātaka evil dence)..

65. UTPRETI, Jaydatta. Indrasya vedapratipāditaṁ svarūpam. *Naimiṣīyam* 1 (2), Feb. 1981.

..Indra as represented in the Veda.. see 50. 66 below..

66. UTPRETI, Jaydatta. *Veda men Indra : eka samālocanātmaka vivecana* (Hindi). Bharatiya Vidya Prakashan, Delhi, 1985; xii + 376.

..see 50. 65 above..

Rev.: VIPASH, *Vedavāṇī* 37 (11), 17–18.

67. VARMA, V. K. Is there cosmology in the metaphorical episode of Indra-Vṛtra in Ṛgveda? *31 PAIOC*, Poona, 1984; 243–249.

..Vṛtra posed great deadlock to the creation, wh. has been described as the witholding of the flow of *āpaḥ*, the active fundamental principle whose growth was arrested.. Indra restored that flow..

(*vi*) *Pūṣan*:

68. DASS, A. C. Vedavarṇitasya Pūṣadevasya prākṛtikaṁ svarūpam. *Ajasrā* 2 (1), Lucknow, 1978.

..sun, only at the time of rising and of setting, at a particular pt. when the solar orb looked half red and half bright, is called Pūṣan..

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69. GONDA, J. *Pūṣan and Sarasvatī.* VKNAW -Lett.- NR 127, North-Holland Publ. Co., Amsterdam, 1985; 175.

..how Sarasvatī, a river, came to be goddess of speech.. G. examines the problem with a detailed study of Vedic and ritual texts.. [From MAHONY's rev. — acc. to G. : S. was originally a local mother goddess for the Vedic families reclaiming the lands along northwest India's rivers. As the river, she was source of life and sustenance, and therefore of prosperity. As such she was the local object of propitiation hymns (*Āprīs*); later S., together with Iḍā and Bhāratī, came to be associated with the three most imp. aspects of Vedic ritual — Iḍā (sacral offerings), Bhāratī (priestly actions), and Sarasvatī (spoken word, *vāk*, *mantra*).. Pūṣan represents to his Vedic worshippers "all well-being that depends on successful agriculture and cattle-breeding".. P. as deity of local Aryan tribes, particularly Bhāradvājas ..].. [From BURROW's rev. — the answer to the question how S. came to be goddess of speech is to be sought (as against G.'s view) in the trad. (*Manusmṛti* 2.17) that the region bet. Sarasvatī and Dṛṣadvatī, known as Brahmāvarta, is the most sacred region ; it was the home of the Veda and the Vedic lg. ; Vedic lg., both in *mantras* and in its later form, is remarkably uniform ; there is hardly any evidence in it of dialectal differences ; this lg. was prevalent in Brahmāvarta, and, therefore, it is understandable that the river Sarasvatī, in the vicinity of wh. the purest lg. was spoken, shd. be regarded as the goddess of speech and of the sacred lore ; the same is the case with goddess Bhāratī, also connected with speech, wh. was the lg. of the Bharatas who settled in the country of Sarasvatī.. word *pūṣan* derived from *puṣ* to thrive ; long *ū* causes difficulty; but there are examples of alternation bet. long and short *u* in roots, e.g., *ˈūṣayati-duṣṭa, guhya-gūhayati*.. the theory re connection of Pūṣan with Greek Pan is to be abandoned..]..

Rev. : T. BURROW, *BSOAS* 50 (2), 385 ; B. B. CHAUBEY, *VIJ*, 24, 153–56 ; H. F., *ZDMG* 137 (1), 208 ; William K. MAHONY, *Hist Rel* 26, 437–38 ; Klaus MYLIUS, *IIJ* 30, 301–03 ; Ludo ROCHER, *JAOS* 107 (4), 778 ; Karel WERNER, *JRAS* 1986 (1), 120–21.

(*vii*) *Prajāpati* :

70. BHATTACHARJI, Sukumari. Rise of Prajāpati in the Brāhmaṇas.

..see 18.1 above.. (the creator's role of P. was taken over by Brahmā and his metaphysical dimension was completely overshadowed by the rising monistic principle — Brahman)..

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71. DANGE, Sadashiv A. The eye of Prajāpati. *JASBom* 54–55, 1979–80 (1983); 27–30.

..(1) the 'eye' is the Sun ; (2) the Sun spreads the 'eye'.. acc. to *Maitrāyaṇī-Saṁ.*, the left eye of Prajāpati got swollen ; the drops that fell down from it turned into rain .. the pupil from the eye of P. fell down; from it was produced barley.. similar myths from Egypt, Assyria, Babylon..

72. GONDA, J. The popular Prajāpati. *Hist Rel* 22 (2), Nov. 1982; 129–149.

..[generally held view : (1) P. is comparatively 'young' deity ; (2) he is the product of ritualistic or theistic speculation.].. acc. to GONDA : P. not infrequently appears in domestic ritual and functions as the parochial god presiding over the processes of sexual life, conception, and birth of human beings ..P.'s relations with cattle (meeting the first biological and economic demands of his worshippers) . discusses the name Prajāpati.. P. often closely associated with Vāyu as receiving an offering together.. P., who in the course of Vedic period was unmistakenly increasing in importance, at a comparatively early moment, extended his interests, influence, and activities to a wider circle than his original province (when he may be supposed to have been only or mainly a lord of offspring or creatures), assuming control of phenomena that so far had more exclusively belonged to the field of action and influence of Vāyu, with whom he had some common interests.. in a comparatively early period of Indian hist., P. was a "popular" deity worshipped by the common man.. sacrificial lore and practice credited him with new qualities and functions .. P. was made a subject of rituatistic, theological, and philosophical speculations.. see 50.77 below..

73. GONDA, J. Prajāpati and *prāyaścitta*. *JRAS* 1983 (1), 32–54.

..the most usual, and probably the oldest or original *kṛcchra* (*prāyaścitta*), consisting in bodily mortification, was in course of time given another name, viz., *prājāpatya*.. new light upon atonement and expiation as Prajāpati's concern.. evidence from *Brāhmaṇas* and *Sūtra*-lit. ..

74. GONDA, J. The creator and his spirit (Manas and Prajāpati). *WZKSA* 27, 1983; 5–42.

..*manas* defies any attempt at literal transl. .. in *ṚV manas* is a definite Daseinsmacht — a vital principle of gods and men,

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50.78]

essentially appearing to be a creative *elan* (and a source or bearer of energy), wh. manifests itself in the physical, conceptual, and emotive spheres.. *manas* in post-*ṚV* lit. .. *manas* as a product of Prajāpati's creative activity, just as sacrifice is one of his creations.. elsewhere *manas* and Prajāpati are explicitly identified (homologized).. development of P.'s personality and char. (functions) as visualised by DEUSSEN.. in Veda, as in other religions, mind, consciousness or the seat of thought, will, and desire, is made to play a part in accounts of creation ..*manas* is not only an imp. attribute of a Supreme Being or First Cause but is also believed to be a substitute for its personal bearer or 'substratum'..

75. GONDA, J. *Prajāpati and the Year.* VKNAW –Lett. N. R. 123, North-Holland Publ. Co., Amsterdam, 1984; 99.

..ancient Indian thinkers tend to identify the Creator God with the phenomenal time or consider the year to have come into existence together with Prajāpati or with his creative activity..

Rev. : B. B. CHAUBEY, *VIJ* 24, 153–56 ; H. F., *ZDMG* 135 (2), 432 ; Richard W. LARIVIERE, *JAOS* 107, 837 ; Klaus MYLIUS, *IIJ* 29 (4), 313–15; K. K. RAJA, *ALB* 49, 242.

76. GONDA, J. Some notes on *prajāpatir aniruktaḥ. MSS* 44 (Karl Hoffmann Fel. Vol. 1), 1985; 59–75.

..'P. whose name is not pronounced' — in Vedic lit. ..

77. GONDA, J. *Prajāpati's Rise to Higher Power.* Orient. Rheno-Traiectina 29, Brill, Leiden, 1986; X + 208.

..P. not a product of ritualistic and theological speculation and consequently comparatively 'young'.. already in the early period of rel. hist., P. must have been a popular deity meeting various wishes of a common man.. GONDA deals with the widening of that god's horizon and interests and his rise to higher rank and power.. Part I : P.'s position and gradual rise in the Veda ; Part II : P. in *Śrauta* ritual.. see 50.72 above..

Rev. : Joel P. BRERETON, *JAOS* 108, 336–37 ; M. A. MEHENDALE, *ABORI* 69, 361–62 ; Klaus MYLIUS, *IIJ* 31 (2), 139–41 ; K. K. RAJA, *ALB* 52, 274–75 ; Renate SÖHNEN, *ZDMG* 138, 410–14.

78. GONDA, J. Prajāpati's numbers. *Tucci Comm. Vol.* – Serie Orientale Roma – 56, 2, IsMEO, Rome, 1987 ; 539–560

..P. associated with a comparatively large no. of numerical symbols ; each of these numbers has a functional and symbolical

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value of its own.. these numbers (e. g. 21, 16, 1/16, 17, 34, 1000) indicate or suggest or symbolize diff. aspects of that god's nature, char., activities, and significance for his worshippers..

79. GONDA, J. *Prajāpati's Relations with Brahman, Bṛhaspati, and Brahmā.* VKNAW. Lett. N. R. 138, North-Holland Publishing Co., Amsterdam, 1989; 78.

Rev. ; Karel WERNER, *JRAS* 1990 (1), 177–78.

80. PRASASYA MITRA, Sastri. Prajāpati kī solaha kalāen (Hindi). *Vedavāṇī* 37 (3), Jan. 85; 8–10.

..*YV* 8.36..

81. SMITH, B. K. Sacrifice and being : Prajāpati's cosmic emission and its consequences. *Numen* 32, 1985; 71–87.

82. TRIPATHI, Ramabhilash. Prajāpati Dakṣa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 305.

..ref. to Vedic Prajāpati..

(*viii*) *Bṛhaspati* :

83. BHAGAVADDATTA. *Bṛhaspati Devatā* (Hindi). Sri Sarasvati Sadan, New Delhi, 1984; 24 + 292.

..part I : *Saṁhitā* ; part II : *Brāhmaṇa*.. Bṛhaspati as lord of *brahmaśakti* ; the origin of the Brāhmaṇas ; the preceptor and brother of gods.. see 50.84 below..

84. CHAUDHARI, Vina. Bṛhaspati kā svarūpa (Hindi). *Veda-Savitā* 5 (11), June 85; 382–384.

..rev. article on 50.83 above..

85. MISHRA, Nirmal Sundar. The philosophical traits of Vedic Bṛhaspati. *KURJ* 22, 1988.

(*ix*) *Mitra* :

86. DUMÉZIL, Georges. Vedic Mitra : a résumé of theses and references. *Journal of Mithraic Society* 1 (1), London, 1984; 26-35.

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..English transl. of D.'s article by Susan CAPRON and R. L. GORDON..

87. FATAH SINGH. Prajñāna agni kā mitra rūpa (Hindi). *Veda-Savitā* 10 (9), April 90; 275–277, 281.

..*RV* III. 59. 1..

87A. LINCOLN, Bruce. Mithra (s) as sun and savior.

..see 47. 62 above..

88. MERKELBACH, Reinhold. *Mithras*. Hain, Königstein im Taunus, 1984; xvi + 412 + 169 pl.

..deals with all facets of Mithras-cult and-mystery.. mainly about Hellenistic and Roman aspects.. originally a god of hunting, of covenant, and of sacrifice, M. became an integral part of the rel. of Old Persia.. "the Indo-Ir. common possession", "Mitra in India"..

Rev.: Hans Dieter BATZ, *Hist Rel* 26, 87–89.

89. TOPOROV, V. N. The Veda and Avesta sub specie of reconstruction of the Indo-Iranian proto-text.

..see 38. 15 and 45–245 above.. see 50. 90 below..

90. TOPOROV, V. N. Notes on reconstruction of texts–III. To the reconstruction of the structure of the I-Ir. "thetic" proto-text and some mythological fragments. 1. To the reconstruction of fragments of the I-Ir. proto-text about Mitra. 2. To the reconstruction of the seheme of the I-Ir. **ka*- and **dhā*- proto-text (Russ.), *Issledovanija po struktura teksta*, 1987; 111–121.

..see 38. 15, 45. 245, and 50. 89 above..

90A. VARMA, Vishnukant. Mūla tattva Mitra Varuṇa Aryamā ... (Hindi).

..see 49. 122 above..

91. VON GABAIN, Annemarie. Maitreya and Mitra.

..see 48. 323 above..

92. VON STIETENKORN, H. A note on Sūrya worship and the Iranian cult of Mithra. *Bh Vid* 45–47 (J. H. Dave Fel. Vol.), 1987; 18–22.

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..the Vedic and post-Vedic worship of the Sun (Sūrya) as light-yielding power, imp. tho' it was, did not at all by itself produce the powerful sectarian Sun-cult ; it needed a fresh impetus from Iran for this transformation.. the merging of Mithra (Mihr) into Sūrya..

(*x*) *Yama :*

93. GERSHEVITCH, Ilya. Yima's beef-plea. *Tucci Mem. Vol.* II, IsMEO, Rome, 1985; 487–499.

94. JENA, S. A study of Yama-Yamī legend in the Vedas and Narasiṁha Purāṇa. *A. G. Swain Fel. Vol.*, Utkal Univ., Bhubaneshvar, 1985; 143–147.

95. KELLENS, J. Yima, magicien entre les dieux et les hommes. (in) *J. Duchesne-Guillemin Fel. Vol.*, Brill, Leiden, 1984.

..attempts to throw some light on the self-contradictory char. of Avestan Yima.. the picture of Yima as the first king is false, being based on later trad. ; nor does Yima seem entitled to be called the first man and ancestor of mankind. Iranian Yima differs from Indian Yama in being located on the level of the third (Dumézilian) function and by being endowed with magic powers enabling him to reinstere immortality, whereas Yama became the first king of the realm of the dead..

96. KELLENS, J. Yima et la mort. (in) *E. C. Polomé Fel. Vol.*, Mouton de Gruyter, Berlin, 1988; 329–334.

97. PANIKKAR, R. Yama : a myth of the primordial man. (in) *Essays in memory of Karl Kerènyi* (ed. E. C. POLOMÉ), JIES Monograph 4, 1984; 28–38.

..considers Yama-Yamī legend (*ṚV* X. 10).. how do humans come to be without incest? — author suggests that here, at the wellspring of humankind, we find a miracle..

98. SAGRAMOSO ROSSELLA, D. Nota sulla figura di Yama. *ASGM* 23, 1981–82 (1983); 44–54.

99. SARKAR, Amal. The cult of Yama. *MR* 134 (6), June 1974; 642–665.

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100. VAN DEN BOSCH, L. P. Yama – the god on the black buffalo. *Visible Religion* 1, 1982; 21–64.

..analyses successive layers (Indo-Ir. period; funeral ceremonies described in Vedic lit.; epic : King of Law and Bearer of the Rod), wh. together constitute the image of Yama.. also deals with iconographical features of Yama; place of buffalo in Indian trad...

(*xi*) *Rudra* (*Śiva*) :

101. AGRAWALA, V. S. *Śiva Mahādeva, the Great God : An Exposition of the Symbolism of Śiva.* Prithivi Prakashan, Varanasi, 1984 (2nd ed.); vi + 66 + xxxii pl.

..from Veda to Purāṇas and Śaiva Āgamas..

102. BHATTA, Bhalchandra. Rudra tathā tenān be nāmarūpa (Guj.). *Svādhyāya* 26 (3–4), 1989; 141–146.

..two names and forms of Rudra..

103. BHATTACHARJI, Sukumari. Rudra, Rudras the Maruts. *Anvīkṣā* 3 (1), J. of Sk. Dépt., Jadavpur Univ., Calcutta, 1968.

104. BHATTACHARJI, Sukumari. Intruders into the pantheon : Śiva and Dionysos. *ABORI* 69, 1988; 93–110.

..[Rudra-Śiva was Rudra in the earliest part of his career and became Śiva in a later period].. similarities in the manner of the entrance of D. and Ś. in a hostile pantheon and society.. parallel from a medieval Bengali myth..

105. BRUNNER, H. Les membres de Śiva. *Asiatische Studien* 40 (2), 1986; 89–132.

106. CHAKRAVARTI, Mahadev. *Cencept of Rudra-Śiva through the Ages.* Mot. Ban., Delhi, 1986; xiii + 219 + 12 pl.

..from Har. civil. onwards.. *RŚ* in his animal, phallic, and human forms.. Śiva — composite Aryan – non-Aryan divinity.. Śaivism in art..

Rev. : Ashwini AGRAWAL, *HSAJIS* 2 (1–2), 254–56.

107. CHAWLA, Jyoti. Iconography of Paśupati Rudra. *SP*, 33 AIOC, Calcutta, 1986; 438–439.

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..Paśupati of MD seal conforms to Vedic descriptions..

108. CLOTHEY, Fred W. ; LONG, J. Bruce. *Experiencing Siva : Encounters with a Hindu Deity.* Delhi, 1983; x + 218.

..see 50. 127 below..

109. DAS, Syam Sundar ; BHAGAVADDATTA. *Rudra Devatā : pralayaṁkara Rudra bhagavān ke raudra rūpa kā vivecana* (Hindi). Haridwar, 1985; *ra* + 296.

..R. as destroyer..

110. GANGESHWARANANDA, Swami. Veda men bhagavān Śaṁkara (Hindi). *Vedapradīpa* 2 (12), May 88; 22–24.

111. GONDA, J. The Śatarudriya. (in) *Ingalls Fel. Vol.*, 1980; 75–91.

..see 11. 25 above..

112. GUPTA, Manohar Lal. Vaidika rudra kā svarūpa (bhautika vijñāna kī dṛṣti men) (Hindi). *Veda-Sovitā* 9 (1), Aug. 88; 9–16.

..Rudra in the light of physical science..

113. GUPTA, Sudhir Kumar. Tryambaka. *Bhāratīvidyā-vaibhavam*, Sept. 84; 3–4.

114. HAZARIKA, B. N. Rudra and Śiva – their Vedic concept. *SP*, 34 AIOC, Visakhapatnam, 1989; 7–8.

115. HAZRA, R. C. Ṛgvedic Rudra, an extremely unsocial and non-cooperating God. (in) *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi; 335–347.

..reprint of *VBD* IV. 50. 136..

116. HAZRA, R. C. An overlooked aspect of Ṛgvedic Rudra. (in) *Hazra Comm. Vol.*, Kashiraj Trust, Varanasi ; 348–371.

..reprint of *VBD* IV. 50. 135..

117. HAZRA, R. C. The historical backgrounds of Maruts' (or Rudras') association with Indra and Rudra and of the Purāṇic story of their origin.

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..see 50. 48 above..

118. HOFSTETTER, E. *Der Herr der Tiere im alten Indien.*

..(= *VBD* IV. 50. 138).. Śiva-Paśupati can't fulfil comprehensive conception of protector of animals; he acts more as a wild hunter, threatening, chasing, and killing the animals instead of taking care of their welfare.. (actually Paśupati = absolute sovereign over animals who must be asked to avoid cruel actions against them).. author also discusses other defenders of animal life who are mainly to be found in *Jātakas* and other Buddhist sources.. Araṇyānī (*ṚV* X. 141) can be regarded as "Herr der Tiere" in Vedic times..

Rev.: Adalbert J. GAIL, *IIJ* 25 (4), 284–85; F. LÁSZLÓ, *OLZ* (1984) 79 (3), 292–93.

119. JANAKI, S. S. Śiva and Śiva worship. *BITCM* 1981 (1985); 117–125.

120. KAMAT, A. P. Śivopāsanā āṇi Marāṭhī santasāhitya (Mar.). *Prasāda* 43 (3), Oct. 89.

..ref. to Vedic Rudra..

121. KHAN, M. I. The concept of Ṛgvedic Rudra. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 32.

..Rudra – the god of atmosphere; but prevails everywhere due to his mighty and diversified personality..

122. KRAMRISCH, Stella. *The Presence of Śiva.*

. (= *VBD* IV. 50, 146).. author examines the metaphysics, ontology, and myth of Śiva from *ṚV* to Purāṇas.. touches upon the great plastic expressions from the Har. seals to medieval sculpture.. reveals the tensions of Rudra-Brahman and Rudra-Śiva, wh., in essence, is the tension of life and negation of life..

Rev.: M. M. PATHAK, *JOIB* 37, 367–69; D. SRINIVASAN, *Ars Orientalis* 14, 139–40; Kapila VATSYAYANA, *JAOS* 103, 431–33.

123. KRAMRISCH, Stella. Symbolism of Śiva's liṅga.

..(= *VBD* IV. 50. 145)..

124. KRISHAN, Y. The family of Śiva: evolution of Śiva and his hosts. *JOIB* 39 (1–2), Sept.-Dec. 89; 45–49.

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..Rudragaṇas became the principal attendants of Śiva ; they also later included Bhūtas and Pramathas ; Vedic Bhūtas and Pramathas were nominally retained but within the omnibus body of Gaṇas who acquired exclusively malevolent char. .. Gaṇapati is leader of Gaṇas..

125. KRISHNA LAL. Rudras (dual and plural) in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..*rudrau* mostly qualify Aśvinau ; only at one place (V. 70. 2–3), they qualify Mitrāvaruṇau.. Rudrāḥ — (1) denotes Marutaḥ ; (2) qualifies Marutaḥ ; (3) denote an independent god-group.. Ādityas, Rudras, Vasus represent respectively the celestial, middle, and terrestrial divinities..

126. LEWIS, James R. The lord who is master of yoga. *Indica* 25 (1), Mar. 88; 1–10.

..ref. to proto-Śiva of IV civil. ..

127. LONG, J. Bruce. Rudra as an embodiment of divine ambivalence in the Śatarudriya. (in) *Śiva : Myths, Rites and Attitudes* (ed. Fred CLOTHEY ; J. Bruce LONG).

..see 50. 108 above..

128. LARENZEN, David N. Śivaísmo: heterodoxia y orthodoxia. *Estudios de el Collegio de México* 21 (2), April-June 86; 258–272.

129. MEISTER, M. W. (ed.). *Discourses on Śiva : Proceedings of a Symposium on the Nature of Religious Imagery.* Penn. Univ. Press, Philadelphia, 1984; xxiv + 362 + fig. and pl.

..(Indian ed. : Vakils, Feffer and Simons, Bombay, 1984).. Gritti v. MITTERWALLNER discusses the development of *liṅga* in five stages (50. 159 below).. C. SIVARAMAMURTI : Vedic and medieval texts relating to trad. of Śiva..

Rev. : Charles D. COLLINS, *JAOS* 107 (2), 365–67.

130. MUKHYANANDA, Swami. Symbolism of Śiva and the Śivaliṅga. *Ved Kes* 73 (3), 86–90.

131. PANDIT, Motilal. *Śaivism : A Religio-Philosophical History.* New Delhi, 1987; 218.

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132. PARIMAL, Prakash. Rudra — the first formative principle of the cosmos. *JIDVP* 2 (2), Aug. 89; 199–204.

..*ŚYV* 16.54 ; *TS* I. 8. 6. 1.. (In the IV seals, Rudra has been depicted as a *vṛṣabha* and as child procured from *kuṇḍa* [well]; therefore he is invariably described as a god with a waterpot – FATAH SINGH).. in post-Vedic lit., Rudra is described as born prior to gods and even prior to time..

133. RATH, Prativa Manjari. The concept of Rudras in the light of its etymological interpretations. *SP*, 32 AIOC, Ahmedabad, 1985; p. 21.

134. RATH, Prativa Manjari. Rudra and Agni in Vedic mythology. *Vāṇījyotiḥ* 1, Utkal Univ., Bhubaneshwar, 1986; E 49–54.

..see 50. 12 above..

135. RATH, Prativa Manjari. The theory of incarnation and Rudra-Śiva. *SP*, 33 AIOC, Calcutta, 1986; p. 670.

..Vṛṣa is an incarnation of Śiva in the form of an Ox; in *ṚV.* II. 33.6, Rudra is called Vṛṣabha; also numismatic evidence to show Rudra=Vṛṣa.. other incarnations of Śiva include Durvāsas, Śakti (son of Vasiṣṭha), Varuṇa (*MBh – Anuśāsanaparvan*), Kirāta, wandering mendicant (approaching Vālakhilyas), Kṣetrapāla..

136. RATH, Prativa Manjari. Rudra in the Śatarudriya with special reference to the commentary of Viṣṇusūri. *VIJ* 25 (1-2), 1987 (1992); 38–41.

..also *SP*, 34 AIOC, Visakhapatnam, 1989, p. 20..

137. SAHADEVA, Manjula. Rudra eka vilakṣaṇa deva kyon? (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 64.

138. SAHASRABUDDHE, Madhukar. The Rudra, the Veda and its salvaging effect on humanity. *Proc. 30 ICHSANA – South Asia 3*, Mexico, 1982; 76–82.

..see *VBD* IV. 50. 165..

139. SCHULMAN, D. Terror of symbols and symbols of terror : notes on the myth of Śiva as Sthāṇu. *Hist Rel* 26 (2–3), 1986; 101-124.

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140. SEN, Milan. The place of Rudra in the Traiyambaka Homa. *CR*, NS 1 (4), 1976; 138–140.

141. SHARMA, R. M. The Śiva cult. *SP*, 32 AIOC, Ahmedabad, 1985; 406–407.

..concept of Śiva is quite old and Vedic..

142. SINHA, K. P. Is Śiva a non-Vedic god? *SP*, 7 WSC, Leiden, 1987; p. 176.

..Śiva is identical with Vedic Rudra, and is a Vedic and Aryan god..

143. Siva – and his decline. *IWI* 96 (10), 9. 3. 1975; 6–15.

144. SONTHEIMER, G. D. Rudra and Khaṇḍobā: continuity in folk religion. (in) *Rel. and Soc. in Maharashtra* (ed. M. ISRAEL ; N. K. WAGLE), Toronto, 1987; 1–31.

145. SRINIVASAN, Doris. The so-called Proto-Śiva seal from Mohenjo-daro : an iconological assessment. *Archives of Asian Art* 29, 1975–76; 47–58.

..see 50.147 below..

146. SRINIVASAN, Doris. Vedic Rudra-Śiva. *JAOS* 103, 1983; 543–556.

..Rudra *not* an 'outsider' reluctantly brought into the Vedic fold.. Rudra's ways not at variance with the representative aspects of Vedism : the *Saṁhitās*' conceptualization of a 'high being' and the sacrifice.. Rudra's so-called non-Vedic characteristics actually knit Rudra into the Vedic fabric.. Rudra as 'insider' : may help search for the thrust towards *Śaiva bhakti* (as developed in *Śvetāśvatara-Up*) .. the *liṅga* icon disavows Śiva's non-Vedic affinities and indicates instead his Vedic background..

147. SRINIVASAN, Doris. Unhinging Śiva from the Indus civilization. *JRAS* 1984 (1); 77–89.

..see 50.145 above.. Śiva's origin in Indus civil. has always rested mainly on the interpretation of the MD seal, and of the stones — both the cones and the ring stones; author suggests that the argument shd. be dropped..

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148. SRI RAMA RAO, D. Siva worship through the ages. *Tap. Pras.* 25 (2), Feb. 87; 6–11, 60–61.

149. THAPLYAL, Kiran Kumar. The so-called 'Paśupati' on a Mohenjo-Daro seal — re-interpretation. *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984–86; 407–411.

..see *VBD* III. 86. 100.. the figure is a prototype of Śiva; but the representation of Śiva on the seal belongs to that phase (of the legend) when he had not yet become Paśupati..

150. THOMAS, Donaldson. Ekapāda Śiva images in Orissan art. *Arts Orientalis* 13, Univ. of Michigan, Ann Arbor, 1982; 153–168.

..Aja Ekapāda = Śiva?..

151. TIWARI, Shridhar. *Śaiva Dharma kā Vikāsa* (Hindi). Classical Publishing Co., New Delhi, 1988; 15 + 134 + photos.

..development of Śaivism from the beginnings up to 1200 A. D... Vedic basis of the doctrines of Śaivism..

152. TRIPATHI, Dipti Sharma. Synonyms of Śiva : morphological and semantic analysis. *Proc. 5 WSC*, New Delhi, 1985; 388–396.

153. TRIPATHI, Gaya Charan. Śiva kī aṣṭamūrtiyān aura usakī vaidika pṛṣṭhabhūmi (Hindi). *Kosal* 4 (1–2), Faizabad, 198[illegible]–83; 75–81.

..Vedic background of Śiva's eight forms..

154. TYAGI, Ishwar Chandra. *Shaivism in Ancient India* (from the earliest times to c. A. D. 300). Meenakshi Prakashan, Meerut, 1982; xi + 176.

..traces embryonic stages of Śiva worship among the IV people (Paśupati seal does not represent Śiva).. Vedic evidence re Rudra (Aryans borrowed the male god of the Indus valley; also adopted the Mother Goddess).. Rudra-Śiva in Vedic lit. from *Saṁhitās* to *Sūtras*..

Rev.: Kunal CHAKRABARTI, *IHR* 10, 148–50.

155. TYAGI, Ishwar Chandra. Origin of Śaivism. *VIJ* 22 (1–2), 1984 (1987); 195–207.

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..Śaivism is not non-Vedic ; it is also non-Dravidian in origin ; as a rel. it was derived from the hoary primitive past.. in the beginning the concept of Śiva as Supreme God was adopted by the ancient inhabitants of India, viz. Dravidians.. this god is found on the Indus seal, altho' the name is not clear so far ; later on, the Aryans who came to India adopted this god in the form of Rudra..

156. UPRETI, Jayadatta. Rudrasya vedapratipāditaṁ svarūpam. *Naimiṣīyam* 5 (1), Aug. 84; 29–31.

157. VHATKAR, Ashok. Prācīna vaidika Rudra praśnāce saṁpūrṇa uttara (Mar.). *Pailatīra*, Divali Annual 1986, Kolhapur; 127–144.

..complete answer to Rudra-problem.. Rudra = Kailāsa mountain ; Rudra = Varuṇa ; Soma = *carasa* found in Himalayas.. see 50.158 below..

158. VHATKAR, Ashok. The Vedic Rudra : the deity of the mountain ? *SP*, 34 AIOC, Visakhapatnam, 1989; p. 4.

..see 50.157 above..

159. VON MITTERWALLNER, Gritti. Evolution of liṅga. (in) *Discourses on Shiva.*

..see 50.129 above.. stylistic analysis of the development of the *liṅga* form..

(*xii*) *Varuṇa :*

160. BAROT, Gopal P. " Varuṇa " – the mighty marine deity : our heritage from ancient Indian lore. *Indian Shipping* 34 (6), 1982; 17–20.

161. BHARGAVA, P. L. The comparative antiquity of Indra and Varuṇa.

..see 50.43 above..

162. DOMBROWSKI, B. W. W. Mazdā Ahura = Ahura Mazdā = Auramazdā = " Lord Wisdom ". *Iranica Antica* 18, Gent, 1983; 199–220.

163. FATAH SINGH. Varuṇa. *Veda-Savitā* 10 (10), 306–308; 11 (2), 58–60, 62.

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..*ṚV* VII. 86 ; I. 25..

164. JAKOBSON, R. The Slavic god Velesū and his Indo-European cognates.

..see 47. 50 above.. ref. to Vedic Varuṇa..

165. KUIPER, F. B. J. *Varuṇa and Vidūṣaka.*

..(= *VBD* IV. 50. 190).. Ch. I : problem of Varuṇa ; Asuras and Devas ; ambiguous position of Varuṇa in Vedic pantheon (V. as Asura and Deva).. Ch. II : the oldest form of Sk. drama was a rel. ceremony performed for the benefit of the king and involving a reiteration of the cosmogony wh. aimed at a renewal of the world.. Vidūṣaka originally represented Varuṇa as the divine scapegoat..

Rev. : ANON, *JIH* 59, 376 ; S. D. SEREBRYAKOV, *OLZ* 78 (6), 594–97.

166. LOICQ, J. Ogmios-Varuṇa et l'organisation de la fonction de souveraineté dans le panthéon celtique. (in) *J. Duchesne-Guillemin Fel. Vol.* (*Acta Iranica* 29), 1984.

..examines the original functions of the Irish god, Gaulish Ogmios, comparing him with Varuṇa, to show that magic is a fundamental and authentic varuṇan aspect of Ogmios, and proposes an etymology from * de2eg-m- / * d2gem- "to seize"..

167. MALANDRA, W. W. Rašnu and the office of divine judge. Comparative reconstruction and the Varuṇa problem. *ALB* 51 (Ludo Rocher Fel. Vol.), 1987; 348–391.

168. POLOMÉ, E. C. Etymology and function of Vedic gods.

..see 49. 89 above.. discusses various etymologies for the name Varuṇa..

168A. VARMA, Vishnukant. Mūla tattva Mitra Varuṇa Aryamā ... (Hindi).

..see 49. 122 above..

(*xiii*) *Viṣṇu* :

169. Bhagavān Vṛṣākapi (Hindi). *Kalyāṇa*. June 90; 456–459.

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..*ṚV* X. 86 ; *Nirukta* XII. 3. 27..

170. BHALLA, K. L. The significance of *yajño vai viṣṇuḥ*. *KKT* 37 (1), Oct. 91 ; 179–181.

171. BHARADWAJ, K. *A Philosophical Study of the Concept of Viṣṇu in the Purāṇas*. Pitambar Publishing Co., New Delhi, 1981 ; 404.

..ch. 2 : V. in Vedic lit. .. concept of *tripād* and *trivikrama*..

Rev. : ANON., *Dar. Int.* 22 (2), 76–77.

172. BHATTACHARJEE, T. Solar symbolism associated with Viṣṇu. *SP*, 8WSC, Wien, 1990.

..V.'s solar identity, established in Vedic lit., has been firmly entrenched in Epic-Pur. texts..

173. CHAUDHURI, Pratul Chandra. Viṣṇu in Ṛg-veda. *KKT* 37 (1), Oct. 91 ; 171–172.

174. DVIVEDI, J. N. Yajño vai viṣṇuḥ (Hindi). *Samāmnāya* 1 (1), 1992; 132–135.

175. DWIVEDI, Prabhu Nath. The three foot-steps of Viṣṇu : a critical analysis. *SP*, 33 AIOC, Calcutta 1986; p. 54.

..three steps = three essential components of the universe — time, space, and matter..

176. FALK, Harry. Viṣṇu Trivikrama. *SP*, 32 ICANAS, Hamburg, 1986; p. 91.

..attempt to trace the origin of Viṣṇu Trivikrama by examining all the objects wh. are associated with his name in the texts dealing with Vedic ritual..

177. FALK, Harry. Viṣṇu im Veda. *Schneider Fel. Vol.*, 1987; 112–133.

..with special ref. to ritual, cosmology, and Purāṇic legends..

178. FATAH SINGH. Viṣṇu. *Veda-Savitā* 10 (3), 84–85, 87; 10 (4), 114–116.

179. GUPTA, Manohar Lal. Viṣṇu deva dvārā cakrākāra kakṣā men sūrya kā niyantraṇa (Hindi). *Veda-Savitā* 8 (10), May 88; 317–319.

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..*YV* 1.10..

180. GUPTA, Monohar Lal. Viṣṇu dvārā sūrya ko deva-yajana kī preraṇā (Hindi). *Veda-Savitā* 11 (3), Oct. 90; 82–86.

..*YV* 1.17..

180A. GUPTA, Ramesh Chandra. Bhagavān Viṣṇu (Hindi). *SP*, 35 AIOC, Calcutta, 1990; p. 79.

..V. in *ṚV*, *Kaṭha-Up*...

181. KAMATH, J. R. Viṣṇu in the Ṛg-Veda. *KKT* 37 (1), Oct. 91; 43–58.

..serially..

182. KANTAWALA, S. G. Some aspects of Vedic Viṣṇu. (in) *Vaiṣṇavism in Indian Arts and Culture* (ed. Ratan PARIMOO), Books and Books, New Delhi, 1987; 25–33; *Ind. Taur.* 13, 1985-86 (1988); 221–228.

183. KASHYAP, Rajendraprasad. Vaidika Indra evaṁ paurāṇika Viṣṇu (Hindi).

..see 50. 49 above..

184. MISHRA, Nirmal Sundar. Philosophical traits of Ṛg-vedic Viṣṇu. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 21.

185. PULLA REDDY, A. et al. Evolution and incarnations of lord Vishnu – an analysis of Dasavatara. *Folklore* 25 (5), May 81; 93–97.

186. SARMAH, Thaneswar. Vedat Trivikrama Viṣṇu (Assam.). (in) *Yājñāmṛtam*, Hatisong, 1987.

187. SRIDHARA BABU, D. Yajña-Viṣṇu identity. *SP*, 32 ICANAS, Hamburg, 1986; p. 17.

..origin and develop. of concept ; original association of *yajña* with Prajāpati ; concept of *yajñapuruṣa* and *yajñavarāha* in mythology ; *yajña* identified with Viṣṇu and not Śiva..

188. VEDAPAL, Vidyabhaskar. Śrautasūtravarṇita viṣṇu-kramaṇa-vivecana (Hindi). *MUSRJ* 8 (1–2), 1983; 109–113.

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189. VYAS, D. T. Viṣṇu in the Vedic literature. *JOIB* 33 (3-4); 1984; 209-221; (also in) *Vaiṣṇavism in Indian Arts and Culture* (ed. Ratan PARIMOO), Books and Books, New Delhi, 1987; 9-24.

..V. = *puruṣa* of the *Puruṣasūkta*; concept of V.'s three steps gave rise to the philosophical concept of the soul's three states ..V.'s rise to supreme position is the result of a continuous evolution of rel. and philos. thought always inspired by the highest spiritual objective during Vedic, post-Vedic, and epic periods..

(*xiv*) *Savitṛ*:

190. DASS, Ayodhya Chandra. Basic concept of Sūrya and Savitṛ in the Ṛgveda. *SVUOJ* 24 (1-2), 1981 (1986).

191. FALK, Harry. Savitṛ und die Sāvitrī. *WZKSA* 32, 1988; 5-33.

..(nature of a Vedic god can't be determined by referring exclusively either to his association with certain natural phenomena or ethical concepts).. Savitṛ of the *ṚV* had a natural aspect: Asura Savitṛ belongs to the night sky; he is also the milky way touching the northern horizon at night-fall around the summer solstice at the end of 2nd mill. B. C.. His ethical aspect was closely connected with this time of the year; he fostered the fecundity of nature with the coming rains; and, as a god of night, it was he who prompted humans to have offspring. Under his reign, the students assembled year after year at the house of their teachers who made them recite the *sāvitrī* (*gāyatrī*). The *sāvitrī*, given to the Brahmacārins each year anew, must be interpreted as a germ ripening to the form of the Veda..

192. HAUDRY, J. Les trois cieux. *EIE* 1, 1982; 23-48.

..Savitar entre jour et nuit..

193. TRIPATHI, Karunapati. Vedapurāṇayoḥ savitṛtattvacintanam. *Naimiṣīyam* 8 (1), 1987.

..Savitṛ in the Veda and the Purāṇas..

(*xv*) *Soma*:

194. BHAGWAN SINGH. Identification of Soma. *Ptv* 12, 1980-81; 154-157.

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..Soma is no other plant but sugarcane, wh., like a luminous object, lost its identity and became a myth ; Soma was not a wild plant ; it was grown in cultivated fields ; all Vedic descriptions of Soma admirably suit sugarcane..

195. CHAKRAVARTY, Banka Behari. Soma-rasa was never a human drink. *Folklore* 28 (1), Jan. 87; 1–5.

..Vedic evidence.. Soma and moon.. Soma is not a particular plant — it is a collective name of plants..

196. CHANDRANANDINI. Kāvyabhāva kā paricāyaka — Soma rasa (Hindi). *SP*, 35 AIOC, Calcutta, 1990; p. 97.

..three aspects of Soma : physical, divine, and aesthetic..

197. CREVATIN, Franco. Per incertum lunam sub luce maligna. (in) *Problemi di sostraso nelle lingue indoeuropee* (ed. E. CAMPANILE), Giardini, Pisa, 1983.

..re Soma = Amanita muscaria..

198. DVIVEDI, Kailash Nath. Ṛgvaidikasomasya pratyabhijñānavimarśaḥ. *Sāgarikā* 25 (2), 1986; 113–118.

..identification of Ṛgvedic Soma..

199. EDELBERG, Lennart. Nuristanske Solvpokaler. *Kumi*, 1965; 153–201.

..Soma = grapevine..

200. ELIZARENKOVA, T. Y. The problem of Soma in the Ṛgveda in the light of the expressive function on the language (Russ.). *T. V. Gamkrelidze Fel. Vol.*, Moscow, 1991.

..(see *VBD* IV. 50. 229.. inclined to accept WASSON's view)..

201. EMMERICK, R. E. Ein Männlein steht im Walde. *Acta Iranica* 24, 1985; 179–184.

..Soma : Wasson's error.. see 50. 209 below..

202. FALK, Harry. Soma — the plant and its connotations. *SP*, 7 WSC, Leiden, 1987; p. 48.

..Soma = ephedra (identical with Soma in outer shape, holiness, effects).. see 50. 203 below..

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203. FALK, Harry. Soma I and II. *BSOAS* 52 (1), 1989; 77–90.

..(see 50. 202 above).. identification of Soma plant; three groups of theories: (1) hallucinogenic; (2) needing fermentation to become alcoholic; (3) stimulants.. Soma prevents sleep (*jāgṛvi*); Soma inspires composition of hymns (*ṛṣikṛt*).. identification of Soma with ephedra favoured by the author.. *Ephedra pachycladae, maior, intermedia, gerardiana* are native in the mountainous regions of northern India, Iran, and the mountains in between.. five arguments against ephedra—these are not convincing.. sets forth twelve points wh. support Soma = ephedra.. evidence in favour of this identification is manifold: outer shape; holiness of the plant in antiquity and today; aphrodisiac properties..

204. FLATTERY, David Stophlet. *Haoma*. DD, Univ. Calif., Berkeley, 1978.

see 50. 205 below..

205. FLATTERY, David Stophlet; SCHWARTZ, Martin. *Haoma and Harmaline. The Botanical Indentity of the Indo-Iranian Sacred Hallucinogen 'Soma' and Its Legacy in Religion, Language, and Middle Eastern Folklore.* Near Eastern Studies-21, Univ. Calif. Press, 1989; viii + 211.

..(see 50. 204 above).. 2 Parts: D. S. F (1–102) botanical; M. W. (103–152) philological and linguistic.. Peganum Harmala used as Haoma in Zoroastrian circles some time before A. D. 900.. it was a common weed of the Central Asian Steppes, the Iranian Plateau, and adjacent area.. vestiges of the distinction of Harmal as a sacred plant exist among all Iranian peoples.. (but Harmala is used for fumigation, not pounded; therefore, no identification possible).. see 50. 209 below..

Rev.: Gherardo GNOLI, *EW* 39, 320–24.

206. GHAI, Ved Kumari. Avestan Haoma – a comparison with Vedic Soma. *R. C. Agrawala Fel. Vol.*, New Delhi, 1989; 15–19.

..accepts identification of Soma with *Fly agaric*.. ancient works of Iranians and Indians have preserved memories of Soma-Haoma in a plant possessed of medicinal properties and as a deity of eternal principles..

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207. GONDA, J. Soma, Amṛta, and the moon. (in) *Change and Continuity in Indian Religion*, Disputationes Rheno - Trajectinae -9, The Hague, 1965; 38–70.

207A. GONDA, J. *The Haviryajñāḥ Somāḥ : The interrelations of Vedic solemn sacrifices.*

..(= *VBD* IV. 24. 103).. see 54. 167 below..

208. GONDA, J. *Soma's Metamorphoses* (the identifications in the oblatory rites of the *Śatapatha-Brāhmaṇa* 12. 6. 1). MKNAW - Lett. -NR 46 (2), Amsterdam, 1983; 26.

..see 17. 19 above..

209. Haoma (Soma) : Several discussions. (in) *Papers in honour of Professor Mary Boyce* (Acta Iranica 24–25) (ed. A. D. H. BIVAR ; J. A. HINNELLS), Brill, Leiden, 1985; Vol. I, xxvi + 363; Vol. II, viii + 364–745.

..From the Rev. (see 50. 250A below) : R. E. EMMERICK (see 50. 201 above) convincingly proves that the original answer to the popular German riddle, 'Ein Männlain steht im Walde..' (enlisted by R. G. WASSON among the evidence for the hypothesis that I-Ir * *sauma-* was *Amanita muscaria*) was not fly agaric but the rose hip.. the identification of Haoma with *Peganum harmala*, i. e. Persian *espand, sipand, hazārispand*, going back to OIr *spenta-* 'sacred' (a derivation approved by W. B. HENNING, "A grain of mustard') remains doubtful ; the use of *harmala* is widely attested in Central Asia among Iranian peoples, but mostly for fumigation (see 50. 205 above) .. G. L. WINDFUHR (see 50. 259 below) ; Soma = ginseng plant (this identification fits only the description of god Haoma, not that of plant itself).. attempts to find an equivalent not for the plant producing the stimulant but for its deification resembling a human figure have already been made (e. g. mandrake - *Mandragora Turcomania*, by I. N. KHLOPIN, *Orientalia Lovaniensia Periodica* 11, 1980 ; 223–231 ; see 50. 217 below).. but the effects are more imp., and the plant fitting fairly well as to its effects remains Ephedra; it seems the Ephedra was (and still is, altho' the exact rules of treatment are lost) the haoma plant of at least the ancient Iranians, as can be proved by one purely linguistic argument ; the denominations of Ephedra in various Iranian lgg. go back to OIr. *haoma* in full accordance with hist. phonology of each lg. ; there is no need for a new pretender to the role of Ir. Haoma at least..

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Rev. : I. STEBLIN-KAMENSKIJ, *BSOAS* 50 (2), 376–78.

210. HEESTERMAN, J. C. La réception du "Roi Soma". (in) Colloque du Centenaire ÉPHÉ.

211. HEESTERMAM, J. C. Somakuh und Danaergabe. *ZDMG*.

212. KASHIKAR, C. G. Antecedents of the Vedic Soma. *Hamdard-Medicus* 23 (1–2), 1980.

213. KASHIKAR, C. G. Identification of the Vedic plant Ushana. *Studies in Hist. of Medicine* 4, 1980; 190–193.

..refutes R. S. SINGH's view : *uṣānā-uṣāṇa-* (from *vas*) 'shining' -'shining Soma'..

213A. KASHIKAR, C. G. The Vedic metaphor in the "Churning of Ocean".

..see 36.19 above.. (acc. to K. : Soma was not 'intoxicating', but 'exhilarating' ; Soma is not *Fly Agaric* ; the *Brāhmaṇas* [800 B. C. or so] did know the original Soma-plant and even used it in Soma-sacrifice)..

214. KASHIKAR, C. G. Soma-drink vis-à-vis the ruling class. *ABORI* 67, 1986; 247–250.

..(also *SP*, VSM Seminar on Sacrifice, Vedic and Avestan, Aug. 85).. persons belonging to the first three *varṇas* were entitled to perform Vedic sacrifices.. (1) Rājanya or Vaiśya sacrificer did not consume Soma-drink or any other substitute as sacrificer's portion in a Soma-sacrifice in any period in the hist. of Vedic ritualistic rel. ; (2) *AitB* (ch. 35) in its later portion has prescribed for a Rājanya sacrificer the juice of the offshoots of *Ficus Indica* (*nyagrodha*) and of the berries of *nyagrodha*, *aśvattha*, and *plakṣa* as the sacrificer's portion ; (3) *Āp-*, *Sat-*, *Vaikh-ŚS*, wh. represent the junior *Taitt.* trad., optionally adopted the prescription from *AitB*, provided the Rājanya or Vaiśya sacrificer desired to consume a substitute as the sacrificer's portion in a Soma-sacrifice..

215. KASHIKAR, C. G. *Identification of Soma.* S. B. Sk. Mahavidyalaya Res. Series, TMV, Poona, 1990; xi + 50.

..discusses earlier views.. concludes that Ephedra was the original Soma-Haoma..

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216. KHATRI, Vina Rani. Vaidika Soma (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 19–21.

217. KHLOPIN, Igor N. Mandragora turcomania in der Geschichte der Orientalvölker. *Orientalia Lovaniensia Periodica* 11, 1980; 223–231.

..see 50. 209 above.. the effect of 'mandrake' is 'narkotisch und betäubend'; suggests its identification with Soma.. (but it can't be identified with Soma)..

218. KRAMRISCH, Stella; OTT, J.; RUCK, C. A. P.; WASSON, R. G. *Persophone's Quest: Entheogens and the Origins of Religion.* Yale Univ. Press, 1986; 257.

..(collection of already published papers).. essays round the theme: WASSON's identification of Soma with Fly-Agaric... see 47. 58 above..

219. KUIPER, F. B. J. Was the Putīkā a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), Delhi, 1984; 219–227.

220. MAHDIHASSAN, S. Identifying Soma as ephedra. *Pak. Journal of Forestry* 13 (4), 1963; 370–373 + 4 fig.

221. MAHDIHASSAN, S. Alchemy as descending from herbalism or kimiya versus Soma. *Scientia* 56, June 64.

222. MAHDIHASSAN, S. Soma of the Aryans and the Chah of the Chinese. *May and Baker Pharmaceutical Bull.* 21 (3), 1972.

(see 50. 238 below)..

223. MAHDIHASSAN, S. The Vedic words *Soma* and *Surā* traced to Chinese. *Hamdard-Medicus* 21 (7–12), 1978; 75–79.

224. MAHDIHASSAN, S. Unwala's article on Soma. *Hamdard-Medicus* 23 (3–4), 1979; 133–137.

225. MAHDIHASSAN, S. The biography of Soma. *Hamdard-Medicus* 23, 1980.

226. MAHDIHASSAN, S. Hum or ephedra as mentioned by Al-biruni. *Hamdard-Medicus* 24 (3–4), 1981.

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227. MAHDIHASSAN, S. The precise nature of the Vedic drinks, Soma, Surā, and Parisrut. *Stud. Hist. Med.* 6 (4), 1982; 255–267.

228. MAHDIHASSAN, S. Soma juice as administered to a newly born child being mentioned in Rigveda. *American Journal of Chinese Medicine* 11 (4), 1983.

229. MAHDIHASSAN, S. Etymology of names ephedra and cannabis. *Stud. Hist. Med.* 7 (1), 1983.

230. MAHDIHASSAN, S. The epithet red in Rigveda as connoting immortality. A study of Soma, Part I. *Stud. Hist. Med.* 7 (3-4), 1983.

231. MAHDIHASSAN, S. Identifying the Soma plant as ephedra from Rigveda and Avesta. *Hamdard Medicus* 26 (3), 1983; 51–68.

232. MAHDIHASSAN, S. Soma as energizer-cum-euphoriant versus surā as intoxicant. *Ancient Science of Life* 3 (3), 1984; 161–168.

233. MAHDIHASSAN, S. A Persian painting illustrating ephedra, leading to its identity as Soma. *Journal af Central Asia* 8 (1), June 85; 171–177.

> ..Soma extolled in *ṚV* as the plant growing on hill tops ; composed mainly of long thin stalks like arrows ; the stalks are jointed; the plant wd. be green but was also partly yellow.. this description tallies with ephedra painted in a Persian painting (plate 913 in POPE's *A Survey of Persian Art*, OUP, 1938)..

234. MAHDIHASSAN, S. The ancient man and his few concepts pertaining to drugs and cosmology. *Ancient Science of Life* 5 (2), Oct. 85, 98–103.

> ..considers Soma being the one medicinal plant with the longest literary references to its credit ; Soma = ephedra with its active principle ephedrine.. discusses the epithets 'sweet' and 'red' of Soma..

235. MAHDIHASSAN, S. The origin of alchemy and of the Tantric cult in India — an etymological approach. *Hamdard-Medicus* 29 (1-2), 1986; 7–21.

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..during Ṛgvedic times, Aryans, as hunters, needed an energizer to make them fatigue-proof. Ephedra or Soma was the herb whose juice served as an energizing and euphoriant drink. Soma later became panacea, a drug of rejuvination ; the plant was used to resurrect the dead, and was finally deified as God Soma.. When the Aryans came to India and took to agriculture, they did not need an anti-fatigue drug; but the ascetics did require one. In India, ephedra was not available so that the ascetics substituted ephedra by other herbal drugs. These were called *rasāyana*..

236. MAHDIHASSAN, S. A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and arrack (Mongolian). *Proc. Pakistan Acad. of Sciences* 24 (1), Islamabad, 1987; 25–48.

..considers *ṚV*-evidence : two drinks; Soma (antifatigue drink) and *surā* (assembly drink); *parisrut* (domestic alcoholic drink), *madhuka*..

237. MAHDIHASSAN, S. *The History and Natural History of Ephedra as Soma.* Pakistan Science Foundation, Islamabad, 1987; xii + 172 + 18 fig.

..identity of Soma as ephedra plant may be confirmed thro' arch. findings, study of trad. usage of ephedra as a medical herb, and a crit. study of *ṚV*- references to the forms and other properties of Soma as plant.. energizing and euphoric properties of Soma.. the "Aryan hunter" consumed Soma-juice thrice daily, in particular when he was exiled from his tribe in his old age..

Rev. : Harry FALK, *BSOAS* 53 (2), 159–60.

238. MAHDIHASSAN, S. Soma of the Aryans and Ash of the Romans. *ABORI* 68, 1987; 639–644.

..(see 50.222 above).. in *ṚV* ephedra has been called Soma ; its stagewise development has been indicated.. its juice as anti-fatigue drink was used by Aryan hunters as drink of longevity and immortality.. the Romans used Ash ; ephedra = ash..

239. MAHDIHASSAN, S. Fresh light on the Ṛgvedic *Soma*-plant. *AJOS* 5 (1–2), 1988; 77–82.

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..Soma-juice — an anti-fatigue drink.. Soma plant can be identified with *Ephedra sinica*.. profusely available in Central Asia..

240. MAHDIHASSAN, S. The patron-gods of health and longevity. *Bull. Ind. Inst. Hist. Med.* 19 (2), Hyderabad, July 89; 111–127.

..(see 48.164 above).. Soma as the god of herbalism, and Śiva as the god of alchemy..

241. MAHDIHASSAN, S.; ITAAT ALI, S. A comparative study of *ficus religiosa*, of ephedra as Soma, and of its two substitute plants. *Hamdard* 29 (1–2), 1986; 130–144.

..hardy plants, resistant inclement influences, became perennial plants, whence hardiness = longevity; plants like ephedra and *ficus religiosa* cd. be found on elevated sites as tho' they were super-terrestrial life-forms (coming from heaven): they then became sacred plants..

242. MUKHOPADHYAY, B. *Boinik Bhabney Soma* (Bengali). Burdwan Univ., 1979.

243. PANDA, Nirmal Chandra. Interpretation of Soma from a new angle. *Vāṇījyotiḥ* 1, Utkal Univ., Bhubaneshwar, 1986; E 91–96.

..Somas = atmospheric waters.. *gavāśiraḥ somāḥ* and *dadhyāśiraḥ somāḥ* are the atmospheric waters wh. in combination with the rays (heat) of the sun and the nourishing element, make the plants grow and thrive..

244. PATHAK, Matikanta. Sāme somaḥ (Sk.). *SP*, 33 AIOC, Calcutta, 1986; 25–26.

245. RAMASARUP RASIKESH. Soma-rasa kā mahattva tathā khoja (Hindi). *Veda-Pradīpa* 3 (7), Feb. 89; 31–32.

246. RAY, Kalindi. Soma deva kā vaijñānika svarūpa (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 67.

..Soma represents *oṣadhis*..

247. SANKARANARAYANA, S. A scene of the Soma's redemption on an Indus seal. *JOIB* 33 (3–4), 1984; 331–342.

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..Vedic poets and Indus artists derived their themes from common source.. Gāyatrī's carrying off the Soma to the earth (*TS* VI. 1. 6 ; *Kāṭhaka* 23. 10 ; etc.) depicted on an Indus seal..

248. SCHLERATH, Bernfried. The slaying of the god Soma. *ABORI* 68, 1987; 345–348.

..H. LOMMEL, *Das religiöse Weltbild einer frühen Kultur* (*VBD* II. 50. 129), 1948 ; 89–92, refers to some Vedic passages where pressing (*su-*) of Soma is mentioned as killing (*han-*) of Soma, e. g. *TS* 6. 4. 4. 4 ; *KāṭhS* 27. 3 ; *MS* 4. 5. 8 ; *ŚPB* 3. 4. 3. 15.. idea of killing Soma — was it a real ancient myth or only theological speculation of a later period? Acc. to S., the pressing of the Soma-plant was, indeed, understood from the beginning as *krūra*.. tabooing of the murder of Soma (*ṚV* X. 94. 10a ; X. 85, 4).. LOMMEL is right in taking the killing of god Soma as a myth inherited from Indo-Ir. times..

249. SHASTRI, Roop Kishor. The concept of Soma in the Brāhmaṇas. *SP*, 7 WSC, Leiden, 1987; p. 156.

..Soma is not liquor in Vedic lit. ; it is the supreme substance of life — an object of realization and not a thing for sensual taste..

250. Soma kā pāna (Hindi). *Veda-Savitā* 8 (10), May 88; 309, 312.

..*ṚV* IX. 10 ; *SV* 1368..

250A. STEBLIN-KAMENSKIJ, J. Review of *Papers in honour of Professor Mary Boyce* (*Acta Iranica* 24–25). *BSOAS* 50 (2), 376-378.

..see 50. 209 above.. reviewer refers to several discussions on Soma in the volume under review..

251. STUHRMANN, Reiner. Worum handelt es sich beim Soma? *IIJ* 28 (2), April 85; 85–93.

..solution of the Soma-problem can't be found in the physical description of the plant but in the hitherto neglected type of intoxication it produces ; Vedic poets furnish evidence of the alcaloidic nature of the active substance of Soma, because it produces especially optical and accustical delusions with changes in the dimensions of the objects perceived.. (considers the views of WASSON, his critics and supporters .. WASSON's claim

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unwarranted, tho' mushroom hypothesis can't be excluded absolutely..

252. SUNITH, Vedapal. *Somavimarśa* (Hindi). Srimad Dayananda Vaidika Samsthana, Raurkela, 1985; 4 + 86.

..discusses various meanings of the word *soma*..

Rev. : VIPASH, *Vedavāṃ* 38 (4). 18-19.

253. THAKUR, Jayantilal J. *Ṛgvedamān Somadarśana* (Guj.). Shri Dwarakadhish Sk. Acad., Dwarka, 1984.

see 50. 254 below..

Rev. : K. K. SHASTRI, *ŚPP* 19-20, 95-96.

254. THAKUR, Jayantilal J. *Kuśasthalīmān vaidika somanun rasadarśana* (Guj). Shri Dwarakadhish Sk. Acad., Dwarka, 1984; 64.

..discusses : *Somavallī*; its origin; process of extracting Soma-juice; Soma-vessels; medicinal properties of Soma.. (earlier paper of the author : "Evidence of *ṚV* in Kushasthali".. see 53. 253 above..

Rev. : K. K. SHASTRI, *ŚPP* 19-20, 95-96.

255. TOPOROV, V. N. On the semiotics of mythological conceptions about mushrooms. *Semiotica* 53 (4), 1988; 289-358.

..(preface by W. O'FLAHERTY, pp. 289-294).. the Soma-mushroom hypothesis from a mythological pt. of view, pp. 322-327.. (afterword by R. JAKOBSON)..

256. TSUCHIYAMA, Yasuhiro. Soma to Vṛtra (Jap.). *JIBS* 32, 1984; 29-34.

257. VARMA, Vishnu Kant. Ṛgvaidika soma vikiraṇa ūrjā (Hindi). *JGJKSV* 43, 1987 (92), 273-279.

..Soma = all-pervasive flow of radiation..

258. VIKRAMADITYA 'VASANTA'. Somapāna se amaratā (Hindi). *Veda-Savitā* 8 (10), May 88; 310-312.

..immortality thro' drinking of Soma..

259. WINDFUHR, Gernot L. Haoma / Soma : the plant. *Acta Iranica* 24-25, 1985; 699-726.

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..(see 50. 209 above).. Soma was neither hallucinogenic nor intoxicant.. Soma = stimulant Ginseng..

51. Minor Divinities of the Veda

(in the alphabetical order of the names of the divinities; also see Sections 48 and 49 above, particularly for the entries relating to Gaṇeśa)

1. Crevatin, Franco. Riflessioni su problemi vedici : *aja ekapāda* : oralità e scrittura. *InL* 11, 1986 (88); 59–69.

2. Dhal, U. N. Aja Ekapāda in retrospect. *Pur.* 30 (1), Jan 88; 17–21.

..(also, *SP*, 33 AIOC, Calcutta, 1986, p. 86).. A. E., a deity of the atmospheric region along with Rudra, is, in course of time, fused with Rudra-Śiva and formed one of his manifestations.. A. E. accepted as one of the 1008 names of Śiva ; in sculptural representation also, he is recognised as a form of Śiva..

2 A. Pathak, P. V. On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapād. *JIDVP* 4 (3), Oct. 91; 39–52.

..the three deities representing diff. stages of the same natural phenomenon of tornado occasionally accompanied by water spout..(an introd. note on the subject by Swami Satyaprakash, pp. 39–42)..

3. Gurtu, Avatara Krishna. Vaidika Uṣā ke svarūpa kā vaijñānika vivecana (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.

..phenomena seen at dawn scientifically studied..

4. Oguibénine, B. *Le déesse Uṣas : Recherches sur la sacrifice de la parole dans le Ṛgveda.* Bibl. de l'Ecole des Hautes Etudes. Sc. Rel. 89, Peeters, Louvain, 1988; 231.

5. Sastri, Jnanaprakash. Vaidika Uṣā kā svarūpa ācārya Yāska kī dṛṣṭi men (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 70.

..Uṣas acc. to Yāska..

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6. SHARMA, Sudarshan Kumar. Uṣaḥ symbolising the spectrum of light. *SP*, 32 AIOC, Ahmedabad, 1985; p. 21.

7. TOLA, Fernando. La diosa védica Aurora. *Papeles de la India* 14 (3-4), 1985; 9-30.

7A. VIVEKANANDA, Swami (ed.). *Vaidika Uṣā kā Svarūpa* (Hindi): *Pāvamānī* 5/4.. Sampurnananda Vaidika Shodh Sansthana, Meerut, 1991; 8 + 90 + 6.

..proceedings of a Seminar..

8. CHAKRAVARTY, Uma. The Ṛbhus. *ABORI* 71, 1990; 139-154.

..Ṛbhu, Vibhvan, Vāja — they were mortal beings; their skilled craftsmanship; altruistic instinct; deification of the human Ṛbhus; earned the same status as Tvaṣṭṛ (*sukṛtyayā*); right to Soma-drink; became solar deities..

9. HAUDRY, Jean. Les Ṛbhus et les Alfes. *BEI* 5, 1987; 159-219.

9A. MINKOWSKI, Christopher. The Rathakāra's eligibility to sacrifice. *IIJ* 32 (3), 1989; 176-194.

..ref. to Ṛbhus as *devatās* of Rathakāra at Agnyādhāna.. see 54. 280 below..

10. NEVE, Felix. *Essay on the Myth of the Ṛbhus*. Ajanta Publ., Delhi, 1985; xxix + 370 + app.

..transl. of N.'s French original by G. V. DAVANE.. Foreword by R. N. D...

10A. SARMAH, Thaneswar. 'Guṇāḥ guṇavataḥ santi' (an account of the Ṛbhus) (Assam.). *Sṛṣṭi* 7 (5), 1986.

11. GHOSH, Abhijit. The early stage in the mythology of the god "ka". *JAS* 25 (1-4), Culcutta, 1983; 82-105.

..proposes a case for the non-Aryan char. of the original deity of *ṚV* X. 121.. OIA *ka*, derived from Dravidian *kō*, was conceptually an antecedent of Prajāpati; royalty, majesty, and authority of Dravidian *kō* were passed on to *ka*—and the noun, owing to its resemblance with pronoun, came to be inflected like a pronoun..

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11A. TRIPATHY, Padmini. Kṛtyā – a malevolent divinity in Hinduism.

..see 48. 317 above..

12. AWASTHI, Sivasankara. Vedon men Gaṇapati (Hindi). *Kalyāṇa* (Gaṇeśa-Aṅka), 1948; 123–127.

..(for several entries on G., see Sections 48 and 49 above)..

13. CHAUDHARI DEVA SHARMA, Neeraja Kant. Vaidika devatā jyeṣṭharāja Gaṇeśa (Hindi). *Kalyāṇa* (Gaṇeśa-Aṅka), 1948; 64–70.

14. GANGESVARANANDA, Swami. Vedon men Gaṇapati. *Kalyāṇa* (Gaṇeśa-Aṅka), 1948; 38–41.

15. KRISHAN, Y. Is Gaṇeśa a Vedic god? *ABORI* 71, 1990; 61–70.

..Gaṇapati in Vedic lit. .. commentaries on Vedic passages containing the word *gaṇapati*.. G. not a Vedic deity (evidence of Vedic mythology and ritual)..

16. SHARMA, B. R. Gaṇapati worshipped as Vighneśa. *JIH* 61 (1–3), 1983; 41–45.

..Vedic people were quite conversant with the *vighneśvara* aspect of Gaṇapati (*ṚV* X. 155. 2; 112. 9; II. 23. 5, 19; 24. 16; *YV* 34. 58.. also *AV* VI. 140. 1; VIII. 6. 19).. *Baudh GS* (*Vināyaka-kalpa*), *Mānava GS*.. with the passage of time, the *vighneśa* aspect gained greater popularity — especially in *Purāṇa*-period..

17. SHARMA, Venirama. Śrī Gaṇeśa – Vedic devatā. *Kalyāṇa* (Gaṇeśa-Aṅka), 1948; 353–355.

18. UPADHYAYA, Baladeva. Gaṇapati-rahasya. *Kalyāṇa* (Gaṇeśa-Aṅka), 1948; 87–90.

..(reproduced in the author's *Purāṇavimarśa*, Varanasi, 1965, 480–481).. basic forms of almost all Puraṇic divinities are to be found in Vedas..

19. FINDLY, Ellison Banks. Jātavedas in the Ṛgveda. The god of generations. *ZDMG* 131 (2), 340–373.

20. MUKHOPADHYAY, Biswanath. Tvaṣṭṛ : the god of fervour and lustre. *VIJ* 22 (1–2), 1984 (1987); 25–28.

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21. VAN DEN BOSCH, L. P. Tvaṣṭar. Some reflections on the history of an ancient Indian god. (in) *Struggles of Gods* (ed. H. G. KIPPENBERG), Religion and Reason 31, Berlin / New York, 1984; 13–64.

22. STRUNK, Klaus. "Vater Himmel" – Tradition und Wendel einer sakralsprachichen Format. (in) *Serta Indogermanica* (Neumann Fel. Vol.), *IBS* 40, Innsbruck, 1982; 427–438.

..(*dyauḥ pitar*)..

23. MODHEY, S. G. Concept of the god Dhātṛ in the Vedas and the epics. *JOIB* 32 (3–4), 1983; 193–202.

..concept of Dhātṛ is one of those concepts of abstract creator gods and creative principles.. seeds in the *ṚV*.. traces the development in later Vedic lit..

24. PANDEYA, Sailaja. Nirṛtirdevatā. *SS* 42 (1–2), 1987; 61–64.

25. PIRART, Eric. ṚV *Pathyā Svasti*. *BEI* 5, 1987; 287–304.

26. BAILEY, Greg. *The Mythology of Brahmā*. OUP, Delhi, 1983; xvi + 256.

..(= *VBD* IV. 51. 79).. Foreword by A. L. BASHAM.. Part I: reassesses the worship and status of Brahmā in ancient India; Part II: B.'s functional antecedents in the Vedas investigated.. there is unity in B.'s multiplicity of functions — a unity that can be grasped by perceiving the strength of *pravṛtti*, underlying the god's diverse actions.. value systems in Hindu mythology..

Rev.: T. GELBLUM, *BSOAS* 48 (3), 557–58; James H. NYE, *Pur*. 26 (1), 209–12; Karel WERNER, *JRAS* 1984 (2), 292.

27. BASU, S. P. *Concept of Brahma: its Origin and Development*. Sri Garib Dass Oriental Series, Delhi, 1986 (reprint); 32 + 92.

28. MODHEY, S. G. *God Brahmā in Sanskrit Literature*. DD, Bombay Univ.

29. HAZRA, R. C. The historical background of the Maruts.

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..see 50. 48 and 117 above..

30. GUPTA, Manoharlal. Maruton kā vaijñānika svarūpa (Hindi). *Veda-Savitā* 11 (11) onwards, June 1991.

..serially..

31. NARANG, Sudesh. Yajurvedīya 'Videha' vyākhyā men Maruta (Hindi). *Veda-Savitā* 12 (4), Nov. 91; 102–108.

32. RASTOGI, Urmila (ed.). *Vaidika Vāṅmaya men Maruta* (Hindi). Nag Publishers, Delhi.

..collection of 23 essays..

33. MISHRA, P. K. The Vedic night and the night of Sri Aurobindo. *Samāmnāya* 1 (1), Ahmedabad, 1992; 6–14.

..Vedic Rātri reveals some mystic characters of the night with blinding darkness.. well adopted by Sri Aurobindo in his poetry..

34. VEDIA, D. G. Vāstoṣpati in the Vedas. *SP*, 33 AIOC, Calcutta, 1986; p. 82.

..Vāstoṣpati = lord of homestead ; Kṣetrapati = lord of farming land.. *Vāstoṣpatīyāni* in *AV* : building construction, *vāstuśānti*, ritual of entering newly constructed house..

35. BHATT, Basant Ballabh. Viśvedevagaṇa aura unakī mahimā (Hindi). *Kalyāṇa* (Devatā-aṅka); 264–268; 415–417.

36. KASHIKAR, Mandakini C. The attributes of Viśve Devas. *SP*, 33 AIOC, Calcutta, 1986; 17–18.

..25 attributes found in *ṚV* and *AV* — 10 exclusively used for Viśve Devāḥ.. conception of Viśve Devāḥ may be looked upon as the precursor of the conception of Supreme Reality..

37. NARANG, Sudesh. Veda ke 'Viśva Deva'. *Veda-Savitā* 10 (11), June 90; 332–334.

..(report of proceedings of a Seminar)..

37A. CHAUDHARI, Vijayalakshmi. *The Development of Mother Goddess Worship*. Vishva-Bharati Res. Publications, Santiniketan, 1987.

Rev. : Shubhangana ATRE, *BDCRI* 47–48, 343.

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..Har., Vedic, Buddhist, Śākta traditions..

37B. MEERA, S. Some aspects of Śakti worship.

..see 48. 174 above..

37C. SHARMA, Nilakamal. *Prācīna Bhārata men Śakti-pūjā* (Hindi).

..see 48. 274 above..

38. SINHA, K. P. Vedic origin of Śakti, the Mother-Goddess. (in) *Gopikamohan Bhattacharya Comm. Vol.*, Kurukshetra, 1991; 8–14.

..IV civil. is later than Vedic period; Śakti or Kālī is not pre-Vedic and non-Aryan.. Vedic Uṣas, Vāk, Aditi, Sarasvatī, Rātri — diff. aspects of these goddesses have contributed to the formation of the concept of the Mother.. these aspects are super-personal, *madhura, bhayaṅkara*..

38 A. SRINIVASACHAR, S. Worship of Mother-Goddess.

..see 48. 293 above..

39. CHATTOPADHYAYA, Shrimanta. The deity Śraddhā: an analysis. *SP*, 32 AIOC, Ahmedabad, 1985; 7–8.

..*ṚV* X. 151 and other references to Śraddhā..

40. BHISE, Usha R. Śrī-Devatā in Vedic mythology. *Samāmnāya* 1 (1), Ahmedabad, 1992; 1–5.

..Śrī and Lakṣmī — initially two separate entities.. their negative forms..

41. BHARADWAJ, O. P. The Vedic Sarasvatī. (in) *Gopikamohan Bhattacharya Comm. Vol.*, Kurukshetra, 1991.

42. BHATTACHARYA, Kanailal. *Sarasvatī: A Study of Her Concept and Iconography.* Sarasvati Library, Calcutta, 1983; xvi + 169 + pl.

..S. in Vedic mythology.. hist. account of the concept.. S. symbolizes refinement and the finer elements of Indian life..
Rev.: P. BANERJEE, *IHR* 10, 154–55.

43. CHAKRAVARTI, Lokanath. Sarasvatī devasvarūpam.

..see 3. 33 above..

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44. CHATTOPADHYAYA, K. *Ṛgvedic River Sarasvatī*. Northern Book Centre, New Delhi, 1986; vi + 66.

45. DEODHAR, S. K. Devī Sarasvatī – Vaidika darśana (Mar.). *Prasāda* 42 (1), Aug. 88; 9–22.

45A. GONDA, J. *Pūṣan and Sarasvatī*.

..see 50. 69 above..

46. KHAN, Mohammad Israil. *Saṁskṛtasāhityamen Sarasvatī kī katipaya jhāṁkiyān* (Hindi). Crescent Publishing House, Ghaziabad, 1985; 15 + 128 + 16 art pl.

..S. = Deity of Speech ; wife of Brahmā ; sacred river..

Rev. : P. G. LALYE *ABORI* 70, 347–48.

47. NENE, M. P. Devī Sarasvatī (Mar.). *Prasāda* 44 (6), Jan. 91; 30–32.

..in *ṚV* (particularly I. 3. 10–12) — S. as sacred river.. S. in Avestan lit... S. as goddess of learning in Veda..

48. PAMAR, Virendra Singh. Veda men Sarasvatī devatā (Hindi). *Vedavāṇī* 39 (10), Aug. 87; 9–11.

49. YASODADEVI, V. Sarasvatī (the goddess of learning) through the ages. *JIH* 41 (3), Dec. 63; 681–697.

..(see *VBD* III. 84. 47); for S., also see Section 84..

50. BHATTI, Devadatta. *Sinīvālī*. Agra, 1987; 128.

51. BANDYOPADHYAY, Gauri Sankar. Sītā — the personification of fertility. *SP*, 35 AIOC, Haridwar, 1990; p. 119.

..in *ṚV*, Sītā is the goddess presiding over agriculture ; in *AV*, she is ref. to as *parjanyapatnī*..

52. LAL, S. K. Sūnṛtā. *Samāmnāya* 1 (1), 1992; 41–45.

..evolution of Sūnṛtā from a mere word to a divine being..

53. BABU RAM. Evolution of the sun. *JIDVP* 2 (2), Aug. 89; 209–222.

..primordial sun ; sound waves and the sun ; spotted bull ; solar car ; *Mārtāṇḍa* ; the receding sun ; the powers behind the

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expansion (Indra, Mitra-Varuṇa, Aṅgirā rays); the sun and its fuel; sun's structure..

54. BHATT, J. K. Sūrya in the Vedas. *SP*, 33 AIOC, Calcutta, 1986; 41–42.

..see 51.55 below..

55. BHATT, J. K. Vedomāṅ Sūrya (Guj.). *Svādhyāya* 26 (1–2); 7–11.

..see 51.54 above..

56. CHOPRA, S. N. The Sūrya in art and practice in ancient Panjab. *Panjab Univ. Res. Bull.* (*Arts*) 19 (2), 1988; 179–190.

..IV civil.; Vedic age..

57. DANGE, Sadashiv A. Two wives of the sun-god. *Ṛtam* (11–15), B. R. Saksena Fel. Vol., 1979–83; 109–118.

..ref. to the myth of Vivasvat and Saraṇyū (*ṚV* X. 17.2).. the myth is not restricted to Vedic or Hindu trad... this myth represents the sun-god and the two phases of the earth.. it is the myth of the horse-taming Aryan people for whom the earth was symbolized as the mare..

58. DASS, Ayodhya Prasad. The changing phase of sun-worship in the Yajurvedasaṁhitā.

..see 12.5 above..

59. DASS, Ayodhya Prasad. *Sun-worship in Indo-Aryan Religion and Mythology.*

..see 48.78 above..

60. DESHPANDE, Indu. Sun-worship in the Āraṇyakas. *JAS Bom* 60–61, 1985–86 (1991); 37–43.

61. GROVER, Usha. Justification of divinization of the sun in the Taittirīya Āraṇyaka.

..see 19.14 above..

62. GUPTA, Manoharlal. Sūrya-janma kī prakriyā (Hindi). *Veda-Savitā* 11 (9), April 91; 263–266.

..Viṣṇu deposits his *tejas* in the Mandākinī-kendra and energy in the sky..

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63. JYESHT, Verman. The Vedic godhead sun and the concept of trinity.

..see 48.130 above..

64. LAD, Gauri. Sūryapratimā āṇi purāṇakathā (Mar.). *VSMV* 1988, 1989; 123–132.

..Vedic period : *amūrta sūryopāsanā*..

65. MISHRA, Yagal Kishor. The multi-dimensional feature of the Vedic sun-god. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 37.

66. PARADKAR, M. D. Sun worship in Indian and other cultures. *JAS Bom* 54–55, 1979–80 (1983); 103–117.

..Vedic evidence considered..

67. PATANJALI, V. Sun worship in India. *Indian and For. Rev.* 17 (10), Mar. 80; p. 21.

68. SHARMA, Vinod. Vaidika ātmatattva "Sūrya" (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 29.

..*sūrya ātmā jagatas tasthuṣaś ca*.. *yac cakṣuṣā na paśyati yena cakṣūṁṣi paśyati*.. *jyotir adābhyam*.. *viśvadarśana*.. *jyotiṣkṛt*..

68A. SRIVASTAVA, V. C. Continuity and change in the Purāṇic sun-worship. *Pur.* 34 (1), 1992; 14–25.

..see 48.298 above..

69. MISHRA, Bina. Vaidika bhāvadeva – Skambha (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 57.

..Skambha — an abstract divinity..

52. VEDIC DIVINITIES IN GENERAL

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2. CHATTOPADHYAYA, Shrimanta. On some female deities having less reference in the Ṛksaṁhitā. *SP*, 33 AIOC, Calcutta, 1986; p. 49.

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3. CHAWLA, Jyotsna. *The Rigvedic Deities and Their Iconic Forms.* Mun. Man., New Delhi, 1990; 248 + 40 half-tone illust.

4. GHOSH, Ekendranath. *Studies on Rigvedic Deities : Astronomical and Meteorological.* Cosmo Publications, New Delhi, 1983 (reprint); 122.

..see *VBD* I. 116. 10..

5. GONDA, J. Some remarkable combinations of deities in the Atharvaveda. *Gopikamohan Bhattacharya Comm. Vol.*, Kurukshetra.

6. GULERI, Vidyadhar Sharma. *Female Deities in Vedic and Epic Literature.*

..see 48. 130 above..

7. JEŽIĆ, Mislav. The transfer of divine attributes in the *Ṛksaṁhitā.*

..see 4. 24 above..

8. KAPUR, Karma Narayana. Vaidika deva aura devatā (Hindi). *Vedavāṇī* 39 (2), Dec. 86; 6–8.

9. KAPUR, Karma Narayana. Devatā, devapatniyān, tathā deviyān (Hindi). *Vedavāṇī* 39 (4), Feb. 87; p. 23 + title page 2.

10. KARANDIKAR, A. J. *Vedic Astronomy and Mythology.* Gokul Masik Prakashan, Poona.

..(cf. *VBD* III. 52. 14)..

Rev. : *Organiser* 31 (6), 11.

11. KINSLEY, David R. *Hindu Goddesses : Visions of the Divine Feminine in the Hindu Religious Tradition.*

..see 48. 150 above..

12. KRISHNAMOORTHY, K. Female deities in the Rigveda. *J Dharma* 5 (2), Apr.-June 80; 131-140.

..(cf. *VBD* IV. 52. 27)..

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13. MANOHAR. Veda kī devatāen (Hindi). *Veda-Savitā* 7(9), Jan. 87; 192–195.

14. MISHRA, Jayamant. Vaidika mantromen devatākā parijñāna (Hindi). *Kalyāṇa* 64 (2), Devatāṅka, 1990; 104–105.

15. PATHAK, P. V. On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapāda.

..see 51.2A above..

16. POLOMÉ, E. C. Etymology and function of Vedic gods. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 375–385.

..(Varuṇa, Mitra, Indra)..

17. PRABHAKAR, C. L. Deities figuring in the Praśna I of the Taittirīya Āraṇyaka.

..see 19.16 above..

18. PUROHIT, M. L. Vedon men prayukta devatāvācī saṁkhyāparaka śabda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 67-68.

..numerical words denoting (1) individual divinities and (2) collective divinities..

19. PUROHIT, M. L. Vaidika devon kā paśurūpa men parivartana—eka dṛṣṭi (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 35.

..(e.g. Virāṭ Puruṣa ref. to as *paśu*; Indra as horse or bull; Agni as horse..

20. TRIPATHI, Gaya Charan. *Vaidika Devatā : udbhava aura vikāsa* (Hindi).

..see 49.116 above..

21. YAJAN VEER. Vedic deities in Pāṇini.

..see 25.355 above..

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1. ACHARYA, Mrityunjay. Traces of the origin of Garuḍa in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 122.

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2. AGRAWALA, P. K. *Mithuna. The male-female symbol in Indian art and thought.* Varanasi, 1983; 185 + pl.

3. ANAND, Subhash. Sāvitrī and Satyavat : a contemporary reading. *ABORI* 69, 1988; 1–28.

..Savitṛ and *sāvitrī* ; *sāvitrī* and the Dvija (*sāvitrī* was originally inspired by the experience of the sun at sun-rise ; therefore *sāvitrī* became an essential element of *saṁdhyā*) ; *sāvitrī* is symbolic of wisdom ; *sāvitrī* and *brahmacarya* ; *sāvitrī* and *dharma* (both symbolically and really *sāvitrī* is linked with *ṛta*); *sāvitrī* and *amṛta*.. (there are similarities bet. Sāvitrī-Satyavat story and Naciketas story)..

4. ANAND, Subhash. Amṛtamanthana : life beyond life. *ALB* 53, 1989; 121–162.

..[DANGE, "Legends in the MBh." : the roots of this legend in Vedic lit., especially in the sacrificial ritual of Soma-pressing ..R. PARROT, *ABORI* 64 : churning of butter – very imp. from the pt. of view of Vedic Aryans – and Soma-pressing].. author suggests that the image of churning comes from the rite of preparing fire.. the epithet *amṛta* in *ṚV* is more common with ref. to Agni.. the image enlarged ; the image interiorized ; the image transcended.. see 53.51 below..

5. AROLE, M. Kūrma (tortoise) in literature and archaeology. *JOIB* 36 (1–4), 1986–87; 247–255.

..Prajāpati and *kūrma* in Vedic period.. role of *kūrma* in sacrifice..

6. ARORA, U. P. *Motifs in Indian Mythology : Their Greek and Other Parallels.* Indika Publishing House, New Delhi, 1981; xxiv + 250.

..(= *VBD* IV. 53.3)..

Rev. : Chhaya BHATTACHARYA-HAESNUR, *IHR* 11, 195–97.

7. BAARTMAN, Frans. *Āpaḥ : the Sacred Waters — An Analysis of a Primordial Symbol in Hindu Myths.* D. K. Publ. and Distr., Delhi, 1990.

8. BÄUMER, Bettina. Puruṣa and the origin of form. *Rūpa-Pratirūpa* (*Alice Bonner Comm. Vol.*), Biblia Implex, New Delhi, 1982; 27–34.

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..since *Puruṣasūkta*, every form of creation or realization is somehow related to or derived from the Puruṣa (archetypal being, the original man).. there is perfect continuity from the cosmogonic role of the Puruṣa in the Veda up to the later theories in the *śāstras* of diff. arts.. Puruṣa is not only a principle of organic wholeness, or a kind of anthropomorphic symbol, he is the mediator par excellence bet. the spiritual and the material, in both ways..

9. BECKER, Gerhold. *Die Ursymbole in den Religionen.* Verlag Styria, Graz, 1987; 352 + illust.

..Hindu texts considered..

Rev. : Othmar GÄCHTER, *Anthropos* 84, 577.

10. BHATTACHARYYA, Lakshminarayana. Vaidika-Śauvakathāvimarśaḥ. *SP*, 33 AIOC, Calcutta, 1986; p. 45.

..*śvānakathās* in Vedic lit. (e.g. *ṚV* I. 163.13; II. 39.4; X. 14. 11–12 ; X. 108).. names like Śunaḥśepa..

11. BHISE, Usha R. A distinct version of the Cyavana-legend. *SP*, 32 AIOC, Ahmedabad, 1985; 33–34.

..Cyavana-Kṛṣa legend in *Khila* I. 4 and 5.. C. shown to be superior to gods.. see 53.12 below..

12. BHISE, Usha R. The legend of Cyavana as depicted in Vedic literature. *VIJ* 24 (1–2), 1986 (1989); 24–29.

..from a meek suppliant of Aśvinau in *ṚV* to a powerful sage, who is beyond the control of gods, in later Vedic lit... see 53.11 above..

13. BIARDEAU, M. The Śamī tree and the sacrificial buffalo. *CIS* 18 (1), Delhi, 1984; 1–23.

14. BIARDEAU, M. Nara et Nārāyaṇa. *WZKSA* 35, 1991; 75–108.

..Vedic evidence considered.. ref. to *Puruṣasūkta*..

15. BOLLÉE, W. B. A note on the birth of hero in ancient India. (in) *The Concept of Hero (-ine) in Indian Culture* (ed. G. D. SONTHEIMER), Delhi, 1991; (pre-publ., typed) 28.

..*vīra* and *śūra* — represent the concept of 'hero' in *ṚV*.. Indra symbolises heroic ideal in *ṚV*.. ideal modified in times

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of the *Brāhmaṇas*, and in a largely sedentary society transferred to Prajāpati.. Mahāvīra concept in Vedic ritual.. Mahādeva in pre-Vedic times (Vrātyas)..

16. BREGENHOJ, Carsten. *Ṛgveda as the Key to Folklore: An Imagery Experiment.* Nyt Nordisk Forlag Arnold Busek, Copenhagen, 1987; 79.

17. CAILLAT, Colette. Sur le sort d'une mélusine indienne. *JA* 272 (3-4), 1984; p. 471.

..(report of a lecture).. *ṚV* X. 95 : Purūravas-Urvaśī.. *ŚPB* ..*Vikramorvaśīyam*..

18. CARRI, S. J. Valmīka – a Vedic symbol. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

..*valmīka* (ant-hill) is associated with the human sacrificial victim or with the human head in certain Vedic rituals.. *valmīka-vapā*..

19. CHAKRABARTI, Samiran Chandra. A study of the Pāriplava. *IIJ* 32 (4), Oct. 89; 255–267.

..fresh attempt to ascertain the nature and contents of Pāriplava-Ākhyānas.. Pāriplava-Ākhyānas narrated every day during the year when the sacrificial horse roams about.. distinction bet. the varieties, *ākhyāna, anvākhyāna, vyākhyāna, itihāsa, purāṇa*, etc., was not strictly maintained.. origin of *ākhyānas*.. we have reasons to believe that the narration of Pāriplava-legends was a late addition to Aśvamedha.. mythological development as noticed in Pāriplava scheme reflects transition from Vedic to post-Vedic.. Pāriplavas do not have close ritualistic connection with Aśvamedha.. probable purpose of Pāriplavas: diversion when the sacrificial horse was away..

20. DANGE, Sadashiv A. Purūravas : a research for identity. *Gaurinath Sastri Fel. Vol.*, Calcutta, 1980; 52–60.

..P. was a neo-ritualist..

21. DANGE, Sadashiv A. The riddle of the black antelope. *Handiqui Fel. Vol.*, Gauhati, 1982.

22. DANGE, Sadashiv A. Sacrifice and the cult of the mother-goddess. (in) *Sacrifice in India*, Viveka, Aligrah, 1987; 165–176.

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23. DANGE, Sadashiv A. The horse-faced goddess. (in) *Amalā Prajñā* (*P. V. Bapat Fel. Vol.*), 1989; 531–536.

..first indication in *ṚV* X. 17. 1–2 : myth of Vivasvat and Saraṇyū.. Saraṇyū identified as a mare (for the first time in *Nir.* XII. 10).. (Apāṁ Napāt = horse in waters).. Purāṇic extension.. the cult of the mare was prevalent in Europe, especially, Greece, whence it travelled to the East..

24. DANGE, Sadashiv A. The bones of Dadhīci. *Samāmnāya* 1 (1), 1992; 63–69.

..criptic account from *ṚV*.. the bones of D. are not of a human, but of the sacrificial horse (particularly head-bones).. myths and ritual later tucked on D. ..

25. DANGE, Sindhu S. (ed). *Myths of Creation.* Dept. of Sk., Univ. Bombay, 1987; 74.

..(proc. of Seminar held on 17. 3. 1985)..

Rev. : U. C. SHARMA, *AJOS* 4 (1), 92.

26. DANGE, Sindhu S. Ṛgvedic accounts. (in) 53. 25 above; 7–11.

..*ṚV* X. 129 ; 90 ; 121 ; 72..

27. DEODHAR, Lalita. On some Puranic dimensions of the legend of Urvaśī and Purūravas. *BDCRI* 47–48, 1988–89; 61–65.

28. DOTY, William G. *Mythography. The Study of Myths and Rituals.* Univ. of Alabama Press, Alabama, 1986; xix + 326.

29. DUNDAS, Alan (ed.). *The Flood Myth.* Univ. of Calif. Press, Barkeley, 1988; 452 + fig. maps, etc.

..(collection of essays by various scholars).. includes an essay on Indian Flood-Myth..

Rev. : Bernhard LANG, *Anthropos* 84, 274–75.

30. EHLERS, Gerhard. Tales from the Jaiminīya Brāhmaṇa. *VIJ* 25 (1–2), 1987 (92); 64–73.

31. EICHINGER FERRO-LUZZI, Gabriella. *The Self-Milking Cow and the Bleeding Lingam. Crisscross of Motifs in Indian Temple Legends.* OH, Wiesbaden, 1987; xxiv + 254 + pl.

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32. FALK, Harry. Die Legende von Śunaḥśepa vor ihrem rituellem Hintergrund. *ZDMG* 134 (1), 1984; 115–135.

..Rājasūya as originally being adoption-ritual.. Varuṇa plays imp. role.. Śunaḥśepa legend fitted in the ritual..

33. GÄCHTER, Othmar; QUACK, Anton. Spmbole, Magie und Religion. *Anthropos* 84, 1989; 521–529.

..the paper seeks to remove an ethnocentric prejudice against magic.. Hindu evidence.. appreciation of symbolism plays an imp. role in the proper understanding of rel. and magic ; magic is viewed as an integral part of rel.; rel. again as part of the culture it is embedded in.. anthropological approach towards rel. is instrumental in identifying and overcoming ethnocentrism.

34. GAIL, A. J. Varāhāvatāra. *E. Waldschmidt* (*80*) *Fel. Vol.*

..Vedic and Purāṇic mythological trad. .. iconography..

35. GEIB, Ruprecht. Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdämon Mada. *Saeculum* 32 (2); 209–220.

36. GHOSH, A. S. Symbolism in ancient Sanskrit literature. *BJ* 18, 57–65; 19, 59–63.

37. GLUCKLICH, Ariel. Images and symbols in the phenomenology of Dharma. *Hist Rel* 29 (3), Feb. 90; 259–285.

..evidence from Vedic lit. and ritual.. the reconstruction of the structure of Dharma can be followed by a hermeneutic of its dynamic aspects, that is, the crossing over of boundaries, the transformation within adjacent bounded areas, and the enforcement of rules against transgression..

38. GODBOLE, G. H. Later Vedic and Brahmanical accounts. (in) *Myths of Creation*, Bombay Univ., 1987; 12–17.

39. GROTTANELLI, C. Yoked horses, twins, and the powerful lady : India, Greece, Ireland and elsewhere. *JIES* 14 (1-2), 1986; 125–152.

..considers Saraṇyū, Sītā, Helena, Klaebis and Biton, Macha..

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40. GROVER, Usha. *Symbolism in the Āraṇyakas and their impact on the Upaniṣads.*

..see 19.13 above

41. GUPTA, Manoharlal. Aditi kā aśvarūpa aura usakā medha (Hindi).

..see 50.22A above..

42. GUPTA, Nalini Kant. A Vedic story. *Advent* 20 (2), April 63; 51–55.

43. HARSHANANDA, Swami. *Principal Symbols of World Religions.* Ramakrishna Math, Madras, 1989; 47.

Rev. : Chetana MANDAVIA, *Pr Bh* (Sept. 91), 399.

44. HEESTERMAN, J. C. Flood story and ritual. *Proc. XIV Congress IAHR*, Waterloo, 1983; 1–17.

45. INSLER, Stanley. The shattered head split and the Epic tale of Śakuntalā. *BEI* 7–8, 1989–90; 97–139.

..ref. (1) *BAU* 3 6.1 : Yājñavalkya-Gārgī — *mā te mūrdhā vyapaptat* .. (2) *ŚPB* 11.5.3.13 : Uddālaka Āruṇi and Śauceya Prācīnayogya.. also *ChU* 1.8.1 ff. ; 1.10.7 ff... dismemberment of the sacrificial horse (in *ŚS*), beginning with the head.. epic and Purāṇic extension of the idea.. the idiom later developed the secondary sense – 'to make a fool of oneself'.. ref. Duḥśanta-Śakuntalā (*MBh* I. 68. 35)..

46. JAMISON, S. W. Formulaic elements in Vedic myth.

..see 42.77 above..

47. JAMISON, S. W. *The Ravenous Hyenas and the Wounden Sun. Myth and Ritual in Ancient India.* Cornell Univ. Press, Ithaca, 1991; xix + 335.

..brief survey of Vedic lit... examines the recurrences of the myths, "Indra fed the Yatis to hyenas" and "Svarbhānu pierced the Sun with darkness". Focussing on their verbal form and ritual setting, the author essays a general interpretation of the myths and their ritual purpose.. sheds new light on some central figures in Vedic mythology and on the evolution of Vedic mythological narrative..

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48. JENA, S. A study of Yama-Yamī legend in the Vedas and Narasiṁha Purāṇa, *A. G. Swain Fel. Vol.*, Utkal Univ., Bhubaneshwar, 1985; 143–147.

..see 50.94 above..

49. JENA, S. Urvaśī birth story – a study. *JOIB* 36 (1–4), 1986–87; 39–43.

..story of birth of U. is absent in *ṚV*.. later Paurāṇikas have connected her birth with *ūru* and have fabricated stories by means of it..

50. KAPILADEVA SASTRI. Vedon men Vṛtravadha ke prasaṁga aura usakī vyākhyā (Hindi). *Gopikamohan Bhattacharya Comm. Vol.*, Kurukshetra, 1991; 15–24.

..Vṛtravadha thro' various gods described in Veda.. thro' Agni.. *vṛtra*—spiritual interpretation.. views of Sri Aurobindo and Swami Dayananda..

51. KASHIKAR, C. G. The Vedic metaphor in the "Churning of Ocean".

..see 36.19 above.. (see 53.4 above)..

52. KHAN, Mohd. Israil. Ṛgvedic symbols of the Sun and the Uṣas. *SP*, 32 AIOC, Ahmedabad, 1985; p. 13.

53. KODANDARAMACHARYA, K. Kṛṣṇayajurvede kathānikāḥ.

..see 10.28 above..

54. KRAMRISCH, Stella. The antelope. (in) *Rūpa-Pratirūpa* (*Alice Bonner Comm. Vol.*), New Delhi, 1982; 35–39.

..from Vedic time, the antelope, a denizen of untamed nature, was the animal figure of Prajāpati in the spontaneity of his intercourse with his daughter (*ŚPB* 9.3).. the role of Rudra in this myth.. the black antelope skin symbolized the sacrifice itself (*ŚPB* 6.4.1.6).. ironically, tho' by unerring logic, Rudra who was excluded from the sacrifice was the cause of the sacrificial, sanctifying magic emanating from the flayed skin of the black antelope, his victim.. ritually, the black antelope was the sacrifice.. iconographically, the antelope was incorporated into the ambience of Śiva..

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55. LOKESH CHANDRA. Hellenistic echoes in the legend of Kṛṣṇa. (in) *India and the West* (Goetz Mem. Seminar), Steiner, 1983.

56. LURKER, Manfred. Der Hund als Symboltier für Übergang von Diesseits in das Jenseits. *Zeitschrift für Religions-und Geistesgeschichte* 35 (2), 1983; 132–144.

57. MANICKAM, T. M. The "Myth of Origins": Aryan and Hebrew. *J Dharma* 2 (4), Oct. 77; 397–408.

58. MAAN SINGH. Vaidika ākhyāna aura Ācārya Yāska (Hindi).

..see 26. 31 above..

59. MUMMIGATHI, Sumangal D. Mithakīya kathā men ādhunikatā — Kaṭhopaniṣad tathā Kuṁvara Nārāyaṇa racita Ātmajayī - eka tulanātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 37–38.

..modernity in mythical tales.. legend of Naciketas — old and modern trad...

60. MURARI LAL. *Mithaka : Sṛṣṭi ke Sandarbha men* (Hindi). Dharma Samaj Mahavidyalaya Prakashan, Aligarh, 1982; 322 + 15.

..myth - in the context of creation..

Rev. : FATAH SINGH, *AJOS* 1 (1), 107–08.

61. NÉVE, Felix. *Essay on the Myth of the Ṛbhus.*

..see 51.10 above..

62. OETTINGER, Norbert. Zu den Mythen von Bhujyu- und Pāuruna-. *IIJ* 31 (4), 1988; 299–300.

..Mythos von P. (*Yt.* 5.61 ff.).. (ref. to THIEME : 53. 83 below)

63. O'FLAHERTY, Wendy Doniger. *Women, Androgynes, and Other Mythical Beasts.*

..(= *VBD* IV. 53. 119).. book concerned with "the use of sexual metaphors and animal symbols to express rel. concepts of the relationship bet. men and women, gods and goddesses,

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humans and deities".. Parjanya (*ṚV* VII. 101) viewed androgynously.. so too Soma.. Vedic ritual: churning the fire, pressing Soma, offering libation in fire — presented in the hymns under the metaphors of sexual friction.. "shifting balance of power in Indian hierogamics" — from male gods of *ṚV* — both males and females in Purāṇas.. three animals dominant in *ṚV*: cow, bull, horse.. see 53.64 below..

Rev.: Walter Harding MAURER, *JAOS* 105, 774–77.

64. O'FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology*. Mot. Ban., Delhi, 1981; xviii + 382 + 10 pl.

..(= Indian ed. of 53.63 above; also see *VBD* IV. 48.233; 53.120)..

Rev.: J. P. SINHA, *Ṛtam* 16–18, 573–75.

65. O'FLAHERTY, Wendy Doniger. *Dreams, Illusions and Other Realities*. Univ. of Chicago Press, 1984; xvi + 361 + 16 pl.

..derives material from *ṚV* to contemporary folk tales and lit...

Rev.: Joel P. BRERETON, *JAOS* 105, 777–79; Karel WERNER, *JRAS* 1986 (1), 128–30.

66. O'FLAHERTY, Wendy Doniger. The case of the stallion's wife — Indra and Vṛṣaṇāśva in the Ṛgveda and the Brāhmaṇas.

..see 50.58 above..

67. O'FLAHERTY, Wendy Doniger. The good and evil shepherd. (in) *Gulgul: Werblowsky Fel. Vol.* (*Numen* 50 Suppl.), 1983; 169–191.

..the metaphor of the shepherd: Hinduism emphasizes the negative aspect while Christianity emphasizes the positive aspect..

68. O'FLAHERTY, Wendy Doniger. *Tales of Sex and Violence: Folklore, Sacrifice, and Danger in the Jaiminīya-Brāhmaṇa*.

..see 15.18 above.. (why is *JB* different from all other *Brāhmaṇas*?)..

69. OGUIBÈNINE, B. Le symbolisme de la razzia d'après les hymnes védiques.

..see 3.103 above...

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70. OGUIBÈNINE, B. On the World-Tree symbolism : the sources of an analytical pattern. (in) *Semiotics of Culture* (ed. H. BROMS; R. KAUFMANN), Helsinki, 1988; 35–50.

71. OORT, M. S. Variations on the theme of Ṛgveda X. 95. *SP*, 8 WSC, Wien, 1990.

..see 3. 104 above..

72. PAHARI, Ananda Sankar. A brief survey of some of the creation legends of the extant *Brāhmaṇas*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 48.

73. PATIL, Narendranath B. The legend of Hanumān. *JASBom* 54–55, 1979–80 (1983); 118–127.

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..cf. myth of Mārtāṇḍa (*ṚV* X. 72); *ŚPB* 3. 1. 3–4; *TA* 1. 13. 1; *AV* 8. 9. 21..

75. RIHANI, Vasundhara. Indra dvārā Dadhyaṅ kī asthiyon se Vṛtravadha (Hindi).

..see 50. 61 above..

76. SHARMA, Baldev Raj. Indian tradition of symbolism. *D. N. Shastri Comm. Vol.*, 1989; 270–280.

..*vāk* symbolism (*vāk* = 1. the ultimate cause, Brahman; 2. power, i. e., *tapas*, *kāma*, *māyā*; 3. the expressed existence).. symbolism in diff. ages — IVcivil.; *Saṁhitā*, *Br.*, *Ār.*, *Up.*; epics..

77. SHARMA, U. C. The legend of Trasadasyu. *AJOS* 1 (2), 1984; 109–116.

..T. was a legendary hero of the Pūru tribe of the Indo-Aryans; he and his kinsmen were ranged against the mighty forces of Sudās and Tṛtsu-Bharatas; his father Purukutsa died in one of the battles of *Dāśarājña* war.. see 53. 78 below..

78. SHARMA, U. C. The legend of Purukutsa. *AJOS* 5 (1-2), 1988; 71–76.

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..(also *SP*, 32 ICANAS, Hamburg, 1986; p. 275).. P. belonged to the Pūru-tribe of the Indo-Aryans; was father of Trasadasyu; was leader of *daśa rājānaḥ* in the *Dāśarājña* war.. see 53.77 above..

79. SHASTRI, B. R. The expanding universe. *JIDVP* 3 (2), June 90; 207–219.

..ref. to Purūravas-Urvaśī legend.. P. = atmospheric phase of 'cosmic fire'; U. = a particular phase of the divine power of Almighty..

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..Cyavana-legend in *ṚV* and its development in later Vedic lit. (*ŚPB*, *JB*, *AitB*, *Nir*,, etc.)..

81. SHENDGE, Malati J. Some Vedic myths in a new light. *QJMS* 82 (1–2), 1991.

82. SREEKRISHNA SARMA, E. R. Keśin Dālbhya and the legend of his *dīkṣā*. *ABORI* 48-49, 1968; 241–245.

82A. SWAHANANDA, Swami. *Hindu Symbology and Other Essays*.

..see 48.304 above..

83. THIEME, P. [Mythos von Pauruna (*Yt.* 5.61 ff.)] *Acta Iranica* 6 (Monumentum Nyberg III), 1975; 325–354.

..compares Vedic myth of Paura rescued from sea.. (T.'s view is rejected by J. KELLENS, *IIJ* 19; 90 ff., and in *VBD* IV. 50.87).. see 53.62 above..

84. TOKUNAGA, Munco. Sources of the Apālā-legend in the Bṛhaddevatā. *Indo shisōshi kenkyu* 1, Kyoto, 1981; 1–6.

85. TOPOROV, V. N. Zur Rekonstruktion des Mythos vom Welt-Ei. *Semiotica Sovietica* 1, 1986, Aachen.

..Brahman in the waters of the cosmic ocean..

86. TRIPATHI, G. C. The legend of the dwarf-incarnation of Viṣṇu : history of its development. *JGJKSV* 36 (1–4), 1980 (1984); 111–120.

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..English resumé of *VBD* III. 53. 127.. (the study clearly shows that the structure, motifs and char. of the legend are constantly modified in the light of contemporary currents of rel. thought).. Vedic references to Viṣṇu and his strides..

87. TRIPATHI, G. C. The legend of the destruction of Tripura and its Vedic origin. *Amṛtadhārā* (*RND Fel. Vol.*), 1984; 445-455.

..the picturesque descriptions of the chariot, horses, charioteer, and weapons used in the episode are but later embellishments of apparently simple rituatistic references in *YV-Saṁhitās* and some *Brāhmaṇas*.. nucleus of the story : *TS* 6. 2. 3; *MS* 3 8. 1; *KaṭhaS* 24. 10; *KapiṣṭhalaS* 38. 3; *AB* 4. 6-8; *ŚPB* III. 3. 5. 3-20 ..author interprets the word *upasad* occurring in these contexts as "siege" ('sit round', 'besiege')..

88. TRIVEDI, Asha. Prācīna Bhārata men apsarāon kī sthiti (Hindi). *Kosala* 3 (1-2), 1980-81; 105-108.

..A. in Vedic lit...

89. TSUJI, N. *Legends of Ancient India : from the Brāhmaṇa literature* (Jap.). Shunjūsha, Tokyo, 1978; xiii + 197.

..some 30 episodes from the *Brāhmaṇas*.. copious bibliographical notes..

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..certain rain-charm developed in *ṚV* as the myth of Indra-Vṛtra or even the older story of Trita Āptya of the same text. In the later Vedic period of ceremonialism it was restructured and developed into a ritual technique to control and regulate seasons. Finally, in the accounts of *MBh* it was again transformed into the magnificent myth of Tripuradahana duly asserting the greatness of Śiva over other gods. In this version, the symbolic phenomena of death of the old year marked by the destruction of the 3 cities by Śiva and the start of the new agricultural year signalised by the rainfall are more than conspicuous..

91. UPADHYAYA, Baladeva. Nāciketopākhyānasya vedetihāsapurāṇeṣu vikāsaḥ. (in) *Vimarśacintāmaṇiḥ*, Sharada Samsthan, Varanasi, 1985; 17-32.

..legend of Naciketas in Veda, Itihāsa, and Purāṇas..

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92. UPADHYE, P. M. Symbols in Hindu philosophy and their interpretation. *SP*, Symp. Intern. de la langue Sk., National Univ., Mexico, 1982; 41-42.

..considers : *om, ākāśa, aśvattha, drā suparṇā*, etc. occurring in *Up*. ..

93. VEDAPAL, Vidyabhaskar. Tripura evaṁ unakā bhedana (Hindi). *MUSRJ* 10 (1-2), 1985; 9-14.

..ref. : *AB, ŚPB, MS, Kāṭhaka-Saṁkalana, KaṭhaS*.. discusses *upasad*..

94. VEDAPAL, Vidyabhaskar. Vāmanasaṁbandhī ākhyāyikā: samājaśāstrīya vivecana (Hindi). *VJ* 34 (6), Sept. 85; 19-20.

..legend of Vāmana.. imp. of *saṁgaṭhana*..

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..new light on the *Rāmāyaṇa*-legend.. Vedic evidence..

97. VON SIMSON, Georg. Ṛśyaśṛṅga : Ursprung und Hintergrund.

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98. VON SIMSON, Georg. Remarks on the Suparṇa / Garuḍa myth (later Vedic period). *Ind. Taur*. 15-16, 1989-90; 353-360.

..(also *SP*, 7 WSC, Leiden. 1987; p. 167).. the background of the Suparṇa-myth seems to be the new-moon period — rather the new-moon, perhaps at the turn of the year..

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..considers Aditi; Varuṇa.. see 53.100 below..

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..see 53. 99 above..

101. WHITE, David Gordon. Śunaḥśepa unbound.

..see 32. 80 above..

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..(also *Proc. 31 ICHSANA*, Tokyo, 1984; p. 534).. 'Frame-stories' in middle Vedic lit. (= *YV* and the *Brāhmaṇas* of the 4 Vedas).. discusses Cyavana-legend (*JB* 3. 120. 28)..

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104. YADAV, Babu Ram. *Evolution of Urvaśī.* Vijnana Prakashan, Aligarh, 1986; 72.

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..a pair of divine twins appears throughout several IE daughter cultures.. e.g. Aśvinau.. [also Arjuna–Indra, Bhīma-Vāyu, Nakula (warrior) – Sahadeva (domestic)]..

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..*ṚV* I. 1.4.. also *Viśvakarmā-sūkta* (*ṚV* X. 81–82) — *Veda-Savitā* 6 (12), 407–410..

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3. ABHAYADEVA. Yajñavidhi kī vikṛtiyān (Hindi). *Veda-Savitā* 11 (2), Sept. 90; 45, 55.

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..serially, to be contd...

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..ref. to Sātvatavidhi (*MBh* 6.37.9) : erection of *yajñaśālā* in a temple; fire-worship included in Catuḥsthāna-arcanā; Viṣṇu-yāna with various shapes of *kuṇḍas*, etc...

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..Vedic evidence.. *kūrma* and *kaśyapa*..

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..*devasya tvā savituḥ prasave.. pitṛṣadanāḥ pitṛṣadanam asi*..

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..many meanings of *aśva*..

20. ARYA, Kusum Lata. Avimedha tathā Ajamedha – eka vivecana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 2–3.

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..report on the *yajña* performed at Kundur (a small village in Trichur dist.).. study of its impact on plants, animals, humans, and atmosphere with ultra-modern scientific gadgets..

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..special characteristic features of Sautrāmaṇī revealed in the Rājasūya performed by Rāma after his victorious return to Ayodhyā..

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..Aśvamedha and its Roman counterpart, the "October Equus", are both a reflection of an IE ritual of horse-sacrifice.. the same ritual, in one form or another, must have also been current among other IE peoples..

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..role of Brahman — obligatory in the Sthālīpāka..

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..e.g. *Sarvasvābhidheyo yāgaḥ – maraṇakāmenaiva puruṣeṇa ayam anuṣṭheyaḥ | agniṁ praviśya mṛtyuvaraṇam atra vihitam..*

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29. BANERJEE, Santi. Puruṣamedha : its symbolical implications in the Śatapatha Brāhmaṇa.

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..see *VBD* II. 54. 8..

32. BHAGWAT, V. B. Vyākaraṇamahābhāṣye yajñaviṣayakā ullekhāḥ.

..see 43.7 above..

33. BHANDARE, V. V. Sacrifice from the epics. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

34. BHANDARI, V. S. Avabhṛtha and the people. *JASBom* 54–55, 1979–80; 1–5.

..see *VBD* IV. 54. 23.. sacrifices were not individualistic (not the monopoly of kings and rich people), but they were performed for the welfare of the entire community.. common people participated in the Avabhṛtha : cf. *martyaiḥ martyakṛtam*..

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..main purpose of the Vedic lit. is not *karmakāṇḍa*, but the varied education of the society – awakening society to its duties..

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..humane consideration in the procedural details and *mantras* used during the performance of an animal-sacrifice – mostly concerned with the conception of 'mother' or 'mother and father' of the animal victim.. ref. to Aśvamedha..

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..discusses the three *mantras* employed in *karmakāṇḍa* in order to secure long life for the *yajamāna* : (1) *na tad rakṣāṁsi*.., (2) *dīrghāyus ta oṣadhe*.., (3) *yadābadhnan dākṣāyaṇāḥ*.. ..

38. BHATE, Saroja. Bhartṛhari and ritual. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

..references to ritual in the *Vākyapadīya*.. bearing of ritual on philosophy of grammar..

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..*BG* places sacrifice on a philosophical footing..

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..the Śiva-Buddhist fire ritual indicates its midway position bet. the Vedic and Tantric (10th cent.) developments..

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..consideration of Vedic ritual tools from the view-pt. of the socio-economic set-up of the Vedic society..

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.. = *VBD* IV. 54.29..

Rev.: B. B. CHAUBEY, *VIJ* 21, 289–94; T. N. DHARMADHIKARI, *ABORI* 64, 281–82; W. RAU, *OLZ* 79 (1984) 6, 588–89; H, SCHARFE, *IF* 89, 310.

45. BHIDE, V. V. Development in ritual practices. *SP*, 32 AIOC, Ahmedabad, 1985; p. 33.

..from *Saṁhitās* to *Prayogas*.. see 54.46 below..

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..vicissitudes in the *Śrauta* ritual practice.. see 54.45 above..

47. BHIDE, V. V. Darśapūrṇamāsayāgātīla eka praiṣa (Mar.). (in) *Prajñāṁjali* (Lakshman Sastri Joshi Fel. Vol.), 1985; 22–26.

..about a *praiṣa* in Darśapūrṇamāsa.. "*prokṣaṇīr āsādaya*... (*TB*. 3.2.9) — this *praiṣa* recited by the Adhvaryu and the corre-

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ponding action also done by the Adhvaryu (cf. *BaudhŚS* 1.11).. alternatively, the Āgnīdhra acts.. views of other *Śrautasūtras* (and their commentators) mentioned and discussed..

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..(ed. by YUDHISTHIRA MIMAMSAKA)..

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..meaning of *dīkṣā*; power of *mantra*; role of *guru*..

50. BIARDEAU, Madeleine. The śamī tree and the sacrificial buffalo. *CIS* 18 (1), Jan.–June 84.

51. BISWAS, Didhiti. The place of rituals in the Upaniṣads.

..see 22.18 above..

52. BISWAS, Didhiti. Concept of the Vedic *dīkṣā*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 48.

53. BOCK-RAMING, A. The use of Vedic mantras in the final chapters of the *Ahirbudhnya-Saṁhitā*. *SP*, 8 WSC, Wien, 1990.

..ritual texts of the Vaiṣṇavas as well as those of the Śaivas often include a limited no. of traditional Vedic *mantras*, altho' in their general outlook they are certainly non-Vedic.. the Vaikhānasas show a marked tendency to integrate Vedic material into the descriptions of their non-Vedic ritual; in most cases, however, the *mantras* selected for a special Vaiṣṇava purpose have almost nothing to do with the ritual act itself; the link bet. *mantras* and ritual is tenuous.. in *Ahirbudhnya-Saṁhitā*, there are mentioned : *Puruṣasūkta*, *Gāyatrī-mantra*, hymn to Jātavedas (*ṚV* I. 99), hymn to Maruts (*ṚV* VII. 59.12), and *Caturhotṛ*-formulas from *TA*.. *Ah. Saṁ.* interprets each single word of a *mantra* in terms of its own theological system..

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..Brahman's silence, southern position, complete knowledge, and expiatory function are to be associated with the fourth and final

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item of the classification wh. is *i. a.* characterized by totality and indistinctness.. the singular *bráhman* with wh. the Brahman priest is connected seems to have cosmic, or rather supracosmic, aspects.. the fourth position of B. may be based on a later systemization; the priest as such does not seem to be due to a late development; his connections with the south (= moon = fourth world) may also point to a binal opposition.. from the singular one who had a particular knowledge of the *bráhman* he became the generalist in the classical Vedic ritual in distinction to the specialist..

55. BODEWITZ, H. W. Virāj and kṛta in Sāmavedic ritualistic arithmetics. *ABORI* 68, 1987; 207–214.

..(ref. H. FALK, *Bruderschaft und Würfelspiel*, 1986).. discusses *JB* I. 235 and I. 256 and FALK (pp. 124–25).. how numerical symbolism of Agniṣṭoma is applied in the *Brāhmaṇas*..

56. BODEWITZ, H. W. The black spot in the moon, salt, seed, and the devayajana. (in) *Navonmeṣa* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E 307–313.

..the *devayajana* and the black spot in the moon are equated; salt ground has been explained to be a product of the moon.. the equation of salt ground and the black spot in the moon is hardly acceptable..

57. BODEWITZ, H. W. *The Jyotiṣṭoma Ritual. Jaiminīya Brāhmaṇa I. 66–364.* Orientalia Rheno-Traiectina 34, Brill, Leiden, 1990; X + 334.

..Introd., transl., comm. .. *JB* gives esoteric explanations of the role of the *SV*-chanters.. see 15.16 above..

Rev.: Klaus MYLIUS, *OLZ* 86 (1991), 77–80; J. C. WRIGHT, *BSOAS* 54 (3), 596–97.

58. BOLLE, K. W. A world of sacrifice. *Hist Rel* 23 (1), 1983: 37–63.

59. CANNADINE, David; PRICE, Simon (ed.). *Rituals of Royalty, Power and Ceremonial in Traditional Societies.* CUP, 1987; xi + 349 + maps, fig., etc.

..collection of essays by various authors..

Rev.: Thomas BARGATZKY, *Anthropos* 84, 262–63.

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54. 67]

60. CHAKRABARTI, Samiran Chandra. Vedic sacrifice and psychology with reference to human desires. *SP*, Second Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..sacrifice is supposed to establish a relation bet. the human beings and the deities, generally for the fulfilment of human desires, and sometimes for mutual benefit..

61. CHAKRABARTI, Samiran Chandra. A study of the Pāriplava.

..see 53. 19 above..

62. CHAKRABORTY, Poushali. The Sārasvata Sattras. *SP*, 33 AIOC, Calcutta, 1986; p. 9.

..described in *PB* XXV, *LŚS* X, *ĀpŚS* XXIII, *ĀŚS* XII, *KŚS* XXIV, *ŚŚS* XIII.. *Sārasvata Sattras* are localized and (so to say) mobile sacrifices.. also *Dārṣadvata Sattras*.. imp. for ritual and geographical aspects..

63. CHANDRATREYA, G. L. Yajña and life. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug. 85.

64. CHATTOPADHYAYA, Amar Kumar. Vaidikayajñāḥ. *SSPP* 60-61, 1978–79.

..serially..

65. CHATURVEDI, Manik Govind. Bhāratīya saṁskṛti kā sanātana lakṣaṇa "yajña" (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 165–168.

66. CHAUBEY, B. B. A critical appraisal of the Agnyādhāna with special reference to the Vādhūla Śrautasūtra.

..see 24. 71 above.. (see *VBD* IV. 54. 42)..

67. CHAUBEY B. B. The institution of sacrifice in its sociological perspective. *VIJ* 22 (1–2), 1984 (1987); 86–103.

..(also *SP*, Second Seminar on Inst. of Sacrifice, VSM, Poona, 1986).. sacrifice and women; participation in sacrifice of other family members, relatives, and servants; participation in sacrifice of all *varṇas*; participation of kings and officials; sacrifice and Ṛtviks.. concludes : institution of sacrifice was more a sociological organization than a religious one..

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68. CHAUBEY, B. B. What does the Asuras' performance of sacrifices allude to in Vedic literature? *VIJ* 23 (1-2), 1985 (1988); 71-78; *HSAJAS* 3 (1-2), 1988 (1990); 1-7.

..(also *SP*, 33 AIOC, Calcutta, 1986; p. 12).. ref. to Asuras' sacrifices in *KYV* and almost all *Brāhmaṇas*.. Asuras' method of performing sacrifices was diff. from that of the Devas; no mention of Asuras having obtained the fruit of sacrifices.. in early Vedic period, Asuras not associated with non-sacrificing people.. Ṛgvedic Indra-Vṛtra fight differs from Brahmanic Devāsurasaṁgrāma — the former is mythologization of natural phenomenon and the latter of hist. struggle.. Asuras, described in the *Brāhmaṇas* as performing sacrifices, committed many mistakes in the procedure and therefore did not get the desired fruit..

69. CHAUBEY, B. B. Vādhūla's treatment of Agnyupasthāna. ..see 24.73 above.

70. CHEMBURKAR, Jaya. Pitṛyajña – a study. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 99-106.

..(paper presented at Seminar, Bombay Univ., 1986).. *pitṛyajña* originated from *devayajña*; one of the daily duties of a householder; one of the five *mahāyajñas*.. three modes of performing *pitṛyajña*: *baliharaṇa*, *tarpoṇa*, *śrāddha*.. *āśramavyavasthā* – a peculiar feature of Vedic social life..

71. CIMINO, Rosa Maria. Un altare domestico indiano dell antíco Museo Borgia di Velletri. *AIUNON* 44 (3), Naples; 441-450 + pl.

72. CLOONEY, F. X. Sacrifice and its spiritualization in the Christian and Hindu tradition. *Paper*, Meeting of the Boston Theological Society, April 85.

73. CLOONEY, F. X. Jaimini's contribution to the theory of sacrifice as the experience of transcendence. *Hist Rel* 25 (2), 1986; 199-212.

..(revised version of paper presented at 6 WSC, Philadelphia, 1984).. tries to show how the problem of transcendence is dealt with in Pūrva-Mīmāṁsā wh. focuses on the idea of sacrifice being arranged to downgrade the imp. of the gods and other supernatural or unseen realities, and nevertheless insisting that the sacrificial performer "gets beyond" himself in the

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54.78]

sacrificial action in a definitive fashion.. (in FN 9, the author comments on STAAL's view re "Meaninglessness of Ritual" [*VBD* IV. 54.281] saying that one shd. not "assume from the lack of explicit ref. to questions of meaning that the Śrauta authors thought the rites were 'meaningless' as if they were blind actions, mindless; the authors seem rather to suggest that the meaning is intrinsic, self evident, and not explicable in terms of external, ordinary standards of meaning,").. Jaimini's demythologization of sacrifice; J. asserts the inherent meaningfulness of sacrifice.. the material presented in this paper is expected to contribute to the construction of a theory capable of incorporating the experiences and conceptualizations of ritual found in various cultures..

74. COGNI, Giulio. From *Prāṇāgnihotra* to Eucharist. (in) *Sanskrit and World Culture* (Proc. 4 WSC), 1986; 237–242.

75. DANGE, Sadashiv A. *Sexual Symbolism from the Vedic Ritual.*

..(=*VBD* IV. 54. 54)..

Rev.; D. K GUPTA, *VIJ* 20, 259–61; P. D. NAVATHE, *ABORI* 64, 294–97.

76. DANGE, Sadashiv A. Ajāmitā and speech-coupling. *JGJKSV* 36 (1-4), 1980 (1984); 77–85.

..considers *ajāmi* (procreative) type of concept of *mithuna*.. *jāmi* is a simple pair and hence nonproductive; Vedic ritualism emphasizes the *ajāmi* type of *mithuna*..

77. DANGE, Sadashiv A. The riddle of the black antelope. *K. K. Handiqui Fel. Vol.*, Gauhati, 1982; 27–33.

..black antelope – a very auspicious beast in Vedic ritual trad... hardly any trace in Vedic trad. of ritual sacrifice of antelope.. ritual killing of this beast belongs to pre-pastoral stage.. belief in the birth from the sacred beast; therefore, no mention of the sacrificial killing and offering of the flesh of the antelope in Vedic texts.. this belief also current among other ancient peoples.. see 53 21 above..

78. DANGE, Sadashiv A. Altars and platforms in ancient India (with special reference to the *Samarāṅgaṇasūtradhāra*). *JASBom* 56–59, 1981–84 (1986); 122–135.

..ancient *śrauta vedi*: *caturaśrā, sabhadrā, śrīdharī, padminī*..

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79. DANGE, Sadashiv A. "Ukhā" — variations from the Śatapatha-Brāhmaṇa.

..see 17.15 above..

80. DANGE, Sadashiv A. Some ritual variations from the *Aitareya Brāhmaṇa*.

..see 13.8 above.. (intra-school variations and evolulion; also variations among diff. schools)..

81. DANGE, Sadashiv A. Ritual-variation and the principle of 'Saṁpad' (from the Aitareya Brāhmaṇa).

..see 13.9 above..

82. DANGE, Sadashiv A. The Yatis and Uttaravedi. *HSAJIS* 1 (1), 1986; 66–71.

..ref. BODEWITZ, "What did Indra do with the Yatis?" (50.44 above) (where he doubts DANGE's suggestion re rel. suicide in the Vedic period – *Ind Taur* 8–9, 113–121).. *uttara-vedi* – 'higher' *vedi* to the east – distinct from *uttarā vedi* (northern altar)..

83. DANGE, Sadashiv A. Sacrifice and the cult of the mother-godders. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 165–176.

..(*paper*, Seminar on Sacrifice in India, Bombay Univ., 1986).. the concept of mother-goddess arises prominently out of the actual sprouting experience and gets developed in agricultural societies..however, the concept often grows irrespective of the society being matriarchal.. m. g. trait was dimmed by the Vedic rel. in course of time; no rel. or social organization can be away from m. g. in the course of its development; m. g. traits effaced in the gathering of the cult of Prajāpati.. see 53.22 above..

84. DANGE, Sadashiv A. The Vedic altar – evolution. *SP*, 33 AIOC, Calcutta, 1986; 13–14.

..size and shape of the Vedic altar show variation, and a trend of evolution..

85. DANGE, Sadashiv A. The Prāyaṇīya and Udayanīya Iṣṭis (A study in variation and evolution). *J Dept. Sk.*, Univ. Calcutta, 1987; 27–37.

..(variation without disturbing the general set up.)..

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54.94]

86. DANGE, Sadashiv A. The double altar (evolution). *ABORI* 68, 1987; 349–358.

..two types of Vedic altars: (1) Darśapūrṇamāsa type – 'single'; (2) Nirūḍhapaśubandha and Somayāga type – two altars with one extra; there is a third type – three altars (Varuṇa-praghāsa, Sākamedha, Sautrāmaṇī), with two extra.. author suggests an order of the evolution of the various altars..

87. DANGE, Sadashiv A. The yūpa — images and evolution. *VIJ* 25 (1–2), 1987 (1992); 12–19.

..the Vedic *yūpa* was not only the "banner of the sacrifice" (*ṚV* III. 8. 8d); it was also a divine zoo-morph, in addition to its being the symbol of the cosmic tree.. see 54. 90 below..

88. DANGE, Sadashiv A. The *Audgrabhaṇa* offerings. *AJOS* 5 (1–2), 1988; 57–65.

..*Aud.* obtations prescribed at the consecration of Agniṣṭoma, Aśvamedha, and Agnicayana.. the symbolism of these offerings.. there is the probability of *Aud.* oblations and the formulas relating to them being originally known as *Vaiśvadeva*..

89. DANGE, Sadashiv A. Devālaya āṇi 'viṣṇūce śīrṣa' (Mar.). *VSMV* 1987, 1988; 10–19.

..temple architecture and Vedic ritual..

90. DANGE, Sadashiv A. The yūpa — two images from the Ṛgveda.

..see 4. 13 and 54. 87 above..

91. DANGE, Sadashiv A. The ultimate in the ritual of Soma. (in) *Ultimate*, Bombay Univ., 1991; 197–206.

92. DANGE, Sadashiv A. The bones of Dadhīci.

..see 53. 24 above..

93. DANGE, Sadashiv A. Mahāveditīla pratikatva (Mar.). *Vedaprabhā*; 37–45.

..symbolism in Mahāvedi..

94. DANGE, Sadashiv A. The havirdhāna maṇḍapa. *R. M. Sharma Fel. Vol.*

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95. DANGE, Sindhu S. Mirror in ritual symbolism. *JASBom* 54–55, 1979–80 (1983); 31–34.

..*GS* rituals employ a mirror.. (at the first glance of a child; at the moon or the sun; wedding ceremony; *indramaha*).. the belief about the reflection being the soul seems to have played a great part in giving the mirror its imp. in rituals..

96. DANGE, Sindhu S. Piṣṭamaya balī (Mar.). *VSMV* 1983, 1984; 1–7.

..*puroḍaśa* as *piṣṭamaya āhuti*.. also considers *karambha*, *apūpa*..

97. DANGE, Sindhu S. Some non-Vedic rituals in the Vedic tradition. *SP*, 32 AIOC, Ahmedabad, 1985; p. 36.

..*rauhiṇa* fire-altar, etc. .. ritual details borrowed by the Vedic ritualists from people different from them.. see 54.104 below..

98. DANGE, Sindu S. Samāvartanavidhi āṇi snātakadharma (Mar.). *VSMV* 1984, 1985; 7–16.

..based on *GS*..

99. DANGE, Sindu S. *Hindu Domestic Rituals, A Critical Glance.* Ajanta Publ., Delhi, 1985; 117.

..(an attempt to see the meaning underlying the domestic rituals).. collection of essays..

100. DANGE, Sindhu S. Sacrifice and the metres. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

..see 37.14 above.. see 54.101, 102, and 105 below..

101. DANGE, Sindhu S. Metre-magic in the Vedic ritualistic tradition. *AJOS* 3 (1), 1986; 1-6.

..imp. of metres and the *sāmans* as means of magic aimed at and worked out by the sacrificial ritual.. see 54.100 above and 54.102 and 105 below..

102. DANGE, Sindhu S. Vaidika yajñīya paraṁparetīla chandāṁce sthāna (Mar.)

..see 37.13 above.. see 54.100 and 101 above and 54.105 below..

103. DANGE, Sindhu (ed.). *Sacrifice in India: Concept and Evolulion.* Viveka Publ., Aligarh, 1987; xvi + 220.

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..Proc. of Seminar, Bombay Univ., 1986..

104. DANGE, Sindhu. Some non-Vedic rituals in the Vedic tradition. *HSAJAS* 2 (1–2), 1987; 1-7.

..see 54.97 above.. Rauhiṇa myth (*ŚPB* II. 1.2.13–17)..different methods of Soma-pressing..

105. DANGE, Sindhu. Vaidika yajñavidhītīla 'chandas-sampad' (Mar.). *VSMV* 1987, 1988; 1–9.

..see 54.100, 101, and 102 above..

106. DANGE, Sindhu. Vaṣaṭkāra – symbolic significance. *Pūrṇatrayī* 16 (1). Govt. Sk. College, Tripunithur, Jan. 89; 33–39.

..the word *vaṣaṭ* (as old as *ṚV*) does not seem to denote any specific meaning.. 'mystic'..

107. DANGE, Sindhu. *Sampad*-s of metres (as seen in the Kauṣītaki-Brāhmaṇa).

..see 13.10, 37.15, 54.105 above..

108. DANGE, Sindhu. The ultimate in the aspects of speech (in the Vedic ritual). (in) *Ultimate*, Bombay Univ., 1991; 97 ff.

..*om, him, vaṣaṭ*..

109. D'AQUILI, E. G.; LAUGHLIN, C. D.: MCMANUS, J. *The Spectrum of Ritual*. Columbia Univ. Press, New York, 1979.

..ritual is a form of formalised behaviour that is specialised for its commnicative functions..

110. DAS, R. Yajna : its meaning and value. *Hindutva* 8(7), Oct. 77; 10–20.

111. DAS, Umesh Prasad. Āpastamba Śrautasūtra men Darśapaurṇamāsayāga (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 14–16.

..Darśapaurṇamāsa in *ĀpŚS*..

112. DAS, Veena. Language of sacrifice. *Man* (NS) 18(2), Sept. 83; 445–462.

..(Henry Myers Lecture, Royal Anthropological Inst., London, 21.4. 1982).. general theory of sacrifice elaborated by Henri

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HUBERT and Marcel MAUSS (*VBD* III. 54.77) is deficient because it fails to recognize that deities function in diff. ways in diff. sacrificial systems; in the Indian context and in relation to the Vedic sacrifices the *devatās* are a part of the overall sacrificial event and are not higher entities to whom the sacrifice is offered in praise, thanks-giving, out of fear, etc... in India, at least, the gods need not be at the center of the conceptual realization of sacrifice.. a truly universal theory of sacrifice can't simply presuppose the conventional, deity-oriented model that has been generally accepted in the West..

113. DAS, Veena. *Structure and Cognition : Aspects of Hindu Caste and Ritual.* OUP, 1987.

..second ed. of *VBD* IV. 66.22..

114. DASH, Umesh Prasad. Haviryajñon men agnihotra (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 35-36.

115. DATE, Ranjana S. The interpretation of *Agnigodāna*. *BDCRI* 50, 1990; 183-187.

..(also *Proc. 31 ICHSANA*, Tokyo, 1984; 146-147).. based on *GS*.. *godāna* = *cūḍākaraṇa* (shaving the hair of a boy on all parts of the body, in the 16th year (from birth).. *agnigodāna*= *godāna* after the completion of the study of the *Agnicayana-mantras*..

116. DAVIS, Richard H. Cremation and liberation : the revision of a Hindu ritual. *Hist Rel* 28 (1), 1988; 37-53.

..Hindu ritual in relation to its Vedic antecedents.. Vedism and Hinduism – various views : (1) Hindu ritual is a long story of degeneration from Vedic ritual; (2) the two types of ritual represent two distinct racial groups; (3) synchronic approach.. recent studies of Indian rituals of cremation postulate a continuous "orthodox" tradition of crematory practices, from the *ṚV* through *GS* to Dharmaśāstra commentators.. author concludes : in Śaiva hands, crematory ritual is substantially altered from its Vedic model and is given a new significance. Neither passive recipients of a handed-down Vedic ritual trad. nor Dravidian renegades working outside and unaware of their Vedic predecessors, the Śaiva ritualists are purposeful revisionists. reformulating ritual forms available to them in the light of new and (to their minds) superior knowledge..

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117. DAYA KRISHNA. Yajña and the doctrine of karma : a contradiction in Indian thought about action. *JICPR* 6 (2), 1989.

118. DESHPANDE, Indu. Significance of some specifications among the Śrauta ritual. *SP*, 33 AIOC, Calcutta, 1986; p. 17.

119. DESHPANDE, Indu. Jāmitva in the Sāma-chanting.

..see 37.17 above..

120. DESHPANDE, Indu. Prāyaścitta and its psychological implications. *Samāmnāya* 1 (1), 1992; 91–96.

..P. = psychological defence to overcome the sin of violation of rule in ritual or social life..

121. DESHPANDE, Madan; POTDAR, Manohar Madhavji. *Agnihotra*. Inst. for Studies in Vedic Sciences, Shivpuri, Akkalkot, 1990; 38.

..process of purification of the atmosphere..

121A. DE SMET, R. Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity. *Boletin de la Asociaeion Española de Orientalistas* 17; 147–166.

122. DHADPHALE, M. G. The Buddhist reaction to and against the Brahmanical sacrifice. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

..in keeping with his doctrine of the 'Middle Path' and 'Analytical reasoning' (*vibhajyavāda*), Buddha did not condemn sacrificial system; he only condemned 'violence' in it; he advocated a more enlightened form of sacrifice with emphasis on social welfare (he reinterpreted many old ritualistic terms); he utilized the popularity of Vedic sacrifice to the service of the *saṁgha* (community)..

123. DHARMADHIKARI, T. N. Epithets of Agni as considered in rituals.

..see 50.4 above..

124. DHARMADHIKARI, T. N. Kāmya sacrifices and dharma. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

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..do Vedic sacrifices aim at achieving *preyas*?.. considers this question in the light of *Pūrva-Mīmāṁsā* 1.1.2 and Śabara's *bhāṣya*..

125. DHARMADHIKARI, T. N. Gavām-Ayanam (A constructional and conceptual development of sacrifice). (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 29–36.

..(also *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986).. Gavāmayana is a *sattra* (Somayāga) extending over 361 days and is regarded as *prakṛti* of *sattra*.. the *ahaḥkḷpti* of G. in a tabular form appended.. G. = a combination of *ekāhas* and *ahīnas* performed in succession and inverted order..

126. DHARMADHIKARI, T. N. (ed.). *Yajñāyudhāni*. VSM, Poona, 1989.

..an album of photographs of sacrificial utensils (with descriptive notes).. *yajña* utensils described.. abbreviations; botany; measures; index of entries and sub-entries..

127. DHARMADHIKARI, T. N. Puruṣamedha – a critical study. *SP*, 35 AIOC, Haridwar, 1990; p. 147.

..Puruṣamedha is often misunderstood as a sacrifice in which a human being is offered as oblation; actually P. is performed with a view to becoming one with Puruṣa, the Supreme Being, the Soul of the Universe.. the humans are tied to the *yūpa* but are later released and not annihilated and offered as oblations..

128. DHARMADHIKARI, T. N. Reconstruction of a *pratīka-mantra* in its full form. (in) *Prasannapārijāta* (D. Kaveeshwar Fel. Vol.), Pune, 1990; 65–68.

..*MS* IV. 9.1 : *iyatyagra āsīt* and *ato devī*.. (earth dug by a bore is utilized at two places – *ādhāna* rite and preparation of *mahāvīra* in Pravargya)..

129. DHARMADHIKARI, T. N. Vājapeya (ultimate principle in it). (in) *Ultimate*, Bombay Univ., 1991; 109–114.

..Vājapeya revolved round Prajāpati.. sacrificer linked up with creator..

130. DIKSHIT, Asvini Kumar. Saṁdhyā aura gāyatrījapakā mahattva (Hindi). *Kalyāṇa* 65 (7), 1991; 616–619.

..(to be contd.; serially)..

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131. DOTY, William G. *Mythography. The Study of Myths and Rituals.*

..see 53. 28 above..

132. DRURY, Naoma. *The Sacrificial Ritual in the Śatapathabrāhmaṇa.*

..see 17.17 above.. (= *VBD* IV. 17.14; 54.87)..

133. DVIVEDI, Bhojraj; DVIVEDI, Lekhraj. *Sasvara Rudrābhiṣeka Prayoga : eka mīmāṁsā* (Hindi). Jodhpur, 1982; 6+2+156.

134. DVIVEDI, Kailashnath. Pañcamahāyajñavimarśaḥ. *Sāgarikā* 23 (4), 1983; 71–77; (also in) *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986: 107–112.

..ref. to 5 *Mahāyajñas* in *ŚPB, TA, ĀśvGS*.. Bhūta-yajña (*bali*), Manuṣya- (*atithipūjana*), Pitṛ- (*tarpaṇa*), Deva- (*homa*), Brahma- (*adhyāpana*).. non-performance of these five *yajñas* is condemned as being *malimluc*..

135. DVIVEDI, K. D. *Vaidika Saṁdhyā evaṁ Agnihotra.* Vishva-Bharati Res. Inst., Gyanpur (Varanasi), 1990; 96.

..*mantras* (in Devanāgarī and Roman scripts); transl. in Hindi and English..

136. DVIVEDI, Lalta Prasad. Tryambakeṣṭi anuṣṭhāna. *SP*, 35 AIOC, Haridwar, 1990; p. 73.

..T. in Sākamedhaparvan of Cāturmāsya..

137. EINOO, Shingo. Studien zum Śrautaritual I. *IIJ* 25 (1), Jan. 83; 3–16.

138. EINOO, Shingo. Review of J. GONDA, *The Mantras of the Agnyupasthāna* (*VBD* IV. 54.105), *OLZ* 79, 1984; 589–594.

139. EINOO, Shingo. Studien zum Śrautaritual II 6. *Nigada.* *IIJ* 28 (4), 1985; 263–273.

..*nigada* was so far identified with *praiṣa* or *saṁpraiṣa* or both.. on the basis of analytical study of various occurrences of *nigada*, it has been concluded that *nigada* is a prose *mantra* wh. can be

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distinguished from *saṁpraiṣa*, *praiṣ* , and *nivid*; *nigada* is spoken (mostly) by the Hotṛ as an injunction directed to the priests as well as to the deities..

140. EINOO, Shingo. Altindische Getreidespeisen. *MSS* 44, 1985; 15–27.

141. EINOO, Shingo. The interpretation of the Cāturmāsya sacrifice according to the ancient Indian Brāhmaṇa literature (Jap.). *Kokuritsu Minzokugaku Hakubutsukan Kenkyū Hokoku* 10 (4), 1985; 1001–1068.

..see 54.142 below..

142. EINOO, Shingo. *Die Cāturmāsya oder die altindischen Tertialopfer dargestellt nach den Vorschriften der Brāhmaṇas und der Śrautasūtras.* Monumenta Serindia 18, Inst. for the Study of Lgg and Cultures of Asia and Africa, Tokyo Univ. of Foreign Studies, 1988; xxii + 383.

..see 54.141 above..

Rev. : Francis X. CLOONEY, *JAOS* 109 (3), 457–58; H. FALK, *IIJ* 34, 210–12; K. MYLIUS, *OLZ* 85 (1990) 3, 341–42.

143. EINOO, Shingo. Who is the performer of the saṁdhyopāsanā? *SP*, 8 WSC, Wien, 1990.

..a *brahmacārin* or a *gṛhastha*?.. simplest form of *saṁdhyopāsanā* (*KāṭhakGS*) : recitation of *sāvitrī* verse preceded by *om* and followed by *vyāhṛti* (*bhūḥ, bhuvaḥ, svaḥ*).. *Vaikhānasasmārtasūtra* gives a more complicated form..

144. FALK, Harry. Die Legende von Śunaḥśepa vor ihrem rituellen Hintergrund.

..see 53.32 above..

145. FALK, Harry. Zum Ursprung der *Sattra*-Opfer. *ZDMG*, Suppl. VI (22 Deutscher Orientalistentag), Steiner, 1985; 275–281.

..the *sattras* continue the traditions of the festive occasions during wh. the greater part of the *sūktas* of *ṚV* were composed..

146. FALK, Harry. *Bruderschaft und Würfelspiel* (*Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers*). Hedwig Falk, Freiburg, 1986; 216.

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54.152]

..considers texts from *ṚV* to *ŚS* and *GS*.. distinguishes (1) ritual gambling associated with animal-sacrifice, involving dicing with large cohorts of *vibhīdaka*, (2) profane gambling (uniformly envisaged in *ṚV* and *AV* otherwise, and drawing terminology and allusions from the ritual), and (3) possible stray references to a wholly secular conception of play with a pair of numbered dice, wh. some wd. want to associate with Harappan attestation and wh. may have influenced the numerology of *ṚV* and *SV*.. introductory ch. deals with the mythology of sodalities ..relationship bet. the Vrātyas and the game of dice.. "Vrātyas were not converts in the rel. sense but were a product of social reform"..

Rev.: J. L. BROCKINGTON, *JRAS* 1988 (1), 203–04; M. A. MEHENDALE, *ABORI* 71, 386–92; J. C. WRIGHT, *BSOAS* 53 (2), 358–59.

147. FALK, Harry. Vedische Opfer in Pali-kanon. *BEI* 6, 1988.

148. FUJII, Masato. The *bahiṣpavamāna* ritual of the Jaiminīyas. *Machikaneyama Ronso* 20, Osaka Univ., 1986; 3–25.

..English transl. of *JUpBr* 1.10–14..

149. FUJII, Masato. The Gāyatra and ascension to heaven.

..see 15.26 above..

150. FUJII, Masato. The Brahman priest (Jaiminīya-Upaniṣad-brāhmaṇa 3.15–19). *JIBS* 39 (2), Mar. 91; 1054–1050.

151. FUSHIMI, Makoto. On the Vājapeya festival (Jap.). *JIBS* 38 (1), Dec. 89; 440–438.

152. GÖHLER, Lars. *Zu philosophisch-methodologischen Grundlagen der Erforschung des vedischen Opferituals : Eine religionshistorische Studie*. Verlag Peter Lang, Frankfurt / a M, 1990; 142.

..(DD : Univ. Leipzig).. attempts interpretation of Vedic ritual in terms of modern Religionswissenschaft.. traces the development of the cult.. sets ritual in the framework of Vedic culture in general.. deals with : hist. of research re ritual; hist. of Vedic ritual; rel.-science and ritual; methodology of ritual-research; classification of ritual..

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153. GANGESHVARANANDA, Swami. *Śrāddha: kyā, kyon, kaise?* (Hindi). Varanasi, 1983; 8 + 80.

..(ed. by GOVINDANANDA)..

154. GARGE, D. V. Pūrva Mīmāṁsā in relation to the institute of sacrifice. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..in the exposition of Vedas, *PM* not only compares well with the six *Vedāṅgas* but excels them in some respects.. *PM* is a *Darśana*, but also a *Vedāṅga* par. excellence..

155. GAUTAM, Mulachanda. *Dainika saṁdhyā - yajñopāsanā vidhi evaṁ parvapaddhati* (Hindi). Sad Jnana Prakashan, Delhi, 1991; 96.

156. *Gāyatrīpuraścaraṇavidhi*. Bombay, 1983; 16.

157. GOKHALE, M. V. On Adhvarakalpā iṣṭi. *SP*, 32 AIOC, Ahmedabad, 1985; p. 39.

..*Adhvarakalpā* is one of the *iṣṭis* connected with the Darśapūrṇamāsa..

158. GOMBRICH, Richard F. (ed.). *Indian Ritual and its Exegesis*. OU Papers on India, Vol. 2, Part 1, OUP, 1988; xvii + 175 (Indian ed., Mot. Ban., Delhi, 1988).

..includes : Ch. MALAMOUD, "Paths of the knife : carving up of the victim in Vedic sacrifice" (1–14) (see 54.268 below); "The contractual body of the gods : remarks on the Vedic rite of *Tānūnaptra*" (15–31) (see 54.269 below)..

159. GONDA, J. Triads in Vedic ritual. *Ohio Journal of Rel. Studies* 2, 1974; 5–23.

..see *VBD* IV. 52.11..

160. GONDA, J. Notes on the ritual use of *ṚV* 10.121.10.

..see 3.53 above..

161. GONDA, J. The Śatarudriya.

..see 11.25 and 50.111 above..

162. GONDA, J. *The Mantras of the Agnyupasthāna and the Sautrāmaṇī*.

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54.171]

..(= *VBD* IV. 54.105)..

Rev.: S. EINOO, *OLZ* 79 (1984) 6, 589–94.

163. GONDA, J. *Vedic Ritual. The Non-Solemn Rites.*

..(= *VBD* IV. 54.106).. material from *GS*..

Rev.: K. MYLIUS, *OLZ* 79 (1984) 5, 493–95.

164. GONDA, J. *The Vedic Morning Litany (Prātaranuvāka).*

..(= *VBD* IV. 54.108)..

Rev.: Steven COLLINS, *JRAS* 1983 (1), 122–23; K. MYLIUS, *OLZ* 80 (1), 68–69.

165. GONDA, J. *The Āghāra-Rituel of the Vaikhānasas.* Publ. di "Ind. Taur."–12, Torino, 1981.

..cf. *VBD* IV. 54.101..

पुस्तकालय गुरुकुल कांगड़ी विश्वविद्यालय

166. GONDA, J. Ṛgveda 7.59.

..see 3.52 above..

167. GONDA, J. *The Haviryajñāḥ Somāḥ: The interrelations of Vedic solemn sacrifices.*

..(= *VBD* IV. 24.103).. 'interrelations' = modifications wh. affect individual components when they are combined in a major ritual ceremony.. (J. C. WRIGHT in his rev.: Soma basically meant any 'stimulating' substance, rather than a 'pressing' of juice in particular).. see 50.207A above..

Rev.: K. MYLIUS, *IIJ* 27 (3), 210–11; E. R. SREEKRISHNA SARMA, *ALB* 47, 239–40; Karel WERNER, *JRAS* 1984 (1), 155; J. C. WRIGHT, *BSOAS* 47 (3), 570–71.

168. GONDA, J. Soma's metamorphoses.

..see 17.19 and 50.208 above..

169. GONDA, J. Vedic gods and the sacrifice. *Numen* 30 (1), 1983; 1–34.

170. GONDA, J. The concluding bath of the *Varuṇapraghāsa.* (in) *D. J. Hoens Fel. Vol.*, Brill, Leiden, 1983.

171. GONDA, J. *On the Structure of multipartite formulae in Vedic Rites and Ceremonies.* Publ. di "Ind. Taur."–14, Torino, 1983; 42.

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172. GONDA, J. The redundant and the deficient in Vedic ritual. *VIJ* 21 (1–2), 1983; 1–34.

..considers the occurrences of *ati + ric* and *nyūna*..

173. GONDA, J. The gods of the *godāna* ceremony (*AVŚ* 6.68).

..see 6.19 above..

174. GONDA, J. Ṛgveda I. 36. 13–14.

..see 3.54 above..

175. GONDA, J. *The Ritual Functions and Significance of Grasses in the Religion of the Veda*. VKNAW – Lett. – NR 132, North Holland Publ. Co., Amsterdam, 1985; 260.

"*tṛna, kuśa, darbha, dūrvā, muñja, kāśa*.. *barhis, prastara, veda, kūrca, bṛsī*..

Rev.: B. B. CHAUBEY, *VIJ* 24, 152–56; K. MYLIUS, *IIJ* 30, 304–06; R. S., *ZDMG* 138 (1), 197–98.

176. GONDA, J. A propos of *Śatapatha-Brāhmaṇa* 2.4.1.

..see 17.20 above..

177. GONDA, J. *Rice and Barley Offerings in the Veda*. Orient. Rheno-Traiectina – 31, Brill, Leiden, 1987; ix + 235.

..an examination of the offerings of *puroḍāśas* and of the offerings of boiled rice or barely (*carus*) wh. often accompany and complement those of *puroḍāśas*.. discussion of *puroḍāśas* organized acc. to the numbers of *kapālas* used to prepare them.. references from *Brāhmaṇas* and *Śrautasūtras*.. considers designations of gods to whom offerings are made.. deity is characterized by adjective with *-mant* or *-vant* suffix, occasionally with *-in* suffix..

Rev.: Joel P. BRERETON, *JAOS* 110, 369–71; J. FIŠER, *AO* 50, 234–35; C. G. KASHIKAR, *ABORI* 69, 309–12; K. MYLIUS, *IIJ* 32, 141–43; Karel WERNER, *JRAS* 1988 (2), 426.

178. GONDA, J. *Prayer and Blessing. Ancient Indian Ritual Terminology*. Orient. Rheno Traiectina – 33, Brill, Leiden, 1989; X + 200.

..mainly discusses the word *āśīs*, (=blessing) in Veda (ritual); shorter chh. on *rādhas, svastyayana*..

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54.187]

Rev. : Joel P. BRERETON, *JAOS* 111. 410–11; K. MYLIUS, *IIJ* 34, 60–63.

179. GONDA, J. *The Functions and Significance of Gold in the Veda.* Orient. Rheno Traiectina – 37, Brill, Leiden, 1991; 266.

..1. significance of gold in Vedic lit.; 2. use of gold in rites and ceremonies; 3. gold in speculative thought; 4. about *hiraṇyagarbha*.. see 34. 73 above..

Rev. : K. K. RAJA, *ALB* 55, 133–35.

180. GUNE, Jayashree A. Paśu-sacrifice and the Śāstras. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..concept of *ahiṁsā* started being prominent from *Up.* times (e.g. *ChUp* 8. 15. 1 : *ahiṁsan sarvabhūtāni*).. how are *ahiṁsā* and ritual killing reconciled by *śāstras*?..

181. GUPTA, Manoharlal. Aditi kā aśva rūpa aura usakā medha.

..see 50. 22A and 53. 41 above..

182. GUPTA, Rani. Agnihotra yāga – eka vivecana (Hindi). *31 PAIOC*, Poona, 1984; 197-206.

183. GUPTA, Sudhir Kumar. Aśvamedha (Hindi). *Veda-Savitā* 5 (10–12). May–July 85.

..serially.. see 54. 184 below..

184. GUPTA, Sudhir Kumar. Svāmidayānandasarasvatīmatena ṛgvediye 1.162–163 iti sūktadvaye 'śvamedhasya parikalpaḥ (Sk.).

..see 3. 56 and 54. 183 above..

185. GURAGAI, Jagannath. Dakṣiṇapūrva-eśiyakṣetrasya triṣu deśeṣu vaidikayajñasaṁsthāyāḥ prabhāvaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 24.

186. HECHS, Peter. Mahachamasya and the fourth vyahriti. *Advent* 32 (3), Aug. 75; 55.57.

187. HEESTERMAN, J. C. Vedisches Opfer und Transzendenz, ...73

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..(= *VBD* IV. 54.112).. (see *VBD* IV. 80.285).. sacrifice was a medium bet. the human and the transcendental worlds—this idea was later replaced by the notion that sacrifice was knowledge that pointed the way to transcendence.. see 54.189 below..

188. HEESTERMAN, J. C. Veda and society. Some remarks a propos of the film "Altar of Fire". *Stud. Or.* 50, Helsinki, 1981; 51-64.

189. HEESTERMAN, J. C. Opferwildnis und Ritualordnung.

..(= *VBD* IV. 54.114).. (see *VBD* IV. 57.146).. ritual stands bet. the world and transcendence, and bears ambivalence of order and chaos.. see 54.187 above..

190. HEESTERMAN, J. C. Other folk's fire. (in) *VBD* IV. 54.283, Vol. 2; 76-94.

191. HEESTERMAN, J. C. Flood story and ritual.

..see 53.44 above..

192. HEESTERMAN, J. C. Non-violence and sacrifice. *Ind. Taur.* 12, 1984; 119-127.

..the typical fusion of *ahiṁsā* and vegetarianism arose from brahmanic ritual thought.. Vedic ritual, tho' desocialized and set apart in its own transcendent sphere, still recognizes and assigns a place, albeit a reduced and strictly controlled one, to mundane interest, conflict, and violence.. this paradoxical double orientation may well be decisive..

193. HEESTERMAN, J. C. The ritualistic problem. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 167-179.

..achievement of the Vedic ritualists was that they forged a way out from the archaic cycle of destructive violence..

194. HEESTERMAN, J. C. *The Inner Conflict of Tradition. Essays in Indian Ritual, Kingship, and Society.*

..see 48.115A above.. (a collection of 13 articles already published).. "Brahmin, ritual, and renouncer" (*VBD* III. 54.73): the question that occupies rel. thought does not appear to turn on brahmin superiority or its rejection, but on the point of who is the true brahmin; on these points, both orthodox and heterodox thinkers seem to agree to a great extent..

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Rev. : N. J. ALLEN, *IIJ* 30, 306–09; B. G. GOKHALE, *AHR* 90 (5), 1251; L. M. YOUNG, *Anthropos* 82, 699–700.

195. HEESTERMAN, J. C. Self-sacrifice in Vedic ritual. (in) *Gilgul* (*Numen* 50, Suppl. : Werblowsky Fel. Vol.), 1987; 91–106.

..essential ambivalence of sacrifice wh. results from the interplay of self-sacrifice and sacrifice by an outside agent..

196. HEESTERMAN, J. C. Somakuh und Danaergabe.

..see 50. 211 above..

197. HERRENSCHMIDT, Olivier. Les formes sacrificielles dans l'hindouisme populaire. (in) *Systemes de pensée en Afrique noire : le sacrifice* II, 1978; 115–133.

198. HERRENSCHMIDT, Olivier. Role of sacrifice in Brahmanic and "testamentary" religions (i.e. Christianity, Judaism, Islam) contrasted. (in) *Between Belief and Transgression. Structuralist Essays in Religion, History, and Myth* (ed. Michael IZARD; Pierre SMITH), Univ. Chicago Press, 1982.

199. HILLEBRANDT, Alfred. *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form.* Akad. Druck- und Verlagsanstalt, Graz, 1981; xvii + 199.

..(unaltered reprint of 1879)..

Rev. : I. FIŠER, *AO* 45, 177–78.

200. HILLEBRANDT, Alfred. *Ritual-Litteratur : Vedische Opfer und Zauber.* Grundriss der IA Philologie und Altertumskunde, III (2), Graz, 1981; 199.

..(reprint of 1897)..

Rev. : Harry FALK, *ZDMG* 133 (2), 458–59; J. FILLIOZAT, *JA* 271, 158–59.

201. HOUBEN, Jan E. M. *Pravargya Brāhmaṇa of the Taittirīya Āraṇyaka.* Mot. Ban., Delhi, 1991; 146.

Rev. : K. K. RAJA, *ALB* 55, 156–57.

202. HUBERT, Henri; MAUSS, Marcel. *Sacrifice : Its Nature and Function.* Chicago, 1964.

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..English transl. of the French original (Paris, 1898) by W. D. HALLS..

203. IKARI, Yasuke. The Agnicayana rite and the old Upaniṣads (Jap.). *Shūkyō Kenkyū* 49 (2), Sept. 75, 51–73.

204. IKARI, Yasuke. The Puruṣasūkta in the Agnicayana rite.

..see 3.62 above..

205. IKARI, Yasuke. Notes on studies of Hindu rituals (Jap.). (in) *Rel. and Culture of Sri Lanka* (Jap.) (ed. Keiji IWATA), Osaka, 1982; 93–106.

206. IKARI, Yasuke. Ritual preparation of the Mahāvīra and Ukhā pots. (in) *VBD* IV. 54.283, Part III, 168--177.

207. IKARI, Yasuke. The Vedic ritual and its world-view (Jap.). (in) *Oriental Thoughts – Indian Thoughts* 3, Iwanami Lecture Series – Vol. 7, Tokyo, 1989; 49–64.

208. IKARI, Yasuke. The development of mantras of the Agnicayana : (1) on the place of bahvṛca mantras and their recensions. IWVS, Harvard Univ., June 89.

..(1) *Sāmidhenī* vss for a special *paśubandha*; (2) *Āprī*-hymn for a special *paśubandha*; (3) *Yājyānuvākyā* vss for a special *paśubandha* (to be recited at three main offerings for Prajāpati); (4) *Apratiratha* hymn to be recited at carrying the fire to *Agniciti*.. see 54.209 below..

209. IKARI, Yasuke. The development of mantras in the Agnicayana ritual (1) — on the treatment of *hautra* mantras —. *Zinbun* 24, Inst. for Res. in Humanities, Kyoto Univ., 1989; 1–11.

..see 54.208 above.. [the redactors of *YVs* regarded the *hautra* elements as a kind of supplemental materials wh. do not constitute the indispensable portion of their *yajus*- corpus].. the characteristic treatment of *hautra* elements of Agnicayana in *TS* leads us to the supposition that the Agnicayana ritual was relatively new component in *TS*..

210. ITTIRAVI NAMBUTIRI. Yāga and Agni (Maly.). *Mathrubhumi Daily*, 17.4.1975.

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211. JAGADISHVARANANDA SARASVATI, Swami; OMPRAKASH (ed.). *Ādarśa Nityakarma Vidhi*. Satyananda Smaraka Trust, Arya Samaj, Hindaun City; 14 + 190 + 42.

..based on Swami Dayananda's *Pañcamahāyajñavidhi aura Saṁskāravidhi*..

212. JAGADISHVARANANDA SARASVATI, Swami (ed.). *Pañcayajñapradīpikā*. Delhi, 1986; 224.

..(comm. by J.)..

213. JAIN, Kunwarlal. *Vaidika-yajñavidyā*. Delhi, 1991; 359 + 8.

214. JAMISON, S. W. *The Ravenous Hyenas and the Wounded Sun. Myth and Ritual in Ancient India.*

..see 53. 47 above..

215. JAMKHEDKAR, A. P. Vedic sacrifices in archaeological findings. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 159–164.

..(paper at Seminar on Sacrifice in India, Bombay Univ.).. in early hist. period.. epigraphical evidence..

216. JHA, Damodar. Paśubandhavimarśaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 40.

..*paśubandhe paśuśabdo na catuṣpadādipaśumātravācakaḥ api tu balirūpeṇa upāhṛtaḥ prāṇiviśeṣaḥ iti asya arthaḥ*..

217. JHA, Lakshminath. Maithilanṛpadvārā karmakāṇḍasya saṁrakṣaṇam. *SP*, 32 AIOC, Ahmedabad, 1985; 40-41.

218. JHA, Lakshmishvar. Śūdrāṇām ādhāne 'dhikāraḥ. (in) *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 148-152.

..*ŚYV* 26.2 permits Śūdra's participation.. prohibition of Śūdra is a later phenomenon..

219. JHA, Raghavendra. Pañcamahāyajñānām āvaśyakatvam. *SP*, 32 AIOC, Ahmedabad, 1985; p. 41.

220. JOG, K. P. Vedic sacrifice and Kālidāsa. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

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221. JOG, K. P. Sacrifice in the Gṛhya tradition. (in) *Sacrifice in India.* Viveka, Aligarh, 1987; 88-91.

..*gṛhya* ritual having connection with Agni; *gṛhya* ritual wh. does not have any connection with Agni (e. g. Saṁdhyā-vandana).. local influences on *gṛhya* ritual..

222. JOGLEKAR, P. S. Yajña – mental disorders in Āyurveda and neuro-physiology. *SP*, Seminer on Sacrifice, Vedic aad Avestan, VSM. Poona, 1985.

223. JOSHI, G. G. Some contemporary sacrificial rituals. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

224. KANGA, M. F. Haoma-sacrifice in Avesta. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 1985.

225. KANTAWALA, S. G. Sacrificial elements in the Purāṇic vows. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

..Purāṇic *vratas* as "substitute" of Vedic sacrifices.. see 54. 226 below..

226. KANTAWALA, S. G. Sacrificial elements in the Purāṇic vows. *SP*, 33 AIOC, Calcutta, 1986; p. 17.

..see 54. 225 above..

227. KAPUR, Karma Narayan. Vaidika – Yajña (Hindi). *Vedavāṇī* 42 (7), May 90; 25–26.

228. KARAPATRI, Swami. Yajñamīmāṁsā. (in) *Bhagavan Datta Chaturvedi Comm. Vol.*, Mathura, 1978.

229. KARTTUNEN, Klaus. *Jaiminisāmaprayoga – South Indian Handbook of Vedic Ritual* (Finn.). DD, Univ. Helsinki, 1985 (Manuscript).

..introd., crit. ed., transl. and comm...

230. KARTTUNEN, Klaus. Medieval texts on the *gṛhya* ritual of the Jaiminīya Śākhā. *BEI* 7–8, 1989–90; 141–156.

..see 8. 18 above..

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231. KASHIKAR, C. G. *Vārāha-Śrautasūtra* I. 7: Cāturmāsyāni - critical and exegetical study.

..see 24. 76 above..

232. KASHIKAR, C. G. *Vārāha-Śrautasūtra* II : Agnicayana - a critical and exegtical study.

..see 24. 77 above..

233. KASHIKAR, C. G. *Vārāha-Śrautasūtra* III. 1. 1–2.2: Vājapeya and Dvādaśāha– a critical and exegetical study.

..see 24. 78 above..

234. KASHIKAR. C. G. Vedic ritualistic studies : a retrospect and prospect. *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984-86; 177–183.

..survey of recent studies..

235. KASHIKAR, C. G. The area of Śyenaciti in the Āpastamba tradition. *K. S. Birth-Cent. Comm. Vol. - Part II*, K.S.R.I., Madras, 1985; 21–26.

..a crit. study of the literary sources indicates that Agni to be piled up for the first time must have an area of 7 1/2 *puruṣas*; consequently the trad. of the *ekavidha* Agni prevailing among the Āpastambins can't be said to have a sound basis.. the old trad. of *saptavidha* Agni wh. was in vogue in all other recensions since the beginning was thus set aside..

236. KASHIKAR, C. G. Introduction (Sanskrit) to *Gṛhyāgnisāgara*, Gokarna, 1986.

237. KASHIKAR, C. G. A structural analysis of Agnihotra. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 16–28.

..(paper, Seminar on Sacrifice in India, Bombay Univ., 1986).. (1) Vedawise distribution; (2) accommodation of rites; (3) stages : initial, principal, concluding; (4) three constituents : *dravya*, *devatā*, *tyāga* (offering); (5) agents: sacrificer, his wife, priests; (6) medium of offering : fire, other substances (e.g. footprint of the cow or stump of a tree); (7) recitation of *mantras* : *Yajurveda* (recitation and muttering), *Ṛgveda* (low tone, middle tone, high tone, graded speed), *Sāmaveda* (chanting by resorting to notes); (8) philosophy and psychology, spirituality, magic, combination of spirituality and magic; (9) sociology

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and economics : individual worship, collective worship, social solidarity, economic distribution..

238. KASHIKAR, C. G.; PARPOLA, Asko. Śrauta traditions in recent times. (in) *VBD* IV. 54. 283, Part III; 199–251.

239. KASHIKAR, Mandakini. Saṁdhyā-worship of the Atharvans – a comparative study.

..see 7.13 above..

240. KLOPPENBORG, Ria (ed.). *Selected Studies on Ritual in the Indian Religions.* (*Numen* Suppl. – 45), Leiden 1983; vi + 208 + 1 pl.

..(Essays presented to D. J. HOENS).. contains an "Index of ritual terms"; H. W. BODEWITZ, "The fourth priest (the Brahman) in Vedic ritual" (see 54.54 above)..

241. KNIPE, David M. *Sapiṇḍīkaraṇa* : the Hindu rite of entry into heaven. (in) *Religious Encounters with Death* (ed. F. E. REYNOLDS; E. H. WAUGH), Penn. State Univ. Press, 1977; 111–124.

..(see *VBD* IV. 47.104).. with few exceptions, the Hindu rites at the time of death and the procedures for cremation (*antyeṣṭi*) are fairly uniform throughout the regions of India.. this supposed ritual inertia contrasted with the profound philosophical developments of classical thought..

242. KOLHATKAR, Madhavi. The Punarabhiṣeka – a precursor Sautrāmaṇī. *JOIB* 34(1–2), 1984; 13–18.

..see *VBD* IV. 54.144.. P. as precursor of S.; popular practice of *surā*-drinking accepted by *AitB*, and the rite of P. is formed on that basis; the rites of Rājasūya and P. are found rearranged in R. and S. of the other Vedic texts..

243. KOLHATKAR, Madhavi. Primordial myths in connection with the Sautrāmaṇī. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

..quarrel bet. Indra and Tvaṣṭṛ (Viśvarūpa) = struggle for power bet. Kṣatriya caste and Brāhmaṇa caste (wh. was historical).. Brāhmaṇas denied to Kṣatriyas the right of drinking Soma..

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244. KOLHATKAR, Madhavi. About the redressing rites after the Rājasūya. *SP*, 32 AIOC. Ahmedabad, 1985; 43–44.

..the performer of R. becomes deprived of strength, valour, glory, etc... *AitB* description of R.; Kṣatriya sacrificer becomes a Brāhmaṇa for the performance of R. by making certain offerings before *dīkṣā*; by means of certain offerings at the end, he again becomes Kṣatriya..

245. KOLHATKAR, Madhavi. Surā as medicine in the Sautrāmaṇī. *BDCRI* 44, 1985; 75–78.

..*surā* was used in popular medicinal rites — as a remedy for vomiting and evacuation.. when the rites of Kṣatriyas were accepted in the Vedic ritual, *surā* was also included in it..

246. KOLHATKAR, Madhavi. The relation between the Agnicayana and the Sautrāmaṇī. *ABORI* 67, 1986; 109–115.

..[two types of S.: (1) Caraka-S. (performed as part of Rājasūya; (2) Kaukilī-S. (either *nitya* or *naimittika* or *kāmya*)] ..in *TS*, S. is eulogistically connected with *cayana*; it is Caraka-S..Mīmāṁsakas have connected S. with *cayana* as part of it.. in all likelihood, it is due to the influence of *Pūrvamīmāṁsāsūtra* that, in *KātŚS*, Kaukilī-S. is connected with *cayana*..

247. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts. *BDCRI* 46, 1987; 41–45.

..ref. to diff. *ŚS*.. mention of Sautrāmaṇī.. knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced...

248. KOSKIKALLIO, P. Jaiminibhārata and aśvamedha. *SP*, 8 WSC, Wien.

..assesses *Jbh* for the study of Vedic ritual and its evolution.. *aśvamedha* is pivotal to understanding this process of change..

249. KRAMRISCH, Stella. The Mahāvīra vessel and the plant pūtika. *Ethnomycological Studies* 10, Yale Univ. Press, 1986.

..(= IV. 54. 147).. see 54. 252 below..

250. KRICK, Hertha. *Das Ritual der Feuergründung (Agnyādheya)*.

..(= *VBD* IV. 54. 150).. see 54. 266 below..

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Rev. : G. EICHINGER FERRO-LUZZI, *RSO* 56, 219-21: H. FALK, *ZDMG* 135 (1), 139-41; William K. MAHONY, *Hist Rel* 23 (4), 392-94; K. MYLIUS, *IIJ* 27 (3), 211-13; B. OGUIBÉNINE, *RHR* 205 (3), 301-05; Karel WERNER, *JRAS* 1984 (1), 155-56; J. C. WRIGHT, *BSOAS* 46 (2), 412.

251. KRISHNALAL. Vedavyākhyā men karmakāṇḍasiddhānta kī bhūmikā (Hindi).

..see 30.75 above..

252. KUIPER, F. B. J. Was the Putīka a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 219-227.

..refutes Stella KRAMRISCH's view (see 54.249 above)..

253. KULKARNI, R. P. The *śyena-citi* of peculiar shape. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

..ref. to a manuscript-drawing (Prājña Pāṭhaśālā, Wai) wh. indicates dimensions of a *śyena-citi* of one square *puruṣa* area..

254. KULKARNI, R. P. Difference in arrangements of fire places, Vedi and Maṇḍapa for Darśapūrṇamāsa sacrifices according to different Śrautasūtras. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

255. KULKARNI, R. P. Management of sacrificial ceremonies of ancient India. *JOIB* 36 (1-4,), 1986-87; 45-54.

256. KULKARNI, R. P. Critical path method applied to Aśvamedha sacrifice. *JOIB* 39 (1-2), 1989; 5-14.

..crit. path method is a powerful dynamic tool for the planning and management of all types of projects.. applied to the activities related to the preparations for the performance of Aśvamedha.. 14 items connected with critical path method.. charts and calculations given..

257. KULKARNI, V. M. Sacrifice in the Jaina tradition. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

258. KUNWARLAL, Vyasasisya. *Āpastambakalpa men Yajñavidyā* (Hindi).

..see 24.7 above..

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259. KUNWARLAL, Vyasasisya. *Ārṣayajñavidyā* (Hindi). Itihasavidya Prakashan, Delhi, 1988; 67 + 200.

260. KUNWARLAL, Vyasasisya. *Vaidikī Yajñavidyā* (Hindi). Itihasavidya Prakashan, Delhi, 1991; 6 + 359 + 8.

..DD .. comparative study of *ĀpŚS* and *KātŚS*..

261. LAL, S. K. Female divinities vis-à-vis Śrauta rites. (in) *A. G. Swain Fel. Vol.*. Utkal Univ., Bhubaneshwar, 1985; 129-136; (also) *HSAJIS* 2 (1-2), 1987; 68 ff.

..(also *SP*, 32 AIOC, Ahmedabad, 1985; 44-45).. such female divinities are purely Vedic in their provenance; no trace of indigenous and Śiva-rel. divinities..

262. LAL, S. K. Ghṛtakambala rite in the Atharvaveda -Pariśiṣṭa 33.

..see 5.26 above..

263. LIDOVA, Natalya. Ritual sources of Sanskrit drama.

..see 38.10 above..

263A. LYSENKO, V. The rejection of Vedic ritual and God-Creator in ancient Indian tradition. (in) *Free-thinking and Atheism in Antiquity*, Myal Pnblishers, Moscow, 1986.

264. MAHADEVA SASTRI. Yajñaśiṣṭāśinaḥ santaḥ... (in) *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 125-132.

. imp. of *pañca mahāyajñas* in the life of a *dvija*..

265. MAHATA, K. V. Vedasvārasyam adhvare paryavasyati no kratau (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; p. 470.

..*adhvara* = sacrifice without *hiṁsā*; *kratu* = sacrifice characterized by *hiṁsā*..

266. MAHONY, William K. A new description and interpretation of the Vedic Agnyādheya ritual. *Hist Rel* 23 (4), 1984; 392-94.

..re 54.250 above..

267. MALAMOUD, C. Exégèse de textes. exégèse de rites.

..see 30.80 above..

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268. MALAMOUD, C. Paths of the knife: carving up the victim in Vedic sacrifice. (in) 54.158 above; 1–14.

..*paśoḥ vibhaktiḥ*.. the authors of the Vedic treatises on sacrifice appear overridingly preoccupied with how best to proceed so that the parts resulting from the division of the body reconstitute themselves so as to form a living whole.. 'recomposition' specially addressed in the hermeneutics and apologation of the *Brāhmaṇas*.. the treatises on sacrifice are like a laboratory of discussive thought; with rites as their working material, the authors of the *Brāhmaṇas* and the *Śrautasūtras* provide an outline and, in some cases, even a precise formulation of some of the essential categories in grammar..

269. MALAMOUD, C. The contractual body of the gods: remarks on the Vedic rite of tānūnaptra. (in) 54. 158 above; 15–31.

..cf. *VBD* IV. 54. 162.. modelled on a contract among the gods: in order to defeat the demons, the gods stopped acting in isolation and formed themselves into a group whose cohesion was guaranteed by each of them depositing their 'most precious bodies' with a witness to their oath.. author reflects on (1) the multiplicity of bodies peculiar to the same divine person; (2) scission within an individual as a precondition for establishing the polity; and (3) the difference in Indian theory bet. political bond and social organization..

270. MALAMOUD, C. *Cuire le Monde. Rite et pensée dans l'Inde ancienne.*

..see 34. 112 above.. (see: C. MALAMOUD, "Cuire le Monde", *VBD* IV. 73. 54; M, interprets every sacrificial and allied act as "cooking", physically or symbolically)..

271. MALIECKAL, Louis. Sacrifice : core of Vedic religion and Christianity. *Journal of Dharma* 14 (4), Bangalore, Oct. - Dec. 1989.

272. *Mantras et diagrammes rituels dans l'Hindouisme.*

..see 48. 165 above..

273. MATSUNAMI, Yoshihiro. The relationship between the Vājasaneyi-Saṁhitā and Mahābhārata with reference to a *mantra* recited in the Rājasūya (Jap.).

..see 11. 29 above..

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274. MEHRA, Baldev Singh. The śrauta sacrifices described in the Kauśika-Sūtra.

..see 24. 44 above

275. MICHAELS, Axel. *Ritual und Gesellschaft in Indien. Ein Essay.* Neue Kritik, Gutschow, Frankfurt, 1986: 142+illustr.

Rev. : A. B., *ZDMG* 138 (1), 198.

276. MINKOWSKI, Ch. Z. *The Maitrāvaruṇa Priest.* DD: Harvard Univ., 1986; 395.

..see 54. 281A below..

277. MINKOWSKI, Ch. Z. Janamejaya's *sattra* and ritual structure. *JAOS* 109 (3), 1989; 401-420.

..the architectural regime of the Vedic sacrifices can be said to be one of embedding, in that it makes use of a hierarchical principle in building up larger rites that include distinct, even "episodic" sobrites.. this helps us to see the rationale behind the choice of the setting of the *MBh* in Janamejaya's *sattra*.. *MBh* drew its inspiration for using a sustained frame story from the embedding structure of the Vedic ritual..

278. MINKOWSKI, Ch. Z. Ṛgveda Prose Khilas (Nivids and Praiṣas) and their relation to Vedic texts and schools.

..see 4. 33 and 33. 44 above..

279. MINKOWSKI, Ch. Z. The Udumbara and its ritual significance. *WZKSA* 33, 1989; 5–23.

..physical characteristics of U. (*Saṁ.* and *Br.*); botanical information; significance of U. (*Saṁ.* and *Br.*); etymology; ritual uses..

280. MINKOWSKI, Ch. Z. The Rathakāra's eligibility to sacrifice. *IIJ* 32 (3), 1989; 177–194.

..(ref. *TB* I. 1. 4. 8).. evidence from *ŚS*, *GS*, *Mīmāṁsā*, *Dharmaśāstra*, *Vyākaraṇa*, hist. records.. other Vedic evidence.. modern theories about Rathakāra.. Ṛbhus as mythological embodiment, the locus for the system of symbols associated with crafting chariots, crafting praise, and crafting sacrifice.. Ṛbhus as devatās of Rathakāra at Agnyādhāna..

281. MINKOWSKI, Ch. Z. The Sarasvatī in Vedic ritual and epic pilgrimage. *SP*, 8 WSC, Wien. 1990.

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..Late Vedic texts describe an unusual type of *Sattra* wh. is to be performed while moving upriver along the east bank of Sarasvatī; the *Sattra* concludes at Plakṣa Prāsravaṇa, where the river emerges from the mountains, and the *avabhṛtha* is performed at Kārapacava in the Yamunā.. compared with Balarāma's *tīrthayātrā* described in the *Śalyaparvan*..

281A. MINKOWSKI, Ch. Z. *Priesthood in Ancient India. A Study of the Maitrāvaruṇa Priest.* Publ. of the De Nobili Res. Library – 18, Wien, 1992; 272.

..see 54.276 above.. M.'s duties in animal-sacrifices; in Agniṣṭoma; Upavaktṛ, Praśāstṛ, M.; the two divine Hotṛs; M.'s *daṇḍa*.. crit. ed. of *Praiṣādhyāya*; The M. *prayogas*..

282. MISHRA, Madhusudan. Sacred thread : origin and development. Does it have any Vedic sanction? *JOIB* 39 (1-2), 1989; 15-23.

..represents only a popular belief; later Smṛtikāras mystified a cord of thread; has no Vedic sanction; need not be the pivot of *upanayana*..

283. MISHRA, Raiendra Prasad. Āpastambīyādhānavivecanam (Sk.). *Sāgarikā* 23 (3), 1983-84; 63-80.

284. MISHRA, Rajendra Prasad. Paṇḍita-Madhusūdana-Ojhākṛtaṁ Nirūḍhapaśubandhavivecanam (Sk.). *Paper*, A. S. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 6.

285. MISHRA, Ramakrishna. Yajña : bahujanahitāya bahujanasukhāya. *SP*, 35 AIOC, Haridwar, 1990; p. 58.

286. MISHRA, R. C. Paippalādīya Nakṣatrakalpa rite : a brief survey. *SP*, 33 AIOC, Caclutta, 1986; p. 21.

..see 5.29 above..

287. MISHRA, Umesh. *Yajña-karma-paddhati.* Varanasi, 1988; 6 + 240.

288. MISHRA, Yugal Kishor. Yajñatattvadarśanam (Sk.). (in) *Navonmeṣa*, G. Kaviraj Comm. Vol., Varanasi, 1987; Sk, 118-124.

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54, 295]

..also *SS* 39, 1984–85; 93–100.. *Yajña-vaidika, śrauta, smārta* -diff. kinds in each category..

289. MISRA, S. N. Vedic philosophy and ritual of nomadism and settlement. *Typescript of paper*, 32 AIOC, Ahmedabad, 1985; 7.

..*MS* 3.2.2 : *yāyāvarāḥ* (*prajāḥ*) and *kṣemyāḥ* (*prajāḥ*) — not two types of people, but two ways of life, *MS* 5.2.1.. *yogakṣema* concept.. two modes of divine creation : *viṣṇukrama* and *vātsapra* (*ŚPB* 6.7.4.7).. *vātsapra* part of ritual marks the cessation of the nomadic and the beginning of the settled life..

290. MISTREE, K. P. The Zoroastrian concept of sacrifice. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 66–72.

..paper, Seminar on Sacrifice in India, Bombay Univ., 1986..

291. MODAK, B. R. Aspects of ritual in the Atharva-Pariśiṣṭas.

..see 5.30 above..

292. MOHAPATRA, Gopinath. The cow-sacrifice in the tradition of India as referred to by Kālidāsa. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 462–466.

..ref. *Meghadūta* (*Pūrvamegha*) 51.47 : river Carmaṇvatī (Kālidāsa does not mention Carmaṇvatī, but Mallinātha : *rantidevasya gavālambheṣu ekatrasaṁbhṛtāt raktanisyandāt carmarāśeḥ*)..

293. MONE, Neelima. Arising out of *KauśS* 75.23. *Bh. Vid.* 44(1–4), 1984; 76–83.

..ref. to the rite of *veṣṭa-vicartana* – a part of *vivāha*-ceremony with the *mantra, pra tvā muñcāmi*.. (*veṣṭa* = a band that is tied around the hair of the bride).. two *mantras* beginning with *pra tvā muñcāmi* (*AV* 14.1.19 and 14.1.58).. author suggests that *KauśS* implies two rites of untying (of hair and girdle)..

294. MONE, Neelima. Water as a means of pacification. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 1985.

..evolution of the function of water in Vedic and Avestan ritual..

295. MOODY, T. F. *The Agnyādheya : establishment of the sacred fires.* DD, McMaster Univ., Toronto, 1980; 312.

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Rev. : H. FALK, *ZDMG* 135 (1), 139–41.

296. MOORE, R. J. *Tradition and Politics in South Asia.*

..(= *VBD* IV. 82. 352).. discussion is essentially on the Hindu Great Trad. .. (Rev. : HEESTERMAN in his paper argues that the sacrificial ritual relates to a pre-state system and that a dichotomy bet. power and authority was not possible)..

Rev. : Romila THAPAR and S. GOPAL, *IHR* 5, 342–43.

297. MOORE, S. F.; MAYERHOFF, B. G. (ed.) *Secular Ritual.* Amsterdam, 1977.

298. MUKHOPADHYAY, Biswanath. On the recitation of the 'Sāmidhenī' verses.

..see 37. 49 above..

299. MUKHYANANDA, Swami. *Om, Gayatri, and Samdhya.* Sri Ramakrishna Math, Madras, 1989; 88 + x.

300. MULAY, R. A. Yajurvedagranthoktā agnihotraprāyaścittayaḥ (Sk.). *SP*, 34 AIOC, Vīsakhapatnam, 1989; p.2.

301. MULAY, R. A. Agnihotrāce sāmanya svarūpa (Mar.). *Vedaprabhā*; 161-169.

302. MUNISHWARANANDA SARASVATI, Swami. Yajñon men patnī yajamāna aura ṛtvijon kā paridhāna : kevala śveta vastra (Hindi). *Vedavāṇī* 37 (11), Sept. 85; 5–8.

..only white garment in sacrificial ritual for sacrificer, his wife, and priests.. (also in *Vaiśvānara*, ed. Swami DIKSANANDA)..

303. MUNISHWARANANDA SARASVATI, Swami. Havirdravya se āhutiyān (Hindi). *Vedavāṇī* 44 (5), Mar. 92; 12–14.

304. MYLIUS, Klaus. Acchāvākīya und Potra. Vergleich zweier vedischer Opferpriesteramtes. *Altorient. Forschung* 9, 1982; 115–131.

..(see *VBD* IV. 54. 180).. also cf. K. MYLIUS, "Acchāvākīya und Potra – ein Vergleich", (in) *Sk. and World Culture* (Proc. 4 WSC), 1986; 471–474.. Acchāvāka and Potṛ belong to the Hotṛ-group.. hist.-chronological position of A. in old Indian ritual cult.. the role of A. in Agniṣṭoma.. P. is connected with

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Ṛtu-yājas and the Maruts – he is already mentioned in *ṚV*; Potṛs show greater uniformity and continuity than A... Acchāvākīya came later.. from the pt. of view of social status, A. and P. were not significantly diff. from each other; however, P. had a longer trad. than A. and, therefore, had a higher status..

305. NARAYANAN, K. P. Vedic way (Agnihotra) to beat pollution. *AH* 3 (20), Jan. 86; 27–28.

306. NARAYANA SARMA. *Śrīśuklayajurvedīya-mādhyandina-vājasaneyinām āhnika-sūtrāvalī.*

..see 12.12 above..

307. NAVARE, S. K. Piṇḍapitṛyajña : independent rite or subordinate to Darśa sacrifice ? *SP*, 32 AIOC, Ahmedabad, 1985; p. 48.

..*TB* I. 3.10 : *amāvāsyāyām aparāhṇe piṇḍapitṛyajñena caranti*.. acc. to Jaimini, this *yajña* has a separate existence; acc. to Kātyāyana, it is to be regarded as a part of Darśeṣṭi.. these views are discussed..

308. NAVARE, S. K. Yajñaviṣayaka vividha bhūmikā (Mar.). *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..various attitudes re sacrifice..

309. NAVATHE, P. D. āgnāvaiṣṇavaṁ haviḥ, *Nirukta* 7.8. *ABORI* 66, 1984; 141–154.

..explanation of Skanda-Maheśvara and Durga : Agnāviṣṇū to be understood not as dual divinity but as mentioning Agni and Viṣṇu together.. concept of the dual-divinity Agnāviṣṇū not much developed; *mantras* relating to Agnāviṣṇū do not occur in the available *ṚV-Saṁhitā* (possibly the *ṚV-Saṁ.* known to the *Brāhmaṇas* did contain Agnāviṣṇū-hymns).. Agnāviṣṇū-*mantras* in *TS*.. if a suitable *mantra* is not available in the Veda of a particular school, it may be freely taken over from the Veda of another school..

310. NAVATHE, P. D. Anuṣaṅgapāṭha. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 1985.

..*anuṣaṅga* = extension of the elliptical.. *mantras* in elliptical form to be recited at the *svādhyāya*; to be recited in extended form at the time of their employment in ritual.. *anuṣaṅga* – an exclusive feature of *yajurmantras*..

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311. NAVATHE, P. D. Some observations on the Darśa-Pūrṇamāsa sacrifices of the Kaṭha Śākhā. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 37–40.

..paper presented at the Seminar on Sacrifice in India, Bombay Univ., 1986..

312. NAVATHE, P. D. The offering of agnīṣomīya puroḍāśa at the Full Moon sacrifice. *SP*, 7 WSC, Leiden, 1987; p. 104.

313. NAVATHE, P. D. On the *prasthitaṁ haviḥ*. *ABORI* 68, 1987; 645–651.

..*ŚPB* 3. 8. 2. 26, 27.. (animal sacrifice to Agnīṣomau after the last *pravargya* and *upasad* rites of Agniṣṭoma).. the word *prasthita* not to be used in Adhvaryu's call to Maitrāvaruṇa for the *yājyās*. procedure prescribed in diff. *ŚS* discussed.. peculiar linguistic feature reflected in the use of *prasthita* noticed in Pāṇini's system of grammar..

314. OGUIBÉNINE, B. Identity and substitution in Vedic sacrificial ritual : Essay on a case of figurative disguisement of the formal scheme. *Semiotica* 47, 1983; 165–179.

314A. OGUIBÉNINE, B. From a Vedic ritual to the Buddhist practice of initiation into the doctrine. (in) *Buddhist Studies* (ed. P. DENWOVEL; A. PIATIGORSKY), Collected Papers on South Asia 4, London, 1983; 107–123.

315. OGUIBÉNINE, B. Le sacrifice du porc chez les Indo-Iranians et quelques questions annexes. (in) *Études indo-européennes* (G. Dumézil Comm. Vol.) I, 1987; 45–53.

316. OGUIBÉNINE, B. La religion du sacrifice védique et le sort de l'officient et tu guerrier dans l'Inde brāhmanique. (in) *Mito storia società* (ed. Mario GIACOMARRA; Elio MARCHETTA), 1987; 193–209.

317. OGUIBÉNINE, B. *Le déesse Uṣas, Recherches sur le sacrifice de la parole dans le Ṛgveda.*

..see 4. 36 and 51. 4 above..

318. OGUIBÉNINE, B. La genuflexion dans le rituel védique et en indo-européen. *Paper*, IWVS, Harvard Univ., June 89.

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319. ORANSKAJA, T. I. A secred drink *iḍā* – what is it? *Papers by Soviet Scholars*, 6 WSC, Philadelphia, 1984; 104–108.

..(*iḍā* has a wide spectrum of lexical meanings).. in Vedic ritual, *iḍā* is the name of offered butter-milk.. constant connexion bet. *iḍā* and Mitrāvaruṇau emphasized in Vedic texts, particularly the *Brāhmaṇas*.. (*āmikṣā* and *payasyā* also considered)..

320. PANAINO, Antonio. An aspect of sacrifice in the Avesta. *EW* 36 (1–3), Sept. 1986 (1988); 271–274.

..clear connection bet. sacrifice and strengthening in *Avesta* confirmed by Vedic evidence.. ref. to *mahas* – broad semantic range.. however, Vedas do not record any examples of an enhancing sacrifice performed by a god to benefit a champion of his..

321. PANDEY, H. S. The evolution of Paurāṇika *vratas* in place of Vedic sacrifices. *SP*, 34 AIOC, Visakhapatnam, 1989; 325–326.

..Aryo-Dravidian rel. to counteract non-Vedic rel... *vratas* and *tīrthas* originated out of this rel...

322. PANDEY, Ram Suresh. A teleological appraisal of the principal rituals of Hindu marriage. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 365.

..*ṚV* (cf. X. 85) testifies to the fact that the credit of the earliest knowledge of marriage, based on various rites, goes to the Hindus.. *AV* and *GS*.. *GS*, while maintaining the Vedic structure of marriage-rituals, have added *janapadadharma*, *deśācāra*, *grāmavacana*, and *kulācāra*.. *mantras* correspondingly adjusted..

323. PANDEYA, Om Prakash. Gavāmayanāntargatamahāvratavimaśaḥ (Sk). *SP*, 33 AIOC, Calcutta, 1986; 24–25.

324. PANDHARIPANDE, Rajeshvari. Metaphor as ritualistic symbol.

..see 36.25 above..

325. PARDOUX, André. Mantras – what are they? (in) *Understanding Mantras* (ed. H. P. ALPER), SUNY, Albany, 1989.

326. PARKHE, M. S. *Agnihotra. The Vedic Solution for Present-day Problems*. Poona, 1982; iv + 138.

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327. PARPOLA, Asko. Domestic rituals of the Jaiminīya Sāmaveda : (1) Nambudiri brahmins of Kerala. *Paper*, 6 WSC, Philadelphia, 1984.

328. PARPOLA, Asko. Jaiminīya texts and the first feeding of solid food. (in) 47.97 above; 68–96.

329. PARPOLA, Marjatta. On the language of dress and personal appearance in Indian domestic rituals. (in) 47.97 above.

330. PATHRIYA, Sandhya. Vaidika sandhyā kī viśeṣatā (Hindi). *Vedavāṇī* 37 (1), Nov. 84; 2–4.

331. PATIL, N. B. Sacrifice and fulfilment of human desires. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986; *SP*, 7 WSC, Leiden, 1987; p. 116.

..seeks to trace the basic human psychology wh. is at the root of the concept and practice of sacrifice.. studies some of the types of Vedic sacrifice and the symbolism inherent therein.. association of sacrifice with creation and well-being of society..

332. PATYAL, Hukam Chand. Aṅguli-parigraha. *BDCRI* 44; 135–136.

333. PATYAL, Hukam Chand. Significance of the plant *apāmārga* in the Veda. *ABORI* 69, 1988; 205–215.

(paper, 33 AIOC)..significance of *apāmārga* (*Achyranthes aspera*) from the points of view of ritual, myth, and rel. .. the plant wh. 'wipes off' evil.. it is a symbol of 'good fortune' and 'prosperity'..

334. PATYAL, Hukam Chand. Vedic sacrifices are desire-fulfilling. *BDCRI* 49, 1990; 339–342.

..(paper at Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 1985).. Vedic sacrifices performed with an aim to gain some positive results and fruits..

335. PATYAL, Hukam Chand. Pigeon in the Vedic mythology and ritual.

..see 49.87 above..

336. POTDAR, Manohar Madhavji. *Agnihotra*. Inst. for Studies in Vedic Sciences, Shivpuri, 1990; 26.

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337. PRASHASYAMITRA SASTRI. Yajñeṣu paśuhiṁsāvidhānasya bhrānteḥ kāraṇaṁ tasya ca vāstavikaṁ svarūpam. *Parijātam* 4 (1–2), Aug.-Sept. 1985; 11–21.

..animal-slaughter in Vedic sacrifice – its real significance.. see 54. 338 below..

338. PRASHASYAMITRA SASTRI. Vaidika granthon evaṁ yajñon men paśuhiṁsāvidhāna kī bhrānti kā kāraṇa aura usakā vāstavika svarūpa (Hindi). *Veda-Pradīpa* 2 (3), Sept. 87; 22–25.

..synopsis in Hindi of 54. 337 above..

339. RAGHAVACHARYA, V. S. V. *Ṛgvedi–Pūrva-Prayoga.*

..see 2. 9 above..

340. RAHURKAR, V. G. *Vedic Priests of the Fire Cult.*

..see 32. 54 above..

341. RAMANATHAN, P. S. Ṛg–, Yajur–, Sāma-vedīya saṁdhyāvandanam.

..see 49. 94 above..

342. RAMANUJACHARYA, T. S. Aruṇādhikaraṇavicāraḥ. *V. R. Comm. Vol.*, Chowkhamba, Varanasi, 1982; 35–38.

..rel. to Jyotiṣṭoma..

343. RANADE, H. G. Nature of the *Śrauta* (Vedic) sacrifice and related terminology. *Saṁskṛta-Saṁskṛti*, UNAM, Mexico, 1984; 115–123.

..problems posed by the technical vocabulary in the description of *śrauta* sacrifices.. discusses : *parigraha, aṅkadhāraṇā, adharamūla, adhaḥpiṇḍam, barhistaraṇa*..

344. RANADE, H. G. (ed.). *Brahmatva–Mañjarī : Role of the Brahman Priest in the Vedic Ritual.* Poona, 1984; iv + 34 + 35 + x.

..text and English transl. ..

345. RANADE, H. G. Some terms and concepts in the Śrauta ritual. *SP*, 32 AIOC, Ahmedabad, 1985; p. 81.

..considers : (words) *śamyāparidhi* (*BaudhŚS* 14. 17); *vṛthāgni* (*BaudhŚS* 13. 43, etc.); *aṅguli-parigraha* (*MānavaŚS*); *carman*

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(occurring as a non-initial cpd. in *ghṛta-carman*, etc., *BaudhŚS* 15.16).. (concepts) *ajavaśā* (*BaudhŚS* 14.15); *svadhāṁ saṁbharanti* (*BaudhŚS* 14.7); *kikkiṭākāraṁ juhoti* (*BaudhŚS* 14.15); *apāṁ saṁyāja* (*BaudhŚS* 14.1)..

346. RANADE, H. G. Vaidika yajña – itihāsa va svarūpa (Mar.). (in) *Prasannapārijāta* (Kavishvar Fel. Vol.), Poona, 1990; 80–84.

..Vedic sacrifice – history and nature.. *BaudhŚS* 24.1 : *pañcatayena kalpo jñeyaḥ— chandasā, brāhmaṇena, pratyayena* (direct experience), *nyāyena* (general doctrine), *saṁsthāvaśena* (tradition)..

347. RANADE, H. G. *Dravyam, devatā, tyāgaḥ* in historical perspective. (in) *Ultimate*, Bombay Univ., 1991; 23–27.

..ultimate in Vedic ritual..

348. RAO, S. R. Concept and evolution of sacrifice in the Indus civilization and Vedic period. (in) *Sacrifice in India*, Viveka, Aligarh, 1989; 1–15.

..key-note address, Seminar on Sacrifice in India, Bombay Univ., 1986; 16.. see *DHB* 6.185..

349. RAVI NAMBUTIRI, M. K. Soma yāga and Agni (Mal.). *Mathrubhumi Weekly*, 24-4-1955.

350. RAWAL, Indravadan. Vasordhārā mantro : yajñanī vibhāvanā ane karmayoga (Guj.) *Svādhyāya* 25 (3–4), 1988; 237–242.

351. RIES, Julien; LIMET, Henri (ed.). *Les rites d'initiation.* Centre d'hist. des rel., Homo religiosus–13, Louvain, 1986; 559.

352. SAHAROV, P. D. Vedic sacrifice and extra-Vedic deities: a form of theogenesis in epic and Purāṇic mythology. *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984; 121–124.

353. SAHOO, P. C. A discussion of *saṁsava*. *VIJ* 24 (1–2), June-Dec. 86 (1989); 30–36.

..occurrence of *saṁsava* presupposes rivalry bet. two sacrificers... the nature of the injunctions prescribed for the expiation of *saṁsava* appears to be different from other expiatory injunc-

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§4.363]

tions.. regular tendency of the ritualists to practise black magic thro' Vedic ritual..

354. SAHOO, P. C. Priestly *abhicāra* in the Śrauta ritual. *JOIB* 38 (1-2), 1988; 7-15.

..how Vedic priests cd. practise *abhicāra* against the *yajamāna* (his person, sacrifice, family, kingdom, etc.)..

355. Saṁkṣipta-yajñopavīta-dhāraṇa-vidhiḥ. *Vrajagandhā* 2(4), Jan. 87; 143-144.

356. SAMUDRA, K. D. Concept of sacrifice in the Manusmṛti and the Yājñavalkyasmṛtit. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

357. SANKARA RAMA SASTRI, C. (ed.). *Sāmaveda Sandhyāvandana, Sāmaveda Upākarmaprayoga, Sāmaveda Śrāddhaprayoga.*

..see 8.20 above..

358. SANYAL, Lalita. The role of Purāṇas in the religious rites and services (*adhyātma-sādhanas*) of Śruti. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 344.

..*Śrutis* (Vedic and Tantric) are the source of all rel. practices and rituals in India..

359. SARADA, Sohanlal, *Nityasandhyāyajñopāsanavidhiḥ.* Shahpura; 20.

360. SARASVATI, R. *Brahmanic Ritual Traditions in the Crucible of Time.*

Rev.: A. JENNIE, *Anthropos* 76 (3-4).

361. SARASWATI, Baidyanath. *Ritual Language: A Transanthropological Perspective.*

..see 46.49 above..

362. SARMAH, Thaneswar. Veda āru karmakāṇḍa (Assam.). *Sṛṣṭi* 7(3-4), Gauhati, 1984.

363. SATHE, Jayashree. Oblation of the remnants in the procedure of Lājāhoma. *BDCRI* 47-48, 1988-89; 307-310.

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364. SATYAKAM VEDALAMKAR (ed.). *Sandhyā-Agnihotra*. Bombay, 1986; 134.

..text with Hindi transl. ..

365. SATYA PRAKASH SARASVATI, Swami (ed.). *Vedic Saṁdhyā : Our Prayer Book*. Dr. Ratna Kumari Svadhyaya Samsthana, Allahabad, 1983; 56.

..text with transl. ..

366. SATYA PRAKASH SARASVATI, Swami. Mutilation of Shukla Yajurveda Sanhita by ritualists or yajnikas.

..see 11.33 above..

367. SATYA VRAT SASTRI. Vedic sacrifices in Kālidāsa. *Bh. Vid.* 45–47, 1985–87; 81–91.

368. SEIDENBERG, A. The ritual origin of geometry. *AHES* 1, 1962; 488–527.

..cf. *VBD* IV. 54.252..

369. SEN, Chitrabhanu. *A Dictionary of the Vedic Rituals: Based on the Śrauta and Gṛhya Sūtras*. Mot. Ban., Delhi, 1982; 170 + 3 pl. + 4 charts.

..see 35.74 above..

370. SEN, Milan. The place of Rudra in the Traiyambaka Homa.

..see 50.140 above..

371. SESHADRI, P. *Sandhyāvandanam*. Bombay, 1987; vii + 47.

372. SETTAR, S. *Inviting Death : Indian Attitude towards the Ritual Death*. Brill, Leiden, 1989; xxx + 342.

Rev. : AGEHANANDA BHARATI, *JAOS* 110, 737.

373. SHARMA, Baburam. Tīna vyāhṛtiyān (Hindi). *Veda-Savitā* 3 (10), May 83; 303–304.

374. SHARMA, Bhim Sen. *Darśapaurṇamāsapaddhatiḥ* (*Sarvaśrauteṣṭi-prakṛtiḥ*). Bahalgarh, 1982; 124.

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375. SHARMA, D. D. Divine message for the performance of Havan Yagya (Agnihotra). *The Vedic Path* 46 (2), Sept. 83; 45-48.

376. SHARMA, Hridaya Ranjan. The spirituality of Vedic sacrifice. (in) *Encyclop. History of Religious Quest*, U.S.A.

377. SHARMA, Hridaya Ranjan. Yāgahomayor vailakṣaṇya-vicāraḥ. *Prācyavidyā*, Saṁvidhavisaṁ., BHU, 1985.

..distinction bet. *yāga* and *homa*..

378. SHARMA, Jawharilal. Śrāddhamīmāṁsā. *Kalyāṇa* 64 (5), Aug. 90; 550-555.

379. SHARMA, Narayanadatta. Agniṣṭoma kī viśeṣatāen evaṁ usakā mahattva (Hindi). (in) *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 103-106.

..see 54. 380 below..

380. SHARMA, Narayanadatta. Agniṣṭoma-yajña. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..see 54. 379 above..

381. SHARMA, Ram Murti. Sacrifice in the philosophical perspective. *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

382. SHARMA, Vijay Kumar. A study of mantras cited in Piṇḍapitṛyajña. *JGJKSV* 87 (Baladeva Upadhyaya Fel. Vol.), 1983; E 163-167.

..these *mantras* are imp. not only from the ritualistic view-pt. but also from the view-pt. of the thinking and ways of Vedic society..

383. SHASTRI, Dakshina Ranjan. *Origin and Development of the Rituals of Ancestor Worship in India*. Bookland, Calcutta, 1963.

383A. SHUKLA, Acharya Ganesh. A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies. *SP*, 7 WSC, Leiden, 1987; p. 161.

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384. SHUKLA, D. Semiotics of ritual language in the context of Hindu *pūjā* ritual. *SP*, 8 WSC, Wien, 1990.

..tries to find out the relationship bet. the meaning of the *Puruṣasūkta mantras* and their corresponding application in the 16 stages of a Hindu *pūjā*.. primary meaning of the *mantras* and symbolic significance of each of the 16 *upacāras*.. deals with the common ground covered by Vedic and Tantric rituals thro' varying forms but aiming at a single purpose..

385. SINGH, Mahesh Vikram. A Soma-sacrifice signifying assimilation in the Vedic fold. *48 PIHC*, Goa Univ., 1987; p. 141.

..attempts to depict the rel. procedure of assimilation of non-Aryan or non-Vedic into the Vedic fold as *dvijas* in the form of a Soma-sacrifice called Agniṣṭoma.. *ŚPB* shows that a non-Aryan cd. undertake this sacrifice in the hope of finding a place among the *dvijas*–for this he had to discard his dialect in favour of Sk. ..

386. SINGH, S. P. Sacrificial symbolism in the Upaniṣads.

..see 22.114 above..

387. SIVAKUMARASWAMY, M. Ritualism in some South Indian cults (Śaiva and Vīraśaiva). *SP*, Seminar on Sacrifice in India, Bombay Univ., 1986.

..major rites and the philosophical perspective in wh. they are set..

388. SMITH, Brian K. *Ritual, Resemblance, and Hierarchy: The Case of Vedic Sacrifice*. DD, Chicago Univ., 1984.

389. SMITH, Brian K. Gods and men in Vedic ritualism: Toward a hierarchy of resemblance. *Hist Rel* 24(4), 1985; 291–307.

..how are we to understand claims of equivalence bet. the human and the divine?.. despite first appearances, men and gods were kept ontologically distinct within a hierarchical order of mutually resembling, but fundamentally separate, forms.. the divine self and the heavenly world constructed for men by sacrificial work were but resembling counterparts to unconstructed prototypical models, not true equals of them..

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390. SMITH, Brian K. Sacrifice and being : Prajāpati's cosmic emission and its consequences.

..see 50.81 above..

391. SMITH, Brian K. The unity of ritual. The place of the domestic sacrifice in Vedic ritualism. *IIJ* 29 (2), April 86; 79-96.

..one major assumption made in *Sūtras* is that there was *kalpaikatva* (unity of ritual) bet. the three great classes of sacrifice (*gṛhya, śrauta, soma*); the purpose of this paper : to elucidate some of the guiding principles of the ritual classificatory scheme as it is found in the *Sūtras*; more specifically, to explore those principles that underlie the fundamental division made bet. *gṛhya* (*pāka*, domestic) sacrifice and *śrauta* ('public', 'solemn') sacrifice.. *gṛhya* ritual - largely undocumented before *Sūtras*.. some of *gṛhya* rites were *complementary* to and / or prerequisites for *śrauta* sacrifices.. discusses char. of *gṛhyayajña*.. *pāka* = einfach, arglos (simple, innocent) = most basic and hierarchically inferior.. *gṛhya* / *śrauta* = domesticated / extended, simple / complex, inferior / superior.. also the relationship bet. *gṛhya* and *śrauta* might be one of *equivalency*.. the Vedic ritual system — the 'unity of ritual' — is hierarchically ordered on the basis of relative complexity of form modulated by the principle of resemblance whereby higher and lower are made to conform.. when in relation to *śrauta* ritual, *gṛhya* sacrifice takes its place as the simple and basic form of Vedic ritualism, a formally resembling but impoverished and incomplete mainfestation of its superior ritual expression at the *śruta* level..

392. SMITH, Brian K. Ritual, knowledge, and being : initiation and Veda study in ancient India.

..see 34.170 above..

393. SMITH, Brian K. *Reflection on Resemblance, Ritual, and Religion.*

..see 47.121, 48.286, and 49.108 above.. classical Vedic texts dealing with sacrificial ritual in general and those dealing with domestic ritual bear close relation with each other; they have similar conceptions of man, cosmos, life after death, etc... a kind of continuity in them.. author establishes connections bet. Vedism and Hinduism..

Rev. : M. P. MARATHE, *ABORI* 71, 351-52.

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394. SMITH, Brian K. ; O'FLAHERTY, Wendy Doniger. Sacrifice and substitution : ritual mystification and mythical demystification. *Numen*, 1989.

395. SMITH, Frederick M. Names of Agni in the Vedic ritual.

..see 50.15 above..

396. SMITH, Frederick M. *The Vedic Sacrifice in Transition: A Translation and Study of the Trikāṇḍamaṇḍana of Bhāskara Miśra.* BO Series 22, BORI, Poona, 1987; xxxii + 520.

..(some time bet. 1000 and 1250 A. D., B. M. gathered in this work all the modifications in the Vedic sacrificial rites approved up to his time in order to consolidate the Āpastamba ritual practice).. introd. : continuity, elaboration, and decline of sacrifice; its Hinduisation especially with ref. to Viṣṇu and Śiva.. ritual theory was based on ritual practice and not vice versa.. sacrifice taken up and recast by *Up*,-thinkers.. authors of *ŚS* failed to express partiality towards one or other opinions expressed.. sacrificial ritual as an hist. entity that traversed the millennia as a more or less coherent institution of unique dynamism – later influence by the rel. and philos. currents..

Rev. : Francis X. CLOONEY, *JAOS* 109 (3), 458–59; T. N. DHARMADHIKARI, *ABORI* 69, 323–25; Shingo EINOO, *IIJ* 34, 63–78; S. R. SHARMA, *IHR* 13, 186–88; Brian K. SMITH, *Hist Rel* 29 (2), 190–91; E. R. SREEKRISHNA SARMA, *ALB* 52, 260–61.

397. SMITM, Frederick M. Agni's body.

..see 50.16 above..

398. SMITH, Frederick M. Financing the Vedic ritual : the Mūlyādhyāyapariśiṣṭa of Kātyāyana.

..see 24.40 above..

399. SMITH, R. Morton. From ritual to philosophy in India. *JIP* 4, 1976; 181–197.

..Vedic rel. and Up. thought..

400. SOHONI, Y. B. Some scientific aspects of Agnihotra. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

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..with special ref. to stress and strain based on some experimental work done in central laboratory environments..

401. SPARREBOOM, M.; HEESTERMAN, J. C. *The Ritual of Setting up the Sacrificial Fires according to Vādhūla School.* Verlag ÖAW, Wien, 1989; 148.

..*Vādhūla ŚS* 1. 1. 1–4.. see 24. 74 above..

Rev. : J. C. WRIGHT, *BSOAS* 54 (1), 237–38.

402. SREEKRISHNA SARMA, E. R. The Agnihotra in the Brāhmaṇas. *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986.

..see 54. 403 below..

403. SREEKRISHNA SARMA, E. R. Winning over the worlds through the Agnihotra. *ALB* 55, 1991; 32–39.

..ref. to Bhṛgu-episode in *JB* I. 42–44.. see 54. 402 above..

404. SRIDHARA BABU, D. Yajña-Viṣṇu identity.

..see 50. 187 above..

405. SRIRAM SARMA, C. Devānāmṛṣīṇāṁ ca bhāgādāvadhikāravicāraḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 34.

406. Śrī ṛgvedīya prātaḥsandhyā. *Vraja-gandhā* 2 (4), Jan. 87; 137-142.

407. SRIVASTAVA, Sumanalata. Vaidika yajñon ke ṛtvijon ke lakṣaṇa. *SP*, 35 AIOC, Haridwar, 1990; p. 71.

..considers such *lakṣaṇas* of the Vedic ritual priests as *ārṣeya, anūyāna, sādhucaraṇa, vāgmī, anyūnāṅga, anatikṛṣna-anatiśveta, anatiriktadvayasama*..

408. STAAL, Frits. Report on Vedic rituals and recitations.

..see 37. 77 above..

409. STAAL, Frits. The concept of scripture in the Indian tradition. (in) *Sikh Studies* (ed. M. JUERGENSMEYER; N. GERALD BARRIER), Graduate Theological Union, Berkeley; 1979; 121-124.

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410. STAAL, Frits. Ritual syntax. (in) *D. H. H. Ingalls Fel. Vol.*, Dordrecht, 1980; 119–142.

..(see *VBD* IV. 54.280).. syntax has a ritual origin and is older than semantics.. there is an independent level of syntax in linguistics.. lg. is unlogical and – pace Novalis – lg. pictures the world in a roundabout fashion.. see 54.421 below..

411. STAAL, Frits (ed.). *Agni – the Vedic Ritual of the Fire Altar.*

..(= *VBD* IV. 54.283)..

Rev.: J. L. BROCKINGTON, *JRAS* 1985 (2), 208–10; C. G. KASHIKAR, *ABORI* 65, 277–81; David M. KNIPE, *JAS* 45 (2), 355–58; S. LIENHARD, *AO* 47, 238–41; K. MYLIUS, *OLZ* 81 (5), 496–501; Richard SCHECHNER, *JAS* 45 (2), 359–63.

412. STAAL, Frits. Moon chants, space fillers and flow of milk.

..see 37.79 above..

413. STAAL, Frits. The search for meaning: mathematics, music, and ritual. *American Journal of Semiotics* 2–4, 1984; 1–57.

..see 37.78 above..

414. STAAL, Frits. Ritual, mantras, and the origin of language. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 403–425.

415. STAAL, Frits. Vedic Mantras. (in) *Understanding Mantras* (ed. H. P. ALPER), SUNY Press, Albany 1984.

..see 34.13 and 54.12 above..

416. STAAL, Frits. Language and ritual. *K. S. Birth-Cent. Comm. Vol.*, Part 2, KSRI, Madras, 1985; 51–61.

..man, during most of his existence, was engaged in rituals and started to speak only relatively late.. a very interesting feature of the use of lg. in ritual is that it consists of things that are often meaningless (e.g. *stobhas*); the meaning of the *mantra* is not part of the ritual with wh. it is connected; its ritual meaning is its *viniyoga*.. concept of *brahman* (*anirvacanīya*) goes back to a pt. wh. is before words, i.e., to a prelinguistic state of development; ritual belongs to that same domain; therefore, ritual and meaningless *mantras* may have rel. significance, wh. is diffe-

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rent from the ordinary linguistic meanings that philosophers are generally looking for. The reason is simple : lg. came later than ritual or *mantras*..

417. STAAL, Frits. Mantras and bird songs.

..see 37. 80 above..

418. STAAL, Frits. *The Fidelity of Oral Tradition and the Origins of Science.*

..see 38. 12 above..

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54: 445]

..(acc. to the view-pt. of Madhusudan OJHA and Motilal SHARMA).. in the context of the lg. of *yajña*, based on Agni-Soma, the unalterability of the *artha* of a Vedic word..

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Rev. : T. N. DHARMADHIKARI, *ABORI* 69, 323.

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..*agnyavabhṛtha* means *avabhṛtha* rite performed in fire (instead of water).. 2 alternatives : (1) to perform *avabhṛtha* after the dead performer's cremation in that fire; (2) first perform *avabhṛtha* in water and then burn the dead performer's body and continue the sacrifice..

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Rev.: Madhavi KOLHATKAR, *BDCRI* 42, 178–79.

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..see 3.173 above..

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..acc. to the *Garuḍa Purāṇa*.. ref. to *BAU* : one of the oldest descriptions of the way to the world of forefathers..

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..scrially..

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..this wine is not censured, nor is it intoxicating.. it is a sacred drink.. rite of its production.. *mantras* for *surāpāna*..

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..(*ṚV* X. 14–19, 154; *YV* 19, 32, 35; *Sāmavidhāna-Br.* mentions *Sāmans* 80, 114, 415, 528, 529, 530 as *Pitryasaṁhitā*; *AV* XVIII)–

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..about *sāmānya, nōnā, jāmi*..

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..(cf. *VBD* IV. 54. 319).. (Foreword by R. PANIKKAR).. cooked material alone offered in Vedic ritual.. author traces, on the basis of Vedic evidence, the beginning and development of the idea of cooking as transforming energy.. Part I : emergence and development of the first institutions wh. the Ṛṣis had of their use of Fire as God of energy; Part II : considers four emblematic rituals where heat is especially prominent; discusses how the presence of heat has worked in shaping those rituals and the spirituality that has arisen from them..

Rev. : K. CHANDRA, *Vedic Path* 48 (3–4), 73–74; Ivo FIŠER, *AO* 50, 230–31; P. NAGARAJA RAO, *Dharmaprakash* 15 (6), 57; S. K. RAMACHANDRA RAO, *Pr Bh* (Mar. 87), 117–18; K. V. SARMA, *IHR* 11, 185–86; Jayashree SATHE, *BDCRI* 46, 211–12; S. G. SHANKARAN, *Folklore* (Sept. 86), 202; E. R. SREEKRISHNA SARMA, *ALB* 50, 641–42.

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..*ŚPB, Kāṇḍa* 1–6 (Agnicayana).. discusses the historicity of Śyāparṇa Sākāyana and Sālvas..

481. VIJAY NATH. Ritual symbolism and status-conferring role of dāna. *50 PIHC*, Gorakhpur Univ., 1989–90; 80ff.

ṚV-evidence : early Vedic economy as gift economy; *Yajña*-based gift system served the purpose of redistribution of tribal wealth.. in the subsequent period (marked by NBPW phase), the redistributing role of *dāna* became more or less redundant;

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the new agricultural techniques based on animal husbandry eroded the very basis of *yajña*; *dāna* is found to be more closely associated with *gṛhya* rituals.. (all rel. rituals are symbolic acts expressive of some special value or concern of a group).. various words given in *Nighaṇṭu* to express *dāna*; their significance needs to be properly understood in the present context..

482. VIPASH. Bahalgarh men abhūtapūrva śrautayāga-samāroha (Hindi). *Vedavāṇī* 41 (1), Nov. 88; 26–27.

..report on the sacrifice performed at Bahalgarh on Oct. 25–26, 1988.. see 54. 506, 510 below..

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Rev. : YUDHISTHIRA MIMAMSAKA, *Vedavāṇī* 38 (4), 20–22.

484. VIRASENA, Vedasrami. *Yajña-Mahāvijñāna.* Veda-sadan, Indore, 1986; 16 + 158 + 12.

..scientific exposition of 17 sacrifices..

485. VIRASENA, Vedasrami. Agnihotra : offering oblations in sacred fire. *Vedapradīpa* 2 (6), Nasik, Dec. 87; 13–17.

..(transl. into English by Harihar LAHARI)..

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487. VISHVANATH, Vidyalankar. *Śatapathabrāhmaṇastha-Agnicayanasamīkṣā.*

..see 11. 14 and 17. 35 above..

488. VISHVESHVARA, Smrtitirtha. Yajñe paśubaliḥ. *SSPP* 60 (5–8), 1977; 91–93.

489. VIVEKANANDA SARASVATI, Swami. *Agnihotra yajña, vijñāna kī dṛṣṭi men* (Hindi). Swami Sampurnananda Vedic Res. Inst. Gurukul Prabhat Ashram, Tikri, Bhola, 1990; 29 + 35.

..Agnihotra from the point of view of science..

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..(*SP*, 33 AIOC, Calcutta, 1986; 35–37).. *ṚV* X. 130; X. 90.. Puruṣa sacrifices its status of unitary Self-aware Being, its absoluteness – thereby gives rise to a condition wh. may cause differentiation, manifestation, and creation.. sacrifice is the law that requires the voluntary giving up of any prevailing status or condition in order to attain the next level of evolution..

492. VYAS NANDAN, Brahmachari. Vaidika yajña : paryāvaraṇa-pariśodhana vijñāna (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 60.

..sacrifice and environmental research..

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..see 22. 143 above..

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..(DD, Freiburg Univ., 1987)..

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..see 54. 12 above..

498. WHITE, David G. *Dakkhiṇa* and *Agnicayana* : an extended application of Paul Mus's typology, *Hist Rel* 26 (2), Nov. 86; 188–213.

..For MUS. the key Indian symbol system from wh. early Buddhism (and much of Hinduism) took its inspiration was that manifested in the Brahmanic altar and sacrifice. This altar and

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its associated ritual were soon to be recreations of the (self-) sacrifice of the original cosmic Puruṣa from whose body the universe, both phenomenal and invisible, came into being. Thro' the ritual reenactment of this cosmogonic event, the sacrificer maintained the order of the universe and himself became, acc. to the symbolic understanding of this trad., homologized with the primal sacrificed sacrificer, who is Puruṣa.. three concepts of primary imp. are stated.. symbolic significance of *agnicayana*.. three levels : *adhyātma* (protocosm), *adhiyajña* (mesocosm), *adhidaivata* (metacosm)..

499. WHITE, David G. "Dogs die" *Hist Rel* 28 (4), 1989, 283–303.

..studies the ritual killing of a "four-eyed dog (*caturakṣa śvan*) in Aśvamedha (*ĀpŚS* 20. 3. 6–14; *BaudhŚS* 15.4–6; *Kātyāyana-ŚS* 20. 1–5; *ŚāṅkhŚS* 16. 1–9; *ŚPB* 13. 1. 2. 9; *TB* 3. 8. 4. 5).. in the wealth of ritual detail that surrounds the sacrifice of the four-eyed, four-dice dog, every possible counterstroke to the royal horse — in the year of wandering that is to follow – is played out and neutralized in advance; the greatest "player" in the kingdom is assured of the victorious conclusion of his sacrifice because he has already realized it thro' his pre-sacrifice; he has beaten and bound the dog of death, the dice of death, and the dog of dice..

500. WITZEL, M. JB *palpulānī* : the structure of a Brāhmaṇa tale.

..see 15. 22 and 38. 17 above.. (author points to the structural affinity bet. ancient Indian ritual and narrative)..

501. WITZEL, M. Agnihotra-Rituale in Nepal. (in) *Formen kulturellen Wandels und andere Beiträge zur Erforschung des Himalaya* (ed. B. KOLVER), Sankt Augustin, 1986; 157–187.

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Rev. : KUSHWAH, *Vedavāṇī* 37 (4), 16.

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..see 54.482 above and 54.510 below..

506. YUDHISTHIRA, Mimamsaka; VIJAYPAL. *Agnihotra se lekara Aśvamedhaparyanta Śrautayajñon kā Saṁkṣipta Paricaya* (Hindi). Ramlal Kapur Trust, Bahalgarh, 1984; 164.

..brief introduction to Vedic sacrifices from Agnihotra to Aśvamedha.. (originally published serially in *Vedavāṇī*)..

507. YUDHISTHIRA, Mimamsaka (ed.). *Śrautapadārtha-Nirvacanam.*

..see 35.1 above..

508. YUDHISTHIRA, Mimamsaka. Somayāge vṛṣṭivijñānam. *ALB* 50, 1986; 540–547.

..(paper, 2nd seminar on Inst. of Sacrifice, VSM, Poona, 1986).. Rain Symbol in Soma-sacrifice ..

509. YUDHISTHIRA, Mimamsaka. *Śrautayajñamīmāṁsā* (Sk. and Hindi). Calcutta, 1987: 8 + 256.

510. YUDHISTHIRA, Mimamsaka. Śrautayāga kā prayoga (Hindi). *Vedavāṇī* 40 (12), Oct. 88; 23–25.

..re Śrautayāga performed at Bahalgarh, Oct. 25–26, 1988.. (Y. clarifies the position in the light of Swami Dayananda's teaching).. see 54.482, 505 above..

55. CULTS, FESTIVALS, VRATAS

1. BASU, Nirmalkanti. Evolution of the Śakti-cult. *SP*, 33 AIOC, Calcutta, 1986; p. 627.

..can be traced back to the early Vedic period..

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..see 53. 22 and 54. 83 above..

3. DANGE, Sadashiv A. Vārūḷa – prācīna saṁketa (Mar). *VSMV* 1988, 1989; 1–7.

..anthill – ancient convention.. Vedic ref...

4. IRWIN, John C. The sacred anthill and the cult of primordial mound. *Hist Rel* 21 (4), May 82; 339–360.

..the cult of anthill occupied a central place in Vedic and Hindu rel... figured prominently in rituals associated with all the critical events of human life.. ref. to *vala* as the primordial mound.. ants addressed as the "earliest of creation" (*YV* 37. 4); references to mounds made by ants tn *ŚS*.. termites (ants) dig down to water anthills and fertility..

5. JHA, Srutidhar. Vratānāṁ svarūpavaicitryam. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 379.

6. KANTAWALA, S. G. Sacrificial element in the Puranic vows. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 127–132.

..see 54. 225, 226 above..

7. KONIG, Ditte. *Das Tor zur Unterwelt – Mythologie und Kult der Termitenhügels in der schriftlichen und mündlichen Tradition Indiens.* Beiträge zur Südasien-Forschung – 97, Univ. Heidelberg, Steiner, Wiesbaden, 1984; xii + 389.

..(summary in English).. 'ant' and 'termite' (*vamra* in *ṚV*).. myths and folktales re their creation.. association with water, with gold, with hills, with rainbow, with tigers and demons.. medicinal uses of termite hill.. termite hill and ascetic.. termite hill and snake..

Rev. : P. SCHREINER, *OLZ* 83 (1988) 4, 476–77.

8. MEHTA, Vinodbhai. Decline of Indra-cult in post-Vedic age. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 9.

9. MERKELBACH, R. *Mithras.*

..see 50. 88 above..

10. NATH, Jyotish. Vṛtra-cult in the Vedic literature. *SP*, 33 AIOC, Calcutta, 1986; 63–65.

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..pre-Aryan tribes called Vṛtras — their deified hero was Vṛtra; their constant enmity with Indra-worshippers; they lived in the fort-grit cities and controlled waters of rivers and canals.. in later *Saṁ.* and *Br.*, we see Vṛtra-cult to have been devoured up by the Indra-Agni-cult.. (some of the Vṛtras might have belonged to the serpent-cult).. see 49.76 and 50.57 above..

11. PANDEY, V. P. *Vedic cult : Applied Science to Human Health, Happiness, and Longevity.* Varanasi, 1987; xx + 542.

12. PANDEYA, Sailaja. Preta evaṁ piśācon kā paurāṇika svarūpa (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 663–664.

..*preta-piśācas* mentioned in Veda.. *ṚV* ref. to their presence at the time of *pitṛmedha-karma* – *mṛtakadāhasaṁskāra*.. ref. in *ṚV* to *amīvā, piśāci*..

13. PUSHPENDRA KUMAR. *Śakti Cult in Ancient India.*

..(= *VBD* IV. 51.107; 55.19)..

Rev. : B. N. S. YADAVA, *IHR* 3, 244–45.

14. SARKAR, Amal. The Cult of Yama.

..see 50.99 above..

15. SIVAKUMARASWAMY, M. Ritualism in some South Indian cults (Śaiva and Vīraśaiva).

..see 54.387 above..

56. VEDISM – HINDUISM AND OTHER RELIGIONS

1. ASHA KUMARI. *Hinduism and Buddhism.* Varanasi, 1990; xiv + 170.

2. BECHERT, Heinz (ed.). *Die Sprache der ältesten buddhistischen Überlieferung.* AAW Göttingen — Phil.-Hist. Kl. 3, Folge 117, Vandenhoek-Ruprecht, Göttingen, 1980; 193.

..[In the Rev., among other things : *agrahaiṣam* (*AB*) – *aggahesuṁ* (Pali); *hi ṣma* (*ṚV*) contd. in *Gāndhārī-Dharmapada*; Vedic *panna* 'fallen' in Pali : *indrasya bāhur asi dakṣiṇaḥ* (*TS* I. 1.9.1) – *Jātaka* VI (212) *indassa baharasi*.. relation bet. Pāṇini-taught lg. and Pali..

Rev.; O. v. HINÜBER, *IF* 88, 307–12.

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3. BHANDARI, Santilal. Vaidikāṁcī Gāyatrī āṇi Jaināṁcī Padmāvatī (Mar.).

..see 3.16 above..

4. CHEMPARATHY, G. *Bible et Veda comme Parole de Dieu.* Univ. Leuvain.

5. DANGE, Sadashiv A. Features of Tantrism and the Veda.

..see *VBD* IV. 56.10.. see 48.75 and 49.24 above..

5A. DEODIKAR, S. G. Pañcakośa of Upaniṣads and pañcaskandha of early Buddhism – a comparative study. *SP*, 32 AIOC, Ahmedabad, 1985; p. 340.

6. DEODIKAR, S. G. *Upaniṣads and Early Buddhism.* Delhi, 1992; xii + 223.

..comp. study of major *Up.* and Theravāda Pali canon.. similarities in ideas and expressions..

7. DE SMET, R. Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity.

..see 54.121A above..

8. DHADPHALE, M. G. The Buddhist reaction to and against the Brahmanical sacrifice.

..see 54.122 above..

9. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā Śramaṇa Saṁskṛtiyon kā Dārśanika Vivecana* (Hindi). Delhi, 1984; 223.

..philosophical discussion re the Brahmanic and the Śramaṇic cultures..

10. FALK, Harry. Vedische Opfer im Pali-Kanon.

..see 54.147 above..

11. FARUKH KHAN, Muhammad. *Veda aura Kuraāna.* Markaji Maktab Islami, Delhi.

12. GOLZIO, K.-H. Die Verwendung indologischer Literatur in Max Webers Studie über Hinduismus und Buddhismus. (in) 56.32 below, 1984.

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13. GOMBRICH, Richard. *Theravāda Buddhism. A social history from ancient Benares to modern Colombo.* Routledge and Kegan Paul, London/New York, 1988; X + 237.

..ch. 2: "Gotama Buddha's problem situation" – A. Vedic civilization; B. The social condition of his day.. acc. to G.: Buddha spent much of his time in cities, whereas the Vedic civil. depended on an entirely rural, village-based society.. Buddha's message appealed especially to town-dwellers and new social classes..

Rev. : J. W. DE JONG, *IIJ* 32, 239–42.

14. GOMBIRCH, Richard. Early Buddhism.

..see 48.101 above..

15. KANTOWSKY, D. Die Rezeption der Hinduismus und Buddhismus Max Webers in Südasien : ein Misverständnis. *Arch. europ. Sociol.* 23, 1982; 317–355.

16. KANTOWSKY, D. Die Fehlrezeption von Max Webers Studie über Hinduismus und Buddhismus in Indien : Ursachen und Folgen. (in) *Max Weber e l'India*, CESMEO, Torino, 1986; 121–136.

17. MALANDRA, W. W. (ed.). *An Introduction to Ancient Iranian Religion : Readings from the Avesta and the Achaemenid Inscriptions.* Minnesota Publ. in Humanities 2, Univ. of Minnesota Press, 1983; xii + 195.

..transl. by the editor..

18. MEHENDALE, M. A. *Avesta rendered into Sanskrit.* Poona, 1982; 23.

Rev. : B. SCHLERATH, *IIJ* 28, 157–58.

19. MOOKENTHOTTAM, Antony. Soteriology from a Christian and Hindu perspective. *J. of Dharma* 14 (2), Oet.-Dec. 89, Bangalore.

20. MUKHOPADHYAY, Ashoh Kumar. Asha Vahishta—the Truth – the keynote of Zoroaster's new religious system. *Gopikamohan Bhattacharya Comm. Vol.*, Kurukshetra, 1991; 447–450.

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21. NARTEN, Johanne. *Die Ameša Spentas im Avesta.*

..see 50. 24 above..

Rev. : St. ZIMMER, *OLZ* 80 (5), 496–500.

22. OBERHAMMER, Gerhard (ed.). *Transzendenzerfahrung, Vollzugshorizont des Heils. Das Problem in indischer und christlicher Tradition.* Publ. of the De Nobili Res. Library–5, Wien, 1978; 253.

..acc. to O. : two basic forms in wh. experience of transcendence can become possible — the implicit-theistic and the explicit-mystic.. HEESTERMAN, " The Vedic ritual transcendence " (sacrifice was a medium bet. the human and the transcendental worlds — this idea was later replaced by the notion that sacrifice was knowledge that pointed the way to transcendence)..

Rev. : R. N. D., *ABORI* 69, 399–400,

23. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils. Zur Heilsgegenwart in indischer und christlicher Religion.* Publ. of the De Nobili Res. Library, Wien, 1982; 256.

..HEESTERMAN, " Sacrifice-wilderness and ritual order" (ritual stands bet. the world and transcendece, and bears the ambivalence of order and chaos)

Rev. : R. N. D. *ABORI* 62, 400–401.

24. OGUIBÉNINE, B. La dakṣiṇā dans le Ṛgveda et le transfert de mérite dans le bouddhisme. (in) *J. W. De Jong Fel. Vol.*, Canberra, 1982; 393–414.

25. OGUIBÉNINE, B. From a Vedic ritual to the Buddhist practice of initiation into the doctrine.

..see 54. 314A above..

26. OLDENBERG, Hermann. *The Doctrine of the Upaniṣads and the Early Buddhism.*

..see 22. 75A above..

27. PANDE, G. C. The Upaniṣads and Buddhavacana,

..see 22. 77 above..

27A. PANDYA, Harnarayan U. Vaidika-Jaina yogapraṇāli o (Guj.). *Svādhyāya* 26 (3–4), May–Aug. 89; 157–162.

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28. PARRINDER, Geoffrey. *Avatar and Incarnation - A Comparison of Indian and Christian Beliefs.* OUP, New York, 1982; 296.

..hist. survey of the developing idea of *avatāra* in Hindu thought, beginning with Veda.. mentions 12 characteristics of Hindu *avatāra*-doctrine..

Rev. : Harold COWARD, *PEW* 36 (2), 189–90.

29. POLEY, Utz. The significance of Vedic literature for Jaina cosmography. *SP*, 1st Internat. Symp. on Sk. Lg., UNAM, Mexico, 1981.

..the inner structure of *ṛta* is also that of Hindu, Buddhist, and Jaina cosmography.. ref. *Lokaprakāśa* (Jaina work : Ms. National Library Berlin, or. fol. 2105)..

30. RAM SWARUP. Buddhism vis-a-vis Hinduism (1). *The Vedic Path* 46 (3), Dec. 83; 43–55.

..serially.. to be contd...

30A. RANJAN KUMAR. Vaidika-brāhmaṇīya paramparā men Bhagavāna Ṛṣabha (Hindi). *Śodhādarśa* 15, Tirthamkara Mahavira Smrti Kendra Samiti, Lucknow, Nov. 91; 37–44.

31. SCHLERATH, B. Die Problematik von Metaphern in den Gāthās. *SII* 11–12, 1986 (87); 193–201.

..(considers *aša.*, *ṛta*)..

32. SCHLUCHTER, Wolfgang (ed.). *Max Webers Studie über Hinduismus und Buddhismus, Interpretation und Kritik.*

..see 48.258 above..

33. SHALIGRAM, Baburao. A mythological coordination of Hindu and Parsee. *Religious Digest* 1 (1), 1987; 16–19.

34. SHANMUKHA MUDALIAR, A. *Śiva Āgamas and their relationship to Vedas.* Kapaleeswarer Temple.

Rev. : *JOIB* 39, 92–93.

35. SHARMA, Braja Narayan. Vaidika aura Śramaṇa paramparāon kā prathama āyāma : prāṇātipātaviramaṇa - ahiṁsā kā upādeyatā (HIndi). *Parāmarśa* 7 (2), Mar. 86; 193–201.

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..Vedic and Śramaṇic traditions.. *ahiṁsā*..

36. SHASTRI, Y. S. Upaniṣadic influence on *Mahāyāna-sūtrālaṅkāra* of Asaṅga.

..see 22.109 above..

37. SHUKLA, Acharya Ganesh. A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies.

..see 54.383A above..

38. SHUKLA, Chandrakant. Prārambhika bauddhamata aura upaniṣad (Hindi).

..see 22.110 above..

39. SINGH, Lalan Prasad. Tantra and Veda in Hindu cultural context. *Saṁskṛta-Saṁskṛti*, UNAM, Mexico, 1986; 359–366.

..*ṚV* speaks about the Aryan sentiment and lg.; the *YV* represents the age of transition; in it speculation subordinated poetic wonderings; the *AV* was composed in present India; by that time the Aryans were greatly influenced by non-Aryan Tantra.. the name Miśra among the Brāhmaṇas reflects the blending of Vedic and Tantric traditions..

40. SIVAPUJAN SIMHA. Veda aura cakrāṅkita vaiṣṇava sampradāya (Hindi). *Vedavāṇī* 36 (9), July 84; 6–13.

..(*ṚV* IX. 83.1 : *ataptatanūḥ* ref. to the first of the 5 *saṁskāras* of *cakrāṅkita vaiṣṇavas*..

41. TABYAH, T. Isaac. *Comparative Study of Hinduism, Buddhism, and Christianity.*

..see 48.306 above..

42. THAPAR, Romila. The Hindu and Buddhist traditions.

..see 48.311 above..

43. THAPAR, Romila. Millenarianism, religion, and society in early India.

..see 48.312 above..

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57.1]

44. VYAS, R. T. Yājñavalkya and Buddha. *JMSUB* 25–26 (1), 1986–87; 73–83.

..(paper, 6 WSC, Philadelphia, 1984).. Y. revived the ancient Vedic trad. of percelving the transcendental reality directly within oneself (anti-ritualistic tendency).. B. undertook to democratise the same ancient trad...

45. WASSON, R. G. The last meal of the Buddha (with a memorandum by Rahul Walpola and epilogue by Wendy Doniger O'Flaherty). *JAOS* 102 (4), 1982; 591–603.

..no one had ever known what plant it was; we now know that, like Soma, it was a mushroom, but a common mushroom..

46. YAMASHITA, Hiroshi. Three adolescent gods of India : Murukaṇ of ancient South India, Skanda-Kārttikeya of Hinduism, and Mañjuśrī of Mahāyāna Buddhism. *BITCM*, 1981 (1985); 65–100.

..adolescent gods endowed with dual char. – benignant and malignant; their power of possession: often partake of both singularity and plurality.. it is not unlikely that the non- or pre- Aryan idea of gods is reflected not only in the concepts of demigods but also in those of adolescent gods of the pan-Indian pantheon..

XIII. PHILOSOPHY

57. PHILOSOPHY : GENERAL AND INDIAN

1. ACHARJEE, Ranjit Kumar. Indian philosophy : past and present. *Pr Bh* 90, May 85, 236–241.

..(Rev. art. on *Indian Philosophy : Past and Present*, ed. S. S. Rama Rao PAPPU and R. PULIGANDLA, Mot. Ban., Delhi, 1982; xvii + 434).. three parts : (1) Tradition of Indian Philosophy; (2) Tradition and Modernity; (3) Future of Indian Philosophy.. Pratima BOWESS, "What is Indian about Indian philosophy?" (Ind. philos. based on 'organic' world-view as against western 'architectonic' world-view).. Sarasvati CHENNAKESAVAN, 'In search of Indian philosophy' (survey of Ind. philos. from Vedic times to the present age).. P. T. RAJU, "The western and Indian philosophical traditions".. K. B. RAMAKRISHNA RAO "The question of Indianness of Ind. philos.".. ..79

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2. AGEHANANDA BHARATI. Self in Hindu philosophy and "action". (in) *Culture and Self: Asian and Western Perspectives* (ed. J. MARCELLA et al). Tavistock, New York, 1985.

3. AGRAWAL, M. M. *The Philosophy of Non-Attachment: The Way to Spiritual Freedom in Indian Thought.* Mot. Ban., Delhi, 1982; 97.

..ch. II deals with the Indian metaphysical view of life and conception of man; ch. III analyses the nature of attachment and non-attachment; ch IV : does non-attachment amount to amoralism?.. *Up.* and *Bhagavadgītā* mainly studied..

Rev. : Mahesh MEHTA, *JAOS* 105 (2), 382–83.

4. ANANDA ACHARYA, Sri. *Tattvajñānam or the Quest of Cosmic Consciousness.* VVRI, Hoshiarpur, 1985; xvi + 435.

5. ARAPURA, John G. *Gnosis and the Question of Thought in Vedānta.* Martinus Nijhoff Publishers, Dordrecht, 1986; 211.

..three approaches wh. philos. thought can take : thought can be approached from human consciousness as ground, as in the case of speculative thought, intuition and imagination, and logic; it can be approached from the ground of being (as in the works of Heidegger); and it can be approached from the gnosis as the ground.. A. seeks to 'philosophize', keeping the revealed knowledge (gnosis) contained in *ṚV*, *Up.*, *BG*, and *Brahmasūtra* as the ground of thought.. A.'s aim is to bring *ṚV* and *Prasthānatraya* into the purview of modern thought thro' a hermeneutical approach.. ch. 1 : discussion of gnosis and philos. thought in *ṚV*.. the Veda, when used as a singular, refers to transcendent and eternal knowledge (to be distinguished from the individual Vedas).. A. discusses a no. of *mantras* of *ṚV*.. ch. 2 : *Up.*-gnosis : Ultimate Reality, *brahmajñāna*..

Rev. : Michael COMANS, *IIJ* 32 (4), 313–20.

6. BANERJEE, Hiranmay. Coomaraswamy on philosophy of aesthetics. (in) *Ananda Coomaraswamy : A Centenary Vol.* (ed. Kalyan Kumar DASGUPTA), Calcutta Univ., 1981; 71–79.

..C.'s conception of "Vedic exemplarism" : by exemplarism, C means the doctrine of relation, both cognitive and causal, bet. the one and the many, being and becoming.. in this connection, he adopts the symbol of wheel used in the Vedic lit. including the ancient *Up.*; this symbol, acc. to C., represents

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57.12]

the universe in the cross-section; here the hub stands for the supreme principle and each spoke represents an individual, while the two outer rims represent the two levels of consciousness of the individual, the *adhyātma* and the *adhidaivata*, the human and the angelic..

7. BARNETT, L. D. *Brahma Knowledge*. Asian Publication Services, New Delhi, 1984 (reprint); 112.

..sketches the most imp. elements in the series of ideas wh., under the general name of Vedānta, have been in one form or another, the basis of all Indian thought worthy of the name.. the philosophical weakness of these is obvious; no less patent is the intensity of the longing for an intellectual resting-place, a "Rock of Ages", which has driven millions of the most thoughtful Hindus to drown their disquiet in the utterly blank abstraction of "Brahman".. in the main the Vedānta agrees with the teachings of Parmenides and the early Eleatics of his school, and has many points of contacts with Plato's idealism.. but Vedānta has always had a deep practical significance.. like the early Christian Church, it preached as the highest consummation the renunciation of the world and of self, passing in some of its phases into a rel. surrender fully equal in completeness, if not superior, to that of European monasticism.. also incalculable influeece as a purely intellectual force in nearly every station of civilized life of the Hindus..

8. BELARDI, Walter. *Filosofia, grammatica e retorica nel pensiero antico*. Lessico intellettuale europeo 37, Atenco, Rome, 1985; 289.

9. BENNETT, Allan. *Wisdom of the Aryas*. New Delhi, 1984 (reprint); xxix + 197.

10. BERNARD, Theos. *Hindu Philosophy*. Mot. Ban., Delhi, 1985; xi + 207.

..reprint of *VBD* IV. 57.14..

Rev.: J. VACEK, *Arch Or* 55, 82–83.

11. BHATTACHARYA, Kamaleswar. Two notes on the interpretation of Indian philosophy. *ABORI* 68, 1987; 305–308.

12. BHATTACHARYYA, Krishnachandra. *Studies in Philosophy*. Mot. Ban., Delhi, 1983; xliii + 722.

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..(ed. Gopinath BHATTACHARYYA; 2 vols in one; 2nd rev. ed.).. Rev. : E. R. SREEKRISHNA SARMA, *ALB* 49, 239.

12A. BHATTACHARYYA, Krishnachandra. Review of *The Origin of Subjectivity in Hindu Thought* (Univ. of Chicago Press). *IPQ* 11 (4), 1984; 401–410.

..(reprint of *MR*, Feb. 21).. see 57.51 below..

13. BHATTACHARYYA, Sibajiban. The Indian philosophical systems : their basic unity and relevance today. *BRMIC* 41 (4), April 90; 75–81.

..(serially, to be contd.).. brief outline of the conditions under wh. the Vedas, specially *ṚV*, developed..

14. BILIMORIA, Purusottama. What is meant by Vedānta? *Dar Int* 22 (2), April 82; 1–4.

15. BOSE, Ram Chandra. *Hindu Philosophy Popularly Explained : The Orthodox Systems.* Asian Educational Services, New Delhi, 1986 (reprint); vi + 420.

..Chh. I and II : The sources of Hindu philosophy; Ch. III : The age of Hindu philosophy..

16. BOWES, Pratima. *Hindu Intellectual Tradition.* Allied Publishers, New Delhi, 1978; vii + 218.

..(=*VBD* IV. 82.83).. the heart of the Hindu intellectual trad. is constituted by a particular intellectual attitude to the world wh. combines perception of the unity of all existence at one level with relativism and truism at the other.. author draws on Vedic and Up. sources as well as practices of the Hindus throughout their long history.. ref. to pluralistic structure of Hindu rel... contrary to a fashionable opinion, the Hindu culture has a strong sense of realism and commonsense about it.. concept of Dharma is ambiguous — ref. to nature of a thing *as it is* and as *it ought to be*.. individual Hindus are far less concerned with the treatment of everyone on a just and fair basis.. see 57.1 above..

17. BROWN, Brian (ed.), *Wisdom of the Hindus. Philosophies and Wisdom from their Ancient and Modern Literature.* Albuquerque, 1981; xxvi + 293.

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18. CALLICOTT, J. Baird. Conceptual resources for environmental ethics in Asian traditions of thought : A propaedeutic. *PEW* 37 (2); 115–130.

18A. CHAKRAVARTY, Nilima. *Indian Philosophy. The Pathfinders and the System Builders* (*700 B. C. to 100 A. D.*). Allied Publishers, New Delhi, 1992; xxxv + 358.

..includes Uddālaka, Yājñavalkya among 16 thinkers..

19. CHANDRASEKARAN, Rajkumari. The philosophy of Indian culture. *BITCM* 1989–90; 174–184.

..indications of a developed form of material culture in IV civil. and *ṚV*-civil... abundant optimism in *ṚV*-culture – positivistic and dynamic.. *Up.* truth is emphasized as Central Truth by the Physical Sciences in the 20th cent.; to both of them, Man is the greatest mystery who holds the key to all our mysteries..

20. CHATTERJEE, Asoke. *Spiritual Thoughts of Ancient India.* Mot. Ban., Delhi, 1991; xiv + 223.

21. CHATTOPADHYAYA, Debiprasad. God in Indian philosophy. *Mainstream* 8 (21–22), 1969; 43–45.

22. CHATTOPADHYAYA, Debiprasad (ed.). *Studies in the History of Indian Philosophy.*

..(= *VBD* IV. 57. 28).. two methodological approaches to the study of Ind. philos.: (1) metaphysical; (2) dialectico-historical.. these vols. generally represent the second approach..

Rev.: Suman GUPTA, *IHR* 9, 238–40.

23. CHATTOPADHYAYA, Debiprasad (ed.). *Global Philosophy for Everyman.* Navakarnataka Publications, Bangalore.

..in 8 vols.. "Philosophy in India" by M. K. GANGOPADHYAYA (see 57. 39 below).. (The Beginnings; China; India; Ancient Greece; From Bacon to Marx; Europe up to Hegel; 20th Century; Philosophy and Future)..

24. CHATURVEDI, Vasudeva Krishna. *Brahmasūtra, Upaniṣad, and Śrīmadbhāgavatam.*

..see 22. 26 above..

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25. CHAUDHARY, A. K. *Spiritual Thoughts of Ancient India.* 1990.

26. COWARD, Harold G. (ed.). "*Language*" *in Indian Philosophy and Religion.*

..see 48.72 above..

27. COWARD, Harold G. (ed.). *Studies in Indian Thought.* Collected Papers of Professor T. R. V. Murti. Mot. Ban., Delhi, 1983; xvi + 410.

.. "Rise of philosophical schools" ..

28. DANDEKAR, R. G. Bhāratīya tattvajñāna – eka vicāra (Mar.). *Parāmarśa* 7 (2), Aug. 85; 9–15.

29. DANGE, Sindhu S. (ed.). *Ultimate in Ancient Indian Thought and Discipline.* Bombay Univ., 1991; iii + 2 + 2 + 275.

..Proc. UGC National Seminar, Nov. 1987.. ref. to in this *Bibliography* as *Ultimate*..

30. DASGUPTA, Surendra Nath. *A History of Indian Philosophy.* Mot. Ban., Delhi, 1988 (1st Indian ed.).

..(1st ed., CUP, 1922).. five vols; Vol. I: Vedas, *Br.*, and earlier *Up.*..

31. DAVE, Mahesh. Real is un-real. *Yoga-Mīmāṁsā* 29 (3), Oct. 90; 62–76.

..Indian philosophy's approach.. what is real to one reference system becomes unreal to the other reference system and both systems belong to one and the same entity..

32. DAYA KRISHNA. Indian philosophy and *mokṣa* : revisiting an old controversy. *JICPS* 2 (1), Autumn 84; 49–67.

..see 57.93 below..

33. DAYA KRISHNA. *Indian Philosophy: A Counter Perspective.* Mot. Ban., Delhi, 1991; xiv + 217.

..*mokṣa* as central concern ?.. Vedas and *Up.*s are the source.. six orthodox and three heterodox systems.. see 57.93 below..

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34. DERRETT, G. Duncan M. Unity in diversity – the Hindu experience. *Bhm* 5 (1), Varanasi, 1979; 21–36.

35. DEUTSCH, Eliot; LARSON, Gerald James (ed.). *Interpreting Across Boundaries : New Essays in Comparative Philosophy.* Delhi, 1989; ix + 316

..(includes New Essays on Ind. Philos.)..

35A. DIKSHIT, Jagadish Datt. *Brāhmaṇa tathā Śramaṇa Saṁskṛtiyon kā Dārśanika Vivecana.*

..see 56.9 above..

36. DROIT, Roger-Pol. *L'oubli de l'Inde : Une amnésie philosophique.* Presses Univ. de France, Paris, 1989; 262.

..lack of interest in Indian philosophy of professional philosophers of the West..

Rev.: Maurizio TADDEI, *EW* 40, 359–60.

37. FILLIOZAT, J. *Le filosofie dell'India.* La Salamandra, Milano, 1983; 147.

..(Italian transl. by G. DETTORI of Vol. 2 of *L'Inde classique*)..

Rev.: G. R. FRANCI, *SOL* 1, 317–18.

38. FRAUWALLNER, Erich. *History of Indian Philosophy.* Mot. Ban., Delhi, 1984.

..(reprint of *VBD* IV. 57. 60)..

39. GANGOPADHYAYA, M. K. *Philosophy in India.* Vol. 3 in 57.23 above, Bangalore, 1990; viii + 182.

40. GUPTA, Sudhir K. Ultimate in Vedic thougt and discipline. (in) 57.29 above; 1–17.

41. HALBFASS, Wilhelm. Anthropological problems in Classical Indian Philosophy.

..(= *VBD* IV. 65. 62).. man as thinking, planning, future-oriented animal rationale is not at all completely absent in Indian thought (as wd. superficially appear).. however, this theme has never been developed and explicated in a way comparable to what we find in Western trad. ..

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42. HALBFASS, Wilhelm. Human reason and Vedic revelation in the philosophy of Śaṅkara. (in) *Studies in Kumārila and Śaṁkara* (ed. W. H.), Verlag für orientalistische Fachpublikationen, Reinbek, 1983; 140 ff.

..author firmly rejects any separation bet. *yukti / tarka* and *śruti / śāstra* in Śaṅkara's philosophy; *yukti / tarka* has its legitimate role under the guidance of, and cooperation with, *śruti*..

43. HALBFASS, Wilhelm. *India and Europe* (*An essay in philosophical understanding*). Mot. Ban., Delhi, 1990; xviii+604.

..(Indian ed. of SUNY ed. 1981: cf. *VBD* IV. 57.74)..

Rev. K. K. RAJA, *ALB* 55, 165.

43A. HAYASHIMA, Kyōshō; TAKASAKI, Jikudō; HARA, Minoru; MAYEDA, Sengaku. *History of Indian Philosophy* (Jap.). Tōkyō daigaku shuppankai, Tokyo, 1983; viii + 269 + xxiii.

..2nd ed... ch. I: the formation of philosophical thought (pp. 9-81)..

44. HIRIYANNA, S. *Bhāratīya Darśana kī Rūparekhā* (Hindi). New Delhi, 1987; 420.

..(Hindi transl. of English original - *VBD* IV. 57.81)..

45. *A History of Early Vedānta Philosophy*, Part I. Mot. Ban., Delhi, 1983; 566.

Rev.: Arvind SHARMA, *PEW* 37 (3), 325-331.

46. IYER, B. R. *Rambles in Vedanta*. Delhi, 1991 (rev. ed.); xxi + 864.

47. JAIN, Jagadish Chandra. *Bhāratīya Darśana: Eka Nayī Dṛṣṭi* (Hindi). Chowkhamba Rastrabharati Granthamala 8, Varanasi, 1985; 8 + 239.

..from protohistoric period to modern times..

48. JAI SINGH. *Verbal Testimony in Indian Philosophy*. Indo-Vision, Ghaziabad, 1990; xvi + 208.

..*śabdapramāṇa*.

49. KAR, Bijayananda. *Indian Philosophy: an analytical study*. Delhi, 1985; 148.

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57.52]

50. KASHIKAR, C. G. Veda-vedāntāsaṁbandhī thoḍese (Mar.)

..see 34.94 above..

51. KITCH, Ethel May. Introduction : *The Origin of Subjectivity in Hindu Thought* (Univ. of Chicago Press). *IPQ* 11 (4), 1984; 395–399.

..Ch. 1 : early tendency toward an objective development of nature and the person.. Chh. 2–3 : transition to a philosophical interest and the rise of a subjective interest thro' emphasis upon the class-consciousness of the Brāhmaṇa and the function of this group.. class-consciousness developed thro' *yajña* and *brahmacarya* . Ch. 4 : social system and rel. formation arrived at a condition of arrested development.. first attempt to express the individual desire for new function and meaning comes in the Kṣatriya doctrine of the self as the knowing subject.. see 57.12A above..

52. KOLLER, John M. *Oriental Philosophies.* Charles Scribner's Sons, New York, 1985; viii + 369.

..(2nd rev. ed.).. (Introduction : .. one of the most urgent tasks... is to construct a philosophy of life that reflects the wisdom of the Eastern as well as the Western trad.).. Indian philos. considered.. the situational, cultural, or pragmatic char. of Oriental philosophies has two implications : (1) cultural activities in Asia are philosophically relevant; (2) the mode of doing philosophy is philosophically significant.. (this is distinguishable from Western pragmatism which is a special theory of truth : what works in actuality is true).. KOLLER (first ed.) : intimate connection of Indian philosophies with rel. .. [Rev. : if Western philosophy is the queen of sciences, and Chinese philosophy is a pragmatic speculation about cosmic humanism, then Indian philosophy is a handmaid of rel., elucidating and helping to implement our ultimate dream for salvation from suffering.. The religious function of Indian philosophies explains why they probed into the origin of things, the unity of the Self with the original Cosmic Self (Brahman is Ātman), and death and suffering as mere shadows of temporary existence. The rel. significance of Indian philosophies also explains some incoherences among several doctrines. For, the philosopher's job here is more to elucidate our rel. project of salvation from life's suffering than to tie together diverse speculations on various fronts and points].. pervasive rel. significance of Indian philosophies..

...80

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Rev. : KUANG-MING WU, *PEW* 36 (3), 299–301.

53. KRISHAN, Y. Doctrines of *karma*, of *mokṣa*, of *niṣkāma karma*, and the ideal *Bodhisattva*. *ABORI* 70, 1989; 163–180.

..Indian philosophy and religions exhibit two conflicting trends in the exposition of the doctrine of *karma* : role of *karma* in shaping an individual's destiny and in the achievement of the goal of *mokṣa* or *nirvāṇa*.. *Up*.s discount the utility of rel. activity.. detachment (*tyāga*), desirelessness (*akāma*) as the means of escape from *saṁsāra*.. ethical doctrine of *karma* was the means of preserving society against ruthless and unrestrained selfishness and uninhibited hedonism of man..

54. KRISHNAMURTHY, Radha. Modes of expression in Indian philosophy. *SP*, 33 AIOC, Calcutta, 1986; p. 580.

..symbolic, metaphoric, enigmatic..

55. KUMAR, Vagish. *Bhāratīya Darśanon men Antarnihita Samarūpatā* (Hindi). Delhi, 1990; xvi + 168.

..the inherent uniformity of Indian philosophical systems..

56. KUMARAPPA, Bharatan. *Realism and Illusionism in Hinduism*. Delhi, 1986 (reprint); xv + 356.

57, KUPPERMAN, Joel J. Investigations of the self. *PEW* 34 (1), Jan. 84; 37–51.

..ref. to *Up*. .. *ChU* and *Māṇḍūkya*.. two major alternatives of the view of self : "substance" view of self and "no-substance" view.. *Up*. and *advaita vedānta* on "substance" side..

58. KUPPUSWAMI SASTRI, S. Compromises in the history of Advaitic thought : from the earliest times to the days of Brahmananda Sarasvati. *K. S. Birth-Cent. Comm. Vol.*, Part I, Madras, 1981; 74–88.

..see *VBD* II. 57.212..

59. LARSON, Gerald James. The aesthetic and the religious in Hindu spirituality. *Pr Bh* 83 (3), Mar. 78; 131–136.

60. LYSENKO, V. G. The rejection of Vedic ritual and God Creator in ancient Indian tradition.

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..see 54. 263A above..

61. LYSENKO, V. G. Darśana, Ānvīkṣikī, and Dharma : the philosophy and religion in India. (in) *Metodologičeskia problemy izučenija istorii filosofii zarubeznoyo vostoka*, Nauka, Moscow, 1987; 94–116.

62, LYSENKO, V. G.; ISAAVA, N. History of ancient and medieval Indian philosophy in the works of Soviet scholars – a review. *Peoples of Asia and Africa* 4, 1989; 174–187.

63. MANN, Rattan. *Critique of Indian Philosophy, History, and Culture.* Delhi, 1988; 104.

64. MARSETTA, Anthony J.; DE VOS, George; HSU, Francis. *Culture and Self : Asian and Western Perspectives.* Tavistock Publications, New York, 1985; 321.

65. MATILAL, Bimal Krishna. *Logic, Language, and Reality : Indian Philosophy and Contemporary Issues.* Mot. Ban., Delhi, 1990; xvi + 447.

Rev. : Roy W. PERRETT, *JAS* 46, 191–93.

66. MAYEDA, Sengaku (et al). *A History of Indian Thought* (Jap.). Tokyo Daigaku Shuppankai, Tokyo, 1982; viii + 266 + xxiii.

66A. MEHLING, J. (*Compendium on Vedic and Buddhist Thought*). Insel Verlag, Leipzig.

..collection of texts in German transl. from *ṚV*, *Br.*, *Up.*, etc. ..
..see 57. 72 below..

67. MEHTA, J. L. *Philosophy and Religion : Essays in Interpretation.* ICPR Series in Contemporary Indian Philosophy, Delhi, 1990; xi + 292.

..see 48. 175 above..

68. MISHRA, Ajad (Madhukar). Vaiyākaraṇānāṁ sattā-dvaitavādaḥ. *JGJKSV* 42 (1–4), 1984 (1990); 269–276.

69. MISHRA, Jayamant. Gītāyā jñānavijñānayoḥ samīkṣā, *SP*, 34 AIOC, Visakhapatnam, 1989; 384–385.

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..*Gītā* : *paramātmapuruṣaviṣayakaṁ samyag-jñānam* = *jñāna*; *prakṛtyātmakaṁ viśiṣṭaṁ jñānam* = *vijñāna*.. *jñāna* = *parā vidyā* (*Muṇḍaka*), *vidyāmṛtam* (*Śvetāśvatara*), *vidyā* (*Īśa*).. *vijñāna*= *aparā vidyā* (*Muṇḍaka*), *avidyā* (*Śvetāśvatara*, *Īśa*)..

70. MISRA, Banismita. Śābda pramāṇa. *IPQ* (Students' Suppl.), 14 (4). 1987; 18–32.

71. MISRA, S. D. Vedānta : tradition, philosophy, and contemporary significance. *Kosal J. of Ind. Res. Soc. of Avadh* 3 (1–2), Faizabad, 1980–81; 183–190.

..(1) earliest phase : *Nāsadīyasūkta* in *ṚV* and other Vedic mantras; (2) *Up.* (8th–5th cent. B. C.) represent second phase; *Up.* = fulfilment of Veda..

72. MODE, Heinz. Ancient Indian thought. (in) *Deyadharma* (D. C. Sircar Comm. Vol.), Satguru Publications, Delhi, 1986; 137-145.

..(Inrod. to 57. 66A above)..

72A. MODI, P. M. *Akṣara : A Forgotten Chapter in the History of Indian Philosophy*. Garib Dass Or. Ser. 30, Indian Books Centre; Delhi, 1985.

..(reprint of *VBD* I. 121. 37)..

73. MOFFIT, John. *Reflections on Hiudu Spirituality*.

..(= *VBD* IV. 58. 29)..

Rev. : *Rel. and Soc.* 21 (3), 87–91; *Triveni* 47 (1–2), 85–87.

74. MOHANTY, J. N. A fragment of the Indian philosophical tradition—theory of *pramāṇa*. *PEW* 38 (3), July 88; 251–260.

..it is not uncommon to insist that Indian philosophy is deeply spiritual; that its goal is not simple intellectual jugglary, but spiritual transformation of one's nature; that philosophy is a means to the attainment of *mokṣa* or spiritual freedom.. such claims are highly misleading. there is no doubt that the *Up.* exhibit a strong spiritual motivation: but it is a mistake not to distinguish bet. the spirituality of the *Up.* and the alleged spirituality of *Darśanas* even tho' the latter trace their ideas and doctrines back to *Up.*. secondly, *thinking* about spiritual matters is not itself spiritual.. thirdly, althó *Darśanas*, at least

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some of them, recognize *śabda* as a *pramāṇa*, they do not necessarily identify *śabda* with experience of some sort.. fourthly, none of the *Darśanas* uses a *pramāṇa* wh. suffers a rendering into 'intuition' (as against 'intellect')..

75. MOHANTY, J. N. Sense, reverence, and the ineffable in Indian philosophy. *J Chinese Philos.* 14 (4), Honolulu; 401-418.

76. MOHANTY, J. N. The concept of spirit. *VBQ*, NS 2 (1-4), 1991-92; 39-51.

..in what sense is Ind. philos. spiritual ?.. concept — Indian and western..

77. MUKHYANANDA, Swami. The unique space-time and historical sense of the Hindus. *Pr Bh* 87, April 92; 170-176.

..serially; to be contd...

78. MULLENS, Joseph. *The Religious Aspects of Hindu Philosophy*. Classical Publishing Co., New Delhi, 1991 (first ed., 1860); viii + 295.

..(from the Christian pt. of view).. seeks to expose the rel. errors of Hindu philos... the Vedic age (pp. 11-29)..

79. MUNI, Rakesh Kumar. *Bhāratīya Darśana ke Pramukhavāda* (Hindi). Rajasthan, 1988; 231.

..principal doctrines of Indian philosophical systems..

80. NAGARAJAN, V. Brahma jagato nimittakāraṇam ityatra Pāṇinisammatiḥ.

..see 25. 213 above..

81. NAKAMURA, Hajime. Indian philosophy in the contemporary perspective. *Indoiatsugaka Bukkyōgaku* 3, Sapporo, 1988; 349-369.

82. NAKAMURA, Hajime. *A History of Early Vedānta Philosophy* - Vol. I. Mot. Ban., Delhi, 1983 (also 1990); xxiv + 566.

..(transl. into English by Trevor LEGGETT; Sengaku MAYEDA; Taiteiz UNO).. Ch. I and II : *Upaniṣads*..

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Rev. : A. G. KRISHNA WARRIER, *ALB* 47, 202–206.

83. NAKAMURA, Hajime. *A Comparative History of Ideas.* (Kegan Paul International, London, 1986) Mot. Ban., Delhi, 1992 (Ind. ed.); xx + 572.

..a concordance-like compendium of rel. and philos. ideas as they developed in India, China, Japan, Persia, and Europe.. N. begins his survey (ch. I) with "primitive" or agricultural societies : mainly deals with the Vedic period (nature of Vedic gods; efficiency of ritual; awareness of after-life and ancestral worship; developing search for the 'absolute').. ch. II: ancient world's concern with cosmogonies and related speculations began to disintegrate with the advent of the *Up.* and the Ionian period; individual thinkers eventually formulated their own particular systems of thought wh. tended to ignore the ancient rituals and mythologies and pursued the quest of first principles by means of either rational investigation or intuition; philosophy with distinctive char. in contradistinction to previous purely rel. pursuits.. discussion re *Up.*..

Rev. : Tadeusz SKORUPSKI, *BSOAS* 51 (3), 580–81.

84. NAKAMURA, Hajime; WIENER, Philip P. (ed.). *Ways of Thinking of Eastern Peoples : India-China-Tibet-Japan.* Mot. Ban., Delhi, 1991; xx + 712.

85. *New Dimensions in Vedanta Philosophy.* Akshara-purushottam Sanstha, Ahmedabad, 1981; Part I : xv + 220 + 56 + 60 + 164 (with glossary); Part II : 245 + 117 + 76 (with glossary).

..Swaminarayana Bicentenary Comm. Vol. 1781–1981..

86. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils.*

..see 56.23 above..

87. PAJIN, Dushan. The legitimacy of the term "philosophy" in an Asian context : the beginnings of Indian philosophy. *JIP* 15 (4), 1987; 349-362.

88. PANDEY, Sangam Lal. *Pre-Śaṁkara Advaita Philosophy.* Allahabad Philosophical Series – 2, 1983 (2nd ed.); xvi + 475.

..from *ṚV* to Bādarāyaṇa-Maṇḍanamiśra..

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57.94]

89. PAPPU, S. S. Rama Rao; PULIGANDLA, R. (ed.). *Indian Philosophy: Past and Future.* Mot. Ban., Delhi, 1982; xvii + 434.

=(collection of essays).. (1) What is Indian about Indian philosophy? (2) What is the goal of Ind. philos.? (3) What is the responsibility of Ind. philosopher? (4) What is the future of Ind. philos.?..

Rev. : *Dar. Int.* 22 (2), 82–85.

90. PATHAK, Divakar; SRIVASTAVA, Avinashkumar. *Bhāratīya Darśana kī Mūla Samasyāen* (Hindi). Janaki Prakashan, New Delhi, 1984; 2 + ii + 131.

..the basic questions of Ind. philos...

91. PHILLIPS, Stephen H. *Aurobindo's Philosophy of Brahman.* Brill, Leiden, 1986; 200.

Rev. : K. K. RAJA, *ALB* 53, 213–14.

92. PLOTT, John C. *Global History of Philosophy*, Vol. I.

..(= *VBD* IV. 57. 156).. Appendix : short sketches of some eminent philosophers of China and India (Vedic and non-Vedic).. (*Up.* belong to the period c. 100 B. C. – c. 100. A. D.)..

Rev. : P. D. NAVATHE, *ABORI* 67, 283–84; PRATAP CHANDRA, *IHR* 6, 287–88.

93. POTTER, Karl H. Indian philosophy's alleged religious orientation. *Philosophic Exchange* 1 (3), SUNY, 1972; 159–174.

..(also see *Encyclopedia of Ind. Philos.*, Vol. II).. ref. DAYA KRISHNA, *VBD* III. 57.48.. three questions : (1) Is Ind. philos. "spiritual" in the sense in wh. western philos. can't be characterized as such? (2) Is the concept of *mokṣa* distinctive of Ind. philos. in the sense that no analogous concept is to be found in the western philos.? (3) Even if such an analogous concept can be found in western philos. trad., is it a fact that *mokṣa* occupies such a central pivotal place in Ind. philos. trad. that the latter can't make sense or even be possibly understood without ref. to it?.. see 57. 32, 33 above.

94. POTTER, Karl H. *Presuppositions of India's Philosophies.* Mot. Ban., Delhi, 1991; xi + 276.

..(first Ind. ed. of *VBD* III 57.159)..

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95. PULIGANDLA, R. *Fundamentals of Indian Philosophy*. Univ. Press of America, Lanham, Maryland, 1985; 364.

96. RADHAKRISHNAN, S. *Indian Philosophy*. 2 Vols. OUP, 1989 (reprint); 738, 807.

96A. RAJU, P. T. *Spirit, Being and Self: Studies in Indian and Western Philosophy*. South Asian Publishers, Delhi, 1982; ix + 285.

97. RAJU, P. T. *Structural Depths of Indian Thought*. SUNY, Albany, 1985; xxxi + 599. (also South Asian Publishers, New Delhi, 1985).

..presents a schemata of the Indian schools of thought prompted by life's urge and ideals.. Ind. philos. is not only about salvation, but pays full attention to all those intellectual problems wh. have preoccupied western thought.. a brief summary of *Up.* ideas..

Rev. : R. K. ACHARJEE, *Pr Bh* (Sept. 86), 395–97; Harold COWARD. *PEW* 37, 211–14; Karel WERNER, *JRAS* 1988 (1), 206–08; Kenneth G. ZYSK, *JAOS* 107, 521–22.

98. REDDY, V. N. K. *Eastern and Western Philosophy: an Introduction*. Bharatiya Vidya Prakashan, Delhi, 1980; viii + 217.

99. REYNA, Ruth. The spirit of Indian philosophy. *Swami Abhedananda Comm. Vol.*, Calcutta, 1971; 38–42.

..chief motivation of *ṚV*-philos. : search for a basic unity underlying the apparent multiplicity and ceaseless change of universe.. *Up.* search for the principle of life and quest for the primal force..

100. REYNA, Ruth. *Introduction to Indian Philosophy*. Tata Mcgraw-Hill.

..(= *VBD* IV. 57.179)..

Rev. : *Triveni* 44 (1), 79–80

101. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien IV. Die Entwicklung der Philosophie im alten Indien.*

..(= *VBD* III. 57.189)..

Rev. : S. SLUSZKIEWICZ, *Roc. Or.* 42, 103–110,

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57.109]

102. RUDOI, V. I.; OSTROVSKAYA, Ye. P. Features of historico-philosophic approach to studies on Indian classic religio-philosophic systems (Russ.). (in) *Metodologičeskie problemy izučenija istorii filosofii zarubeznogo vostoka*, Nauka, Moscow, 1987; 74–93.

103. SAHASRABUDDHE, M. T. *A Survey of the Pre-Śaṅkara Advaita Vedānta*. Univ. of Poona, 1968.

104. SARKAR, Anil Kumar. *Dynamic Facets of Indian Thought. Vedas to Auxiliary Scriptures.* Manohar Publ., New Delhi, 1980; 184.

Rev. : *Dar. Int*. 21 (4), 86–87.

105. SARKAR, Anil Kumar. Systems, movements, and processes in Western and Indian thought. *Dar. Int.* 29 (2), 1989.

106. SARMA, Chandra Shekhar. *Gītā aura upaniṣadon men upalabdha sāṁkhya siddhānton kā samīkṣātmaka adhyayana* (Hindi). Kurukshetra, 1986; xiii + 113.

107. SATCHIDANANDA MURTHY, K. *Philosophy in India. Tradition, Teaching, and Research*. ICPR, Mot. Ban., Delhi, 1987; xi + 237.

..overview of principal forms of philos. analysis from the time of the Veda to present day .. survey of major and minor Ind. philosophies from a hist. perspective .. acc. to author, present approach of teaching philos. in India is antiquated; sources limited; scope too narrow..

Rev. : *AH* 1 (No. 84), 40; S. SANKARANARAYANAN, *ALB* 50, 657–60; Melitta WALIGORA, *AAL* 14 (3), 531–34; Kenneth G. ZYSK, *JAOS* 109 (1), 170–73.

108. SCHAYER, Stanislav. *On Philosophizing of the Hindus* (Polish). Polish Scientific Publishers, Warsaw, 1988; xxxiii + 539.

..selected papers of S. ed. by Marek MEJOR..

109. SCHULTZ, M. *Hindu Philosophy*. New Delhi, 1985; viii + 105.

..(ed. by B. M. CHATURVEDI)..

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110. SHARMA, Arvind. Philosophy and sociology of knowledge : An investigation into the nature of orthodoxy (*āstikya*) in Hindu thought. *JICPR* 6 (3), 1989.

111. SHARMA, Chandradhar. *A Critical Survey of Indian Philosophy*. Mot. Ban., Delhi, 1987, 1991; 415.

..reprint of *VBD* III. 57. 200 .. see 57. 112 below..

112. SHARMA, Chandradhar. *Bhāratīya Darśana : Ālocanā aura Anuśīlana*. (Hindi). Delhi, 1990; 392.

..Hindi version of 57. 111 above..

113. SHARMA, Haridatta. Bhāratīya darśana ke vibhājana kī eka mānyatā : śrauta evaṁ tārkika (Hindi). *VJ* 33 (5), Aug. 84; 34–35.

..a classification of Ind. philos. : *śrauta* and *tārkika*..

114. SHARMA, H. L. Wisdom of Vedanta, G. D. K. Publications, Delhi, 1981; xiv + 140.

.. (collection of 15 short essays).. *kāla, māyā, śraddhā, satya, ṛta, saṁnyāsa*, etc. ..

Rev. : A. V. N. SARMA, *JORM* 42–46, 229.

115. SHARMA, R. M. The philosophy of *advaita*. (in) *Saṁskṛta-Saṁskṛti*, Mexico, 1984; 125–139.

..seeds of *advaita* in Veda : *ekaṁ sad viprā bahudhā vadanti* (*ṚV*. I. 164..46); *SV* : *tadihāsa bhuvaneṣu jyeṣṭham* .. *Up.* tho' not advocating a particular concept, are still inclined towards *advaita*..

116. SHARMA, U. Problem of ultimate reality. (in) *Man's Religious Quest : A Reader* (ed. Whitfield FOY), London, 1978.

117. SINARI, Ramakant A. *The Structure of Indian Thought*. OUP, Delhi, 1984; xi + 274.

..(also Mot. Ban., Delhi, 1990).. Indian 'atmalogy' vis-a-vis ontology of the human self in phenomenology and existentialism..

Rev. : Edeltraud HARZER, *JAOS* 107, 838–39.

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118. SINHA, Harendraprasad. *Bhāratīya Darśana kī Rūparekhā* (Hindi). Mot. Ban., Delhi, 1991 (rev. reprint); xvii + 358.

119. SINHA, K. P. *Reflexions on Indian Philosophy*. Chowkhamba Or. Res. Stud. 32, Varanasi, 1984; viii + 308.

120. SINHA, K. P. *The Absolute in Indian Philosophy*. Chowkhamba Or. Res. Stud. 36, Varanasi, 1991; viii + 292.

121. SMITH, R. Morton. From ritual to philosophy in India.

..see 54. 399 above..

122. STAAL, F. Is there philosophy in Asia? (in) *Interpreting Across Boundaries* (ed. G. J. LARSON; E. DEUTSCH), Mot. Ban., Delhi, 1989; 202–229.

..discusses *tat tvam asi* in various Vedic contexts.. numerical identifications..

123. STONE, James H. The problem of canon-formation in the Aupaniṣadavāda. (in) *Freedom, Progress, and Society* (Satchidananda Murthy Fel. Vol.), Delhi, 1986; 217–229.

..the Vedānta school, wh. can only exist subsequent to culmination of the process of canon-formation, is itself the source of Vedānta trad..

124. SUKHLALJI, Pandit. *Indian Philosophy*.

..(= *VBD* IV. 57. 214)..

Rev.: S. M. MISRA, *PJ* 20–21, 205.

125. TOLA, Fernando. Principios fundamentales de la filosofia de la India. *Revista Venezolana de Filosofia* 19, Caracus, 1985; 89-101.

126. TOLA, Fernando. Tres concepciones del hombra en la filosofia de la India. *Pensamiento* 42, 1986; 29–46.

..three conceptions of man in Ind. philos.: (1) the materialist conception; (2) the phenomenalist conception of the Buddhists; (3) the spiritualist conception of the Hindus as found in Śaṅkara..

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127. TOLA, Fernando; DRAGONETTI, Carmen. *Filosofia literatura de la India.* Editorial Kier S. A., Buenos Aires, 1983; 213.

..discusses such topics as *saṁsāra, nirvāṇa, anāditva,* the colour of *ātman, Muṇḍaka Up., Kaivalya Up.* ..

128. TORELLA, Raffaele. Examples of the influence of Sanskrit grammar on Indian philosophy. *EW* 37 (1-4), 1987; 151-164.

129. TORWESTEN, Hans. *Vedanta – der mystische Weg Indiens.* Walter Verlag, Heitersheim, 1985; 200.

130. TRIPATHI, Bashishta Narain. *Indian View of Spiritual Bondage.* Studies in Comparative Religion – 1, Varanasi, 1987; xviii + 463.

131. TRIPATHI, Rajkishor Mani. *Bhāratīya Darśanaparamparā aura Sāhityadarśana* (Hindi). Gorakhpur, 1983; 107.

132. UDAYAVIRA SASTRI. Bhāratīya darśana : samanvaya (Hindi). *D. N. Shastri Comm. Vol.,* 1989; 190-197.

..the viewpoint of Maharsi Dayananda..

133. UPADHYAYA, Baladev. *Bhāratīya Dharma aura Darśana kā Anuśīlana* (Hindi).

..see *VBD* IV. 57. 226 .. see 48. 318 above..

134. UPADHYE, P. M. Symbols in Hindu philosophy and their interpretation.

..see 53. 92 above..

135. VECCHIOTTI, Icilio. *La filosofia india.* Doncet, Madrid, 1971.

136. VINOD KUMARI. Humanistic approach to life in Indian thinking. *MUSRJ* 3 (1), 1978; 71-74.

..present since Vedic age..

137. VYAS, R. T. Roots of Śaṅkara's thought. *JOIB* 32 (1-2), 1982; 35-49.

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57.143]

..(1. Śaṅkara's *advaita* – thro' Gauḍapāda – to be traced to some Buddhist form of thought; 2. G., not Ś., made use of some Buddhist dialectical arguments in support of *Up.* non-dualism; borrowing of technique rather than of tenets; 3. *Up. brahman* gave rise to the advaitic turn to Buddhist systems of Mādhyamika and Yogācāra).. Ś.'s *advaita* traced back, thro' a series of teachers like Govinda, Gauḍapāda, Śuka, Vyāsa, Parāśara, Śakti, Vasiṣṭha, and Padmabhava, to Nārāyaṇa of the *Puruṣasūkta* in *ṚV*.. unbroken trad. of Vedic texts and commentaries maintains that the doctrine of *advaita* first originated with the mystic experience of Vāmadeva (*ṚV – maṇḍala* IV)..

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..points to some expressions of dialectical thinking in ancient Ind. philos... analyses place and role of such thinking in the hist. of Ind. philos...

139. WATSON, Ian Kesarcodi. *Studies in Hindu Wisdom.* Allied Publ., New Delhi; 136.

Rev.: *ET* (24. 10. 82), 6: 4–5; *Patriot* (16. 5. 82), 2: 5–8.

140. WHITEFORD BOYLE, John E. *The Indra Web: the Renewal of Ancient Oriental Concepts in Modern Western Thought.* Wheat Forders, Washington, 1983; 249.

141, YU, Feng. Philosophical Studies in India: organization, teaching, publications (Chinese). *South Asian Studies* 3, Beijing, 1990; 80 ff.

142. YUDA, Yutaka. *Indische Philosophie* by O. STRAUSS; Jap. transl. Daitō Shuppansha, Tokyo, 1979; xxvi + 350 + 53.

143. ZIMMER, Heinrich, *Philosophies of India* (ed. Joseph CAMPBELL). Mot. Ban., Delhi, 1990 (reprint); x + 687 + 12 pl.

..(= *VBD* IV. 57. 237).. (1) The Highest Good; (2) The philosophies of Time; (3) The philosophies of Eternity..

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58. Vedic and Upaniṣadic Philosophy

(Also see Section 22 above)

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2. Apte, K. V. Methods of self-realisation in Indian philosophy. *Bh Vid* 49 (1-4), 1989; 1-33.

..(1) in Vedic *Saṁ., Br., Ar.*; (2) in *Up.* ..

2A. Arapuru, John G. *Gnosis and the Question of Thought in Vedānta : Dialogue with the Foundations.* Martinus Nijhoff Publishers, Dordrecht, 1986; 332.

..I. Gnosis and philosophical thought in *ṚV*; II. Gnosis and philosophical thought in *Up.* ..

3. Bahadur, K. P. *The Wisdom of the Upaniṣads.* Delhi, 1989; X + 303.

4. Balbir Singh. *Philosophy of Upanishads.* Arnold-Heinemann, New Delhi, 1983; 150.

5. Balodhi, J. P. Phenomenology of aggression in ancient Indian thought (an analysis of Rigveda). *The Vedic Path* 46 (4), Mar. 84; 14–20.

..considers words like *rudra–raudra, manyu, hela, kopa, krodha, bhāma, kroś a,* etc. ..

6. Bapat, Shailaja. The meaning of the term *ānanda* in the philosophy of the Upaniṣads. *SP*, 32 AIOC, Ahmedabad, 1985; 332–333.

..*ānan-la* = a state wh. is devoid of all differences and adjuncts (= *brahman* itself); *ānandamaya* (= *jīvātman* or *prajñā* described in *Māṇḍūkya Up.* 5 or *svayaṁjyotiḥ puruṣaḥ* of *BAU* 4. 3, I)..

7. Benegal, Som. *The Beginning according to Ihe Rig Veda.*

Rev. ; *ToI* (Mag.), 29. 4. 79, 10 : 7–8.

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8. BETAI, R. S. Dr. Radhakrishnan on the philosophy of the Upaniṣads. *Sambodhi* 16, 1989; 41–57.

9. BHARADWAJ, Ishvar. Upaniṣadon men varṇita vibhinna yogon men saṁnyāsayoga kā sthāna (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 63.

..*saṁnyāsayoga* in *Up*. ..

10. BHARATIKRISHNA TIRTHA, Swami. *Vedic Metaphysics.* Mot. Ban., Delhi, 1978; xxxiii + 3 + 349 + 1.

Rev.: G. PTUSA, *Fol Or* 23, 356–57.

11. BHATTACHARYA, Bishnupada. Quintessence of the Upaniṣads. *BRMIC* 40 (11) – 41 (4), 1989–90.

..serially .. see 22. 13 above..

12. BRAHMANANDA, Swami. *The Supreme Knowledge revealed through Vidyas in the Upanishads.* The Divine Life Society, Rishikesh, 1990; 575.

..see 22. 21 above .. see 58. 75 below..

13. CHAKRAVARTI, S. C. *The Philosophy of the Upanishads.* Seema Publications, Delhi, 1980; xv + 274.

14. CHAKRAVARTY, Ardhendu Sekhar. Riddle of life: necessity of supraphysical knowledge. *Veda-Savitā* (ES) 2 (11), Dec. 83; 35–36.

..serially; to be contd... acc. to Vedas, life is a manifestation (an outward expression) of consciousness; acc. to Vedas, the same general laws and powers hold good in the spiritual, psychical, and physical being..

15. CHAUBEY, B. B. Vedic and Upaniṣadic concept of *māyā*. *SP*, 35 AIOC, Haridwar, 1990; p. 118.

..the sense of *māyā* as illusion is definitely a later development..

16. CHIDANANDA, Swami. Essence of Vedas and Upanishads. *Wisdom Light* 10 : 87, Dec. 87; 9–17.

..serially, to be contd. ..

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17. DANGE, Sindhu S. Ritual setting of the Upaniṣadic philosophy. *J Dept Sk.*, Calcutta Univ., 1987; 87 ff.

..three stages : (1) imp. of sacrifice is stressed; use of ritual terms; (2) philosophy presented thro' sacrificial imagery; (3) highest *Up.* philos. presented in traditional ritualistic terminology..

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..see 22.29 above..

20. DAYANANDA. Śivasaṁkalpaṁ manaḥ. *Veda-Savitā* 6 (6), Jan. 86; 185–187.

..see 58.30 below..

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Rev. : Jan FILIPSKY, *Arch Or* 54, 393–96.

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..see 56.5A above..

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..imp. of *Up.* thought..

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..see 15.24 and 49.31 above..

25. DHAWAN, Thakur Datta. Truth and Vedas. *The Vedic Path* 48 (2), Sept. 85; 1–8.

26. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā Śramaṇa Saṁskṛtiyon kā Dārśanika Vivecana* (Hindi).

..see 56.9 above..

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Rev. : S. G. KANTAWALA, *JOIB* 33, 360-61.

28. DUBE, Gayaprasad. Vaidikavāṅmaye 'dhyātmadarśanam. *Surabhārati*-tṛtīya sopāna, Mainpuri, 1990-91; 38-41.

29. FATAH SINGH, Modern holism and the Veda. *Veda-Savitā* (ES) 2 (4), May 83; 13-14.

..the process of ideation..

30. FATAH SINGH, Śivasaṁkalpaṁ manaḥ. *Veda-Savitā* 6 (6), Jan. 86; 187-192.

..*pravacanas* 1-6 .. see 58.20 above..

31. FRAWLEY, David. *Creative Vision of the Early Upaniṣads. Udgitha Adityasya : the Exalted Song of the Sun.* Denver, 1982; Mot. Ban., Delhi, 1984; viii + 387.

..the concern of this book is with the older, more symbolic and neglected portions of *Up.*, aiming at their original and creative vision..

32. FRAWLEY, David. Philosophical thinking in the Rig Veda. *The Silent Logos*, New Delhi, 1985; 8-10, 31.

..examines *ṚV* I. 164 with a view to showing evidences of a philosophical background to it and the sense of inquiry into ultimate reality behind it .. this entire hymn identifies the fire with the seer who has realised him..

33. GANAPATI, S. V. *Man's Origin and Destiny.* Kalaksetra Publ. Press, Madras, 1983; 105.

..Vedic cosmology in new light .. destiny of man..

Rev. : Rajinder K. SHARMA, *VIJ* 25, 207-08.

34. GANGADHARA GURU. Vedāntamandākinī. *Saṁvid* 25 (2), Nov. 88; 3-9.

..philosophy based on Vedic and *Up.* quotations..

35. GANGESHWARANANDA, Swami. Ṛgveda men advaitavāda (Hindi). *Vedapradīpa* 2 (7), Jan. 88; 23-25.

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..serially, .. psychological interpretation (cf. Sri AUROBINDO) wd. explain and justify rationally the whole rel. trad. of India having its source in Veda .. European scholarship .. significance of Vedic sacrificial rites..

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..Vedic philosophy as reflected in the *Bhāgavata-Pur...*

42. GUANGCHANG, Fang. From the Vedas to the Upaniṣads. *South Asian Studies* 3, Beijing, 1989; 13–20.

..introd. to philosophic concepts in Vedas, *Br.*, *Ār.*, *Up.* ..

43. GUPTA, Bina; WILCOX, William C. 'Tat tvam asi': an important identity statement or a mere tautology? *PEW* 34 (1), Jan. 84; 85–94.

..*tat tvam asi* is a material identity statement .. 'thou' and 'that' are different objects, but yet a single entity..

44. GUPTA, Uma. The materialistic philosophy of the Vedas and the background of ancient Indian sciences. *SP*, NISI Symp. on Hist. of Sciences of India. New Delhi, Oct. 1968.

..science is born of materialism and materialism culminates into science .. see 58. 45 below..

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45, GUPTA, Uma. *Materialism in the Vedas.* New Delhi, 1987; 236.

..see 58. 44 above..

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..sources.. metaphysics, epistemology, sociology, ethics, etc...

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..see 4. 25 and 36. 18 above..

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..(ref. R. D. RANADE's *Constructive Survey of Up. Philos.*).. *udgītha* is *oṁ*, *praṇava*, *sāma*, *āditya*, *prāṇa* etc.; it is the central topic of discussion of all *Up.*..

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52. KAR, Nimita. *Humanistic Trends in Some Principal Upaniṣads.*

..see 22. 55 above..

53. KARAN SINGH. *The Message of the Upanishads and the Message of the Bhagavad Gita.* Sanskriti Sagar Publication, Delhi, 1987; 36.

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..see 24. 93 above..

55. KEITH, Arthur Berriedale. *The Religion and Philosophy of the Veda and the Upanishads.*

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..see 49. 52 above..

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..(based on Sri AUROBINDO's *The Secret of the Veda*)..

61. MAHASHABDE, V. S. Viśvotpattīcī ṛgvedātīla asatsat saṁkalpanā (Mar.). *Prasāda* 45 (8), Mar. 92; 33–35.

..ref. *Nāsadīya-sūkta*..

62. MANGAL DEV SASTRI. Vaidika dhārā se aupaniṣada dhārā kā vikāsa (Hindi). (in) *Ancient Indian Culture and Literature* (Pt. Gangaram Comm. Vol.), Delhi, 1980; 67–68.

..development from Vedic to Upaniṣadic..

63. MATSUNAMI, Yoshihiro. *Philosophers of the Upaniṣads* (Jap.).

..see 32. 41 above..

64. MAYEDA, Sugaku. The Upaniṣadic concept of *avidyā* (Jap.). *Bukkyōgaku* 9–10, Oct. 80; 1–20.

..see 58. 65 below..

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–(ref. *VBD* III. 60. 100).. in the early *Up.*, the term *avidyā* is used in four senses : (1) "lack of knowledge" (*ChUp* I. 1. 10); (2) the cause wh. makes one feel the same fear of an

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58. 70]

object in the dream as that of an object in the waking state (*BAU* IV. 3. 20); (3) "the state of being unconscious" experienced by Ātman until it takes a new body after death (*BAU* IV. 4. 3-4); (4) 'non-knowledge' i. e. what is not the knowledge of Brahman, or *Karman* (rituals) (*BAU* IV. 4. 10; *Īśa* 9).. see 58. 64 above..

66. MEHTA Rohit. *The Call of the Upanishads.* Mot. Ban., Delhi, 1990; vi + 320.

..mystical teachings gleaned from *Up.*..

67. MILLER, Jeanine. The Rigveda in the light of the secret doctrine.

..see 4. 32 above..

68. MILLER, Jeanine. *The Vision of Cosmic Order in the Vedas.* Routledge and Kegan Paul, London / Boston, 1985; xix + 358.

..(Foreword by R. PANIKKAR).. *ṛta* as the principle of transformation, as the 'law of becoming'.. *ṛta* refers to the 'course of things'.. *ṛta* as the 'dynamic order of reality as the eternal transformation of the divine life'.. at the cosmic level, *ṛta* is the law of harmony; at the human level, the law of truth, righteousness, justice; at the personal level, integrity, the manifestation of human consciousness .. universe as stupendous sacrificial rite..

Rev. : H. W. BODEWITZ, *IIJ* 10 (2), 107-111.

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..occurs clearly in *Praśna Up.*; often referred to in other *Up.*... 16 *kalās* : *prāṇa, śraddhā, kha, vāyu, jyotis, āpaḥ, pṛthivī, indriya, manas, anna, vīrya, tapas, mantra, karman, loka, nāman* — these 16 *kalāṣ* form the subtle body of a being; they have the capacity to reflect the consciousness of Ātman .. (*Praśna Up.* glorifies the *gāyatrasāman*)..

70. MIRASDAR, Mangala. Śrauta and philosophy: some conceptual problems. *SP*, 35 AIOC, Haridwar, 1990; p. 117.

..knowledge of philosophy in *Up.* rooted in ritual .. link bet. *Śrautadharma* and philos. proved thro' a study of some concepts, rituals, and similes..

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72. MISHRA, Krishna Kumar. Vaidiko 'dhyātmavādo 'thavā prakṛter udāttīkaraṇasya phalitārthaḥ. *SP*, 32 AIOC, Ahmedabad, 1985; p. 45.

73. MISRA, S. N. Vedic philosophy and ritual of nomadism and settlement.

..see 54. 289 above..

74. MUKHOPADHYAY, Biswanath. The Vedic lore and the quest for self. *JOIB* 34 (3–4), 1985; 129–133.

..prayer; performance (performance of sacrifice is nothing but recognizing the position and role of the universal elements in one's inner form): meditation; recognition..

75. NARAYANASWAMI AIYAR, K. *The Thirty-two Vidyās*. Adyar Library and Res. Cent., 1975; xxviii + 147.

..reprint of *VBD* IV. 64. 35 .. see 58. 12 above..

Rev. : P. M. UPADHYE, *Bh Vid* 43, 94–95.

76. NARLA, V. R. *An Essay on the Upanishads. A Critical Study*. Hyderabad, 1989; 81.

..see 22, 73 above..

77. NIRAKARI, Ramdas. *Sūtrātmaka Vedatattvadarśanam*. Panjab, 1987; 67.

78. PANDEY, G. R. *Śaṅkara's Interpretation of the Upaniṣads*. S. N., 1988.

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..concept of ultimate reality in the principal *Up*. and axiology..

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58.91]

..Marathi rendering of *The Secret of the Veda* by Sri AUROBINDO..

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...(Preface by R. NOZICK)..

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..see 49. 90 above..

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..see 22. 81 above..

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..see 22. 82 above..

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..see 22. 85 above..

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..(inspired by Sri AUROBINDO's interpretation).. discovers in *ṚV* creative beginning of the later Indian thought .. nature and meaning of the Divine .. considers Agni, Indra, Soma, Vṛtra..

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..Ātman and experience (acc. to *Up.*) .. training of the mind to realize Ātman..

95. RODRIGUES, Antonio F. X. *In Search of Meaning. A phenomenological reading of the Upanishads.*

see 22. 90 above..

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..(see 22. 94 above) .. Rāmānuja had not only taken the Veda as a whole in interpreting the metaphysical basis of his system but also got the influence of *Prabandham* in the proper evolution of the Vedāntic themes and built up his system on a safer and stronger foundation..

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..(2nd enlarged ed.)..

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..see 18. 12 above..

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..see 15. 31 above..

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..see 49. 102 above..

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..*īśa Up.* 1–18 : English transl. and exposition..

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..the Vedic view is that both matter and spirit are complementary and not antagonistic – tho' matter is for the spirit and not the spirit for the matter..

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..(1st instalment; to be centd.) .. *Up.* views..

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..'*ṛca akṣare parame vyoman' iti mantravurṇena ṛgvedapratipādyaṁ brahma paramātmā eveti sphuṭaṁ pratīyate..*

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..*Nyāyadarśanam aupaniṣadadarśanasannikṛṣṭam*..

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..see 4.59 above..

114. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature.

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..serially, on the opening page..

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..see 4.60 above..

120. TIWARI, Omkar Nath. Ṛgvedam āśritya jīvasvarūpavicāraḥ. *SS* 42 (1–2), 1987; 53–60.

121. TRIPATHI, Jaideva. *Upaniṣatsu Karmavādaḥ.* Delhi, 1989; viii + 244.

122. TRIPATHI, Ramabhilash. Agnividyā. *SP*, 35 AIOC, Haridwar, 1990; p. 30.

..in Veda and *Up*... e.g. *Kaṭha Up.* : Yamanaciketāsaṁvāda..

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..*Up.* = *Brahmajnāna*..

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..Vedas as basis af *adhyātmadarśana*—not merely as texts dealing with *karmakāṇḍa*..

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..comparison of *Ch Up* VI. 14. 1-2 and *Meno* 9713..

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..classifications discussed in this paper have no relation to the four quarters or regions and the centre; they are vertical rather than horizontal, but they also have non-spatial implications.. combining the data of *Ṣaḍviṁśa-Br.* and *Jaiminīya-Br.*, we may notice that subterranean waters, totality, and nocturnal situation of the fourth position belong together.. this supports the theory of the cosmic reversal during the night in wh. the subterranean waters represent the nocturnal sky..

3. Bhāratīyānāṁ dṛṣṭyā vyomapiṇḍānāṁ sṛṣṭikramaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 18.

..*TB* 1.1.3; *TU* 2.1..

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..Is the word *svargu* used to connote the same meaning in the different Vedic passages?..

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8. DANGE, Sindhu S. (ed.). *Myths of Creation*.

..see 53.25 above..

9. DAYANANDA SARASVATI. Atha sṛṣṭividyāviṣayaḥ saṁkṣepataḥ. *JIDVP* 3 (2), June 90; 293–302.

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59. 17]

..*Nāsadīya-, Hiraṇyagarbha-, Puruṣa- sūktas* (D.'s comm.)..

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..the Vedānta achieves a synthesis by pointing out that the two, cause and effect, must be of two diff. levels — the one real and the other unreal; if both are regarded as real, at least the relation bet. the two must be unreal; but there can't be an unreal relation bet. two reals..

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..(serially, contd. from Jan. 89 issue).. V. The positive and adequate definition of creation .. *Up.* evidence studied..

12. FRAWLEY, David. Vedic cosmology and the supermind.

..see 4. 20 above..

13. GOMBRICH, Richard Francis. Ancient Indian cosmology. (in) *Ancient Cosmologies* (ed. Carmen BLACKER, Michael LOEWE), George Allen Unwin, London, 1975; 110–142.

14. GUPTA, Manohar Lal. Veda kā sṛṣṭivijñāna (Hindi). *Veda-Savitā* 8 (5), Dec. 87; 148–152, 168.

15. JITATMANANDA, Swami. Vedic cosmology and modern astrophysics. *Pr Bh* 90 (6), June 85; 260–269.

..modern scientists' views on the origin of the universe .. how they come close to ancient Indian cosmology..

16. KLAUS, Konrad. *Die altindische Kosmologie. Nach den Brāhmaṇas dargestellt.* Indica et Tibetica 9, Bonn, 1986; 197.

..(DD, Marburg Univ.)..

Rev. : H. W. BODEWITZ, *IIJ* 32 (4), 294–300.

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..Collection of Essays (already published) selected and introduced by John IRWIN.. contains : (1) The basic concept of Vedic rel. (*VBD* IV. 49. 39); (2) The golden germ (originally

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in Dutch, 1951); (3) The three strides of Viṣṇu (*VBD* III. 50.165); (4) The bliss of Aša (*VBD* III. 50.135); (5) Cosmogony and conception – a query (*VBD* III. 59.16); (6) The heavenly bucket (*VBD* III. 80.143); (7) The ancient Aryan verbal contest (*VBD* III. 4.28); (8) The Indian Prometheus (*VBD* IV. 48.187); (9) The worship of Jarjara on the stage (*IIJ* 16, 1975).. [MALANDRA's rev.: acc. to KUIPER, LÜDERS, W. N. BROWN, etc., there is a basic concept or myth underlying Vedic rel.; but no such basic concept can be discovered; Vedic poets and risualists were operating with a plurality of concepts and myths that they were wont to bring together in a variety of ways]..

Rev.: William W. MALANDRA, *Hist Rel* 24 (2), 189; Ludo ROCHER, *JAOS* 106 (2), 346–47.

17A. LOVIN, Robin W.; REYNOLDS, Frank E. (ed.). *Cosmogony and Ethical Order : New Studies in Comparative Ethics.* Univ. of Chicago Press, 1986; 448.

..connection of a culture's beliefs about the origins of the world with its ideas about a moral order for that world.. study of cosmogonic myths of diff. cultures from this point of view..

18. MAHER, J. Peter. "Stone", "hammer", and "heaven" in Indo-European language and cosmology. (in) *Approaches to Language : Anthropological Issues* (ed. W. C. MCCORMACK; S. A. WARM), Mouton, The Hague, 1978; 457–482.

..see *VBD* IV. 79.294..

19. MANN, Ulrich. *Schöpfungsmythen. Vom Ursprung und Sinn der Welt.* Kreuz Verlag, Stuttgart, 1982; 238.

Rev.: Hans-Jürgen FINDEIS, *Anthopos* 81, 738.

20. MEHTA, Vishwanath. *Metaphysics of Creation. Hindu Theory of the Universe explained in Modern Scientific Terms.* Viśvakalā Publications, Shimla, 1990; 544.

21. MILLER, Jeanine. *The Vision of the Cosmic Order in the Vedas.*

..see 58.68 above..

22. MODAK, B. R. *Nāsadīya Sūkta arthāt Sṛṣṭicī Janmakathā* (Mar.).

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..see 3.97 above..

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..see 53.72 above..

23A. PALIT, Piyali. A scientific explanation of Advaita-Vedānta on the theory of origination. *SP*, 34 AIOC, Visakhapatnam, 1989; 345–346.

..*trivṛtkaraṇa* (*Ch Up*) and *pañcīkaraṇa* (*TU*) and latest discoveries of Astro-Physics ('light' is the primary element on the way of creation)..

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25. PANDEYA, Radhe Shyam. Ṛgvaidika sṛṣṭiprakriyā (Hiraṇyagarbhasūktapara ādhārita) (Hindi). *Vedavāṇī* 37 (1). Nov. 84; 4–6.

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27. POLOMÉ, Edgar C. Vedic cosmogonies and their Indo-European background. *The Mankind Quarterly* 24, Washington, D. C., 1983; 61–69.

28. RINNE, Olga (ed.). *Ursprungsmythen*. Sammlung Luchterhand 506–507, 1985.

..(1) Der neue Entwurf der Welt; (2) Der verlorene Himmel..

29. SHARMA, Dharmananda. Sṛṣṭivādopapattiḥ. *Sāgarikā* 25(4)–26(1), 1988; 125–128.

..*Up*. evidence..

30. SHARMA, Durgesh Kumar. Ambhovāda vivecana (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 9.

..*āpaḥ* (*ambhaḥ*) as basic principle of *sṛṣṭiracanā*..

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..what is the support of this world?..

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..trayo lokāḥ; catvāro..; sapta..; caturdaśa..—etāḥ parikalpanāḥ upalakṣaṇarūpāḥ..

35. TIWARI, Kailash Nath. Veda aura brahmāṇḍavijñāna. (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.

..Vedic descriptions of Indra, Varuṇa, Yama, etc., are imp. from the pt. of view of the science of universe..

36. TOPOROV, V. N. In den kosmologischen Quellen frühgeschichtlicher Beschreibungen. *Semiotica Sovietica* 1, Aachen, 1986; 587–643.

..Vedic cosmological texts.. *Purāṇas* .

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..see 54.461 above..

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..Ch. 1 : Cosmological speculation of the *ṚV*; Ch. 2 : Cosmological accounts as given in *AV*, *Br.*, and *Up.*..

39. VARENNE, J. *Cosmogonies védiques.*

..see 57. 124 above; also *VBD* IV. 3. 260; 59. 27..

Rev. : Stefano PIANO, *Ind. Taur.* 12, 434–35; W. RAU, *OLZ* 80 (5), 491–92.

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..ref. *Nāsadīyasūkta*..

42. VIRA RAGHAVACHARYA, K. Nāsadīya sūkta aura sṛṣṭi-vidyā kā varṇana (Hindi).

..see 3.183 above..

43. WAYMAN, Alex. The Vedic three worlds in early and later times. *ALB* 50, 1986; 373–387.

44. YADAVA, Babu Ram. *Vedic Cosmogony*. Aligarh, 1987; 184.

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..(= *VBD* IV. 60. 5).. collection of miscellaneous talks on ancient Indian thought and culture..

Rev.: ED., *Dar. Int.* 19 (2), 86–87; G. MISRA, *JORM* 42–46, 257–59; S. V., *Arch Or* 52, 301–02.

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..hist. of the doctrine of *Catuṣpad* from the Vedic times to the present day..

Rev. : M. P. PANDIT, *Ved Kes* 78.

8. GANGESHWARANANDA, Swami. Ṛgveda men advaitavāda (Hindi).

..see 58.35 above..

9. GAUR, Shashibala. *Bhāratīyadarśaneṣu Māyāsvarūpavimarśaḥ*. Delhi, 1988; viii + 298.

10. GOUDRIAN, Teun. *Māyā — Divine and Human*. Mot. Ban., Delhi, 1978; 516.

Rev. : ED., *Dar. Int.* 19 (2), 84-85.

11. GRIMES, John. The relation of 'self-realization' to 'liberation' within Advaita Vedānta. *SP*, 33 ICANAS, Toronto, 1990.

..ultimately, there is nothing to discover but one's Self.. since Ātman (Self) and Brahman are not different, Self-realization is Liberation here and now.. *śruti-yukti-anubhava* — this represents the progress towards *ātmajñāna*..

11A. GUPTA, Rameshwar Prasad. Ātmā kā svarūpa (Hindi). *Kalyāṇa* 63 (9), Dec. 89; 786-788.

..the nature of *ātman*.. (mainly based on *Up.* evidence)..

12. GUPTA, Uma. *Materialism in the Vedas*.

..see 58.45 above..

13. HAHN, Robert. Being and non-being in Rig Veda X, Lao Tzu and Chuang Tzu, and in the later Plato.

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14. INGALALLI, Rachappa I. The advaita doctrine of mahāvākya. *Pr Bh* 90, Feb. 85; 55-61.

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60. 21]

..the pragmatic outlook implied in the doctrine of *mahāvākya* becomes clearer when applied at the level of interpersonal affairs in order to understand the nature of true human relations..

15. KAPLAN, Stephen. *Hermeneutics, Holography and Indian Idealism.* Mot. Ban., Delhi, 1987; xii + 147.

16. KRISHNANANDA, Swami. The nature of the self. *The Divine Life* 46 (12), Dec. 84; 406–412.

17. KUPPERMAN, Joel J. Investigations of the self. *PEW* 34 (1), 1984; 37–51.

..I. two views : (1) a 'substance' view of the self (e. g. *Up.*, Advaita Vedānta), or (2) a 'non-substance' view (e. g. early Buddhist philos.) .. II. (1) one can hold self to be constructed to unify elements of empirical consciousness, or (2) one can regard it as having a primitive, matter-of-fact unity..

18. MUKHOPADHYAYA, Bimalkumar. A probe into the origin of *brahmavāda* in India. *SP*, 33 AIOC Calcutta, 1986; 588–589.

..a probe into the origin of this concept may lead us to some pre-Aryan notions.. cf. *Nāsadīyasūkta* : word *brahman* does not occur in that *sūkta*.. knowledge of *brahman* inherited thro' female line (cf. Vāk, daughter of Ambhṛṇa; *BAU* 6.5; Umā Haimavatī in Kena 3.12, 4.1, a hill-girl, made Aryan gods, who were completely ignorant of omnipotence of *brahman*, aware of it.. *brahman*-concept purely indigenous; found nowhere in Aryan trad. outside India.. 'Mana' of Austronesians and 'Boṅgā' of the Indian Austrics seem to be the indigenous counterparts of *brahman*-concept..

19. NAIR, Madhavan. *The Human Soul.* Travancore Law House, Kochi, 1991; 148.

..views of *Up.* ..

Rev. : Ranjit Kumar ACHARJEE, *Pr Bh* 97, 117.

20. OBERHAMMER, Gerhard (ed.). *Transzendenzerfahrung.*

..see *VBD* IV. 80.285; also 56.22 above..

Rev. : Harvey ALPER, *JAOS* 103, 813–14.

21. OETKE, Claus. "*Ich*" *und das Ich. Analytische Untersuchungen zur buddistisch- brahmanischen Ātmankontroverse.*

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Alt- und Neu-Indische Studien - 33, Univ. Hamburg, Steiner, Wiesbaden, 1988; viii + 577.

..(1) theories of a non-subject in Buddhism (57–242); (2) proofs for the existence of *ātman* in brahmanical schools (243–457); (3) philosophical crit. of *ātman*-controversy (457–549).. [the nature of *ātman* or the individual experiencing subject: whether it is illusory or real, temporary or permanent, phenomenal or nominal or both]..

Rev.: J. BRONKHORST, *WZKSA* 33, 223–25; J. W. DE JONG, *IIJ* 34, 144–47; Karel WERNER, *JRAS* 1989 (1), 171–72.

22. PHILLIPS, Stephen H. *Aurobindo's Philosophy of Brahman.* Brill, Leiden, 1986: xii + 200.

Rev.: Robert N. MINOR, *PEW* 38, 455–57.

23. SACHDEVA, O. P. Doctrine of avidyā in Vedānta. *SP*, 32 AIOC, Ahmedabad, 1985; 364–365.

..*māyā* and *avidyā*.. is the doctrine of *māyā* Vedic or Upaniṣadic?.. acc. to author, originally there is no difference bet. *māyā* and *avidyā*; it is only the subjective and the objective approach wh. has established their separateness..

24. SAINI, Anupama. The ultimate reality. *AH* 6, No. 65, Oct. 89; 15–16.

..*brahman*..

25. SEVASIMHA. *Māyā aura Māyāvāda* (Hindi). Hoshiarpur, 1985; 166.

26. SHARMA, Brahmananda. Sadasadvādavivecanam. *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 4.

27. SHUKLA, Bhaktinath. The means of attaining the knowledge of Brahman. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 342.

..4 means mentioned in *Brahmasūtra* I. 1. 1 and 3 means described in *Up*...

28. SIDDHANTALANKAR, Satyavrata. Four aspects of the soul. *AH* 4, No. 42, Nov. 87; 23–26, 28.

..*jāgrat, svapna, suṣupti, turīya — so 'yam ātmā catuṣpād* (*Ch Up, Māṇḍūkya*)..

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61. 3]

29. SINHA, Asha. Bhāratīya āstika darśana men māyā tattva (Hindi). *Kosala* 4 (1-2), 1982-83; 187-190.

30. TRIPATHI, Ramnarayana. Śrutisammato vivartavādaḥ.

..see 22.129 above..

31. UPRETI, Jayadatta. Kyā Śaṁkarapratipādita māyāvāda aura advaitavāda vedamūlaka hai? (Hindi). *Vedavāṇī* 43 (10), Aug. 91; 2-11.

..are Śaṁkara's *māyāvāda* and *advaitavāda* basically Vedic?..

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33. WILBER, Ken. *The Atman Project*. Theosophical Publ. House, Wheaton, Ill., 1982.

..psychological transformation (= process by wh. we move from one equilibrium state to another); psychological transplantation (= process by wh. we make adjustments within one equilibrium state)..

61. ETHICS : KARMA; PURUṢĀRTHAS; AXIOLOGY

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..ethical conduct acc. to *Br*. ..

2. BAILEY, Greg. *Materials for the Study of Ancient Indian Ideologies : Pravṛtti and Nivṛtti*. Publ. 'Ind. Taur.' - 19, Torino, 1985; 99.

..(at the metaphysical level the differences bet. Hinduism, Buddhism, and Jainism are less than their similarities).. (1) Indigenous definitions of the two ideologies; (2) The Brahmanical precursor to the *Pravṛtti*-ideology; (3) Early hist. development of asceticism: (4) The *P*.-ideology; (5) The *N*.-ideology..

3. BALBIR SINGH. *Hindu Ethics : an Exposition of the Concept of Good*. Humanities Press, Atlantic Highlands, N. J., 1984; 342.

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4. BHARADWAJA, V. K. *Naturalistic Ethical Theory*. Mun. Man., New Delhi, 1978; 202.

5. BHARTIYA, Bhawanilal. Puruṣārthapracodito vaidiko yathārthavādaḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 39.

6. BHATTACHARJI, Sukumari. Fatalism – its roots and effects. *JIP* 10, 1982; 135–150.

..it was in the interest of the priests to posit fatalism with its myriad agencies and manifestations..

7. BIST, U. S. The nature of Dharma and Vidhi (A study of Mīmāṁsā system). *The Vedic Path* 50 (2–4), Mar. 88; 92–97.

8. BYLES, Marie B. Overcoming our karma. *Mahābodhi* 71 (5), May 63; 100–102.

9. BYLES, Marie B. Forgiveness of sin and the law of karma. *Theosophist* 85 (1), Oct. 63; 48–54.

10. CHAPPLE, Christopher. *Karma and Creativity*. SUNY Series in Religion, SUNY Press, Albany, 1986; xii + 144.

..considers several texts (including Vedic and *Up.*) wh. discuss human action in a positive light.. relation of action to sacrifice and creative power in the Vedas; the quest for the Self and how it is to be achieved thro' the creative process in *Up.*.. thro' activity the binding influences of the past are overcome and a new order, a new vision, is brought forth, a way of life anchored in creativity rather than by past action.. *karma* = joyful action and creativity..

Rev.: J. W. DE JONG, *IIJ* 31, 146–47; Ashok MALHOTRA, *PEW* 38 (1), 88–89; Karel WERNER, *JRAS* 1987 (1), 372.

11. CHENET, François. Karma et astrologie : un aspect méconnu de l'anthropologie indienne. *Diogène* No. 129, Jan.-Mar. 85.

12. COWARD, Harold G. Psychology and karma. *PEW* 33 (1); 49–60.

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13. CRAWFORD, S. Cromwell. *The Evolution of Hindu Ethical Ideals.* Asian Studies at Hawaii – 28, Hawaii Univ. Press, Honolulu, 1982: 17 + 180.

..rev. ed. of *VBD* IV. 61.14.. *ṚV* : author singles out Varuṇa as making the period of that Veda not only the formative one for all of Hinduism, but the ethically normative as well.. *ṛta* as the moral concept of truth.. acc. to the author, tho' Hinduism may appear to be other-worldly in its intent, the ideal of the *saṁnyāsin* is in fact this-worldly; he is a living proof that spiritual freedom is possible and that man can perfect himself in this world..

Rev. : Austin B. CREEL, *PEW* 32 (2), 229–30; Ellison B. FINDLY, *JAOS* 104, 342–44.

14. CREEL, Austin B. Contemporary philosophical treatment of karma and rebirth. (in) *Karma and Rebirth : Post-Classical Developments* (ed. R. W. NEWFELDT), New York, 1986.

15. DANDEKAR, R. N. The theory of puruṣārthas : a rethinking. *ABORI* 68, 1987; 661–671.

16. DANDEKAR, R. N. Hindu ethics : some reflections. *Ind. Taur.* 14 (Caillat Fel. Vol.), 1987–88; 163–168.

17. DANGE, Sadashiv A. Moral value and the Pūrva-Mīmāṁsā. *HSAJIS* 2 (1–2), 1987; 59–67.

..considers : *dharma*; *ṛta*; *an + ṛta*; *satya*; *a-pūrva*; *kratvartha*; *puruṣārtha*..

18. DASGUPTA, Manashi. Reflections on ideas of social philosophy and Indian code of conduct. *JICPR* 6 (1), Sept.-Dec. 88.

19. DASTIDAR, Koyeli Ghosh. Individual autonomy in traditional Indian thought. *JIP* 15 (1), 1987; 99–107.

20. DAYA KRISHNA. The myth of the puruṣārthas. *JICPR* 4 (1), 1986.

21. DAYA KRISHNA. Yajña and the doctrine of karma : a contradiction in Indian thought about action.

..see 54.117 above..

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22. DERRETT, J. D. M. Gesetz und Moralität in orientalischen Religionen.

..see 47. 23 above..

23. DEVENDRA MUNI. *Karma-Vijñāna* (prathama bhāga). Karmasiddhāntapara sarvāṅgīṇa vivecana (Hindi). Udayapur, 1990; xviii + 620.

..detailed exposition of the Karma-theory..

24. DHAWAN, B. D. Ethics in Aitareya and Taittirīya Āraṇyakas.

..see 19.7 above.. *Ait.Ār.* : upright life; charity; domestic responsibilities; commonness of the property of the father and the son.. *Taiit.Ār.* : adoption of high ethical values; significance of good deeds in life; universal brotherhood among men; essential observances for leading a happy life; moral uprightness—or means to mystical perfection; purification of entire fabric of life..

25. DINANATH. *Prācīna Bharata kī Nītiyān* (Hindi). Kitabghar, Delhi, 1982; 280.

..mainly *rājanīti*..

26. FAUSSET, Hugh I. A. Karma, reincarnation, and the individual. *AP* 40 (4), 1969; 281–285.

27. GANGADEEN, Ashok. Comparative ontology and the interpretation of karma. *IPQ* 6 (2), Jan. 79; 203–256.

28. GEROW, E. What is *karma* (*kiṁ karmeti*)? An exercise in philosophical semantics. *Ind. Taur.* 10, 1982; 87–116.

..(A) *k.* in the lexicon; (B) significance of *k.* in and to syntex; (C) Kosmos.. (frequent ref. to *VBD* IV. 61. 6)..

29. GLÜCKLICH, Ariel. Karma and pollution in Hindu dharma : distinguishing law from nature. *CIS* 18 (1), Jan.-June 1984.

30. GOKHALE, P. P. Karma-doctrine and freedom. *IPQ* 15 4), Oct. 88; 527–544.

31. GOLDMAN, Robert P. Karma, guilt, and buried memories : public fantasy and private reality in traditional India. *JAOS* 105, 1985; 413–425.

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61.39]

32. GONDA, J. Karman and retributive justice in ancient India. *JORM* 40–41, 1970–72; 1–13.

33. GOPALAN, S. *Hindu Social Philosophy*. Wieley Eastern Ltd., New Delhi, 1979; 294.

..Hindu social philosophy is basically a philosophy of values... discusses four *puruṣārthas*..

34. GUNARATNE, Neville. A philosophical approach to the doctrine of karma. *Mahābodhi* 79 (1); 8–13.

35. HADDICK, Vern. Facing karma : the obligatory scene. *Theosophist* 102 (9), June 81; 385–395.

36. HANSEN, Virginia. Karma and grace. *Theosophist* 84 (9), June 63; 163–173; 85 (10), July 64; 217–227.

37. HANSEN, Virginia; STEWART, Rosemarie (ed.). *Karma : the Universal Law of Harmony*. Theosophical Publ. House, 1981; 166.

..(reprint of 1965)..

Rev. : *Theosophist* 99 (4), 117; 104 (1), 35–36.

38. HARIHARANANDA ARANYA, Swami. *Karmatattva : Karmavāda kā Dārśanika aura Vaijñānika Vivecana* (Hindi). Varanasi, 1988; X + 276.

..(transl. into Hindi by Swami OM PRAKASH ARANYA; comm. by Samkhyaprakash BRAHMACHARI and Vivekaprakash BRAHMACHARI).. philosophical and scientific exposition of doctrine of *karma*..

39, HERMAN, A. L. An economic model for the law of *karma*. *JGJKSV* 42 (1–4), 1986 (1990); 1–35.

..three phases in the development of the theory of *karma* corresponding to three phases in the economic development of India : (1) the trade and barter phase of the early Vedic period : *karma*-theory patterned after the *śrāddha* ritual; (2) *Up.* age : *karma*-theory patterned after agricultural model; (3) Buddhist *karma*-theory : trade and barter *plus* merchant, coinage, specialization (urbanization)..

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40. HINDERY, Roderick. *Comparative Ethics in Hindu and Buddhist Traditions.* Mot. Ban., Delhi, 1978; 308.

..ethics in *ṚV* and *Up*...

Rev. : ED., *Dar. Int.* 19 (2), 88.

41. JHINGRAN, Saral. *Aspects of Hindu Morality.* Mot. Ban., Delhi, 1989; xvii + 241.

..speaks of 'ritual-centric morality of the Vedic-Dharmaśāstric trad.'.. 'amoral nature of Br. ritual'..

Rev. : R. N. D., *ABORI* 71, 422; Werner F. MENSKI, *BSOAS* 54 (1), 182–84; K. K. RAJA, *ALB* 53, 217–18.

42. KAPOOR, Satish K. Hindu ideal of service. *Pr Bh* 96, Nov. 91; 463–468.

..service is a way of life.. Vedic ref...

43. KASHIKAR, C. G. Voice of morality. (in) *Volume on Voice of Morality*, Karachi, 1985.

44. KEYES, Charles F.; DANIEL, E. Valentine (ed.). *Karma. An anthoropological inquiry.* Univ. of Calif. Press, Berkeley, 1983; ix + 313.

..by locating *karma* in everyday phenomena as varied as myth, folktales, ritual fasting, kinship, astrology, etc., the authors have shown how *karma* is integrated into Hindu and Buddhist cultures.. [WEBER characterized *karma* as the "most consistent theodicy produced by history", but as a doctrine, *karma* is much more than theodicy; *karma* as a term denotes any volitional act, and doctrinally it refers to a theory of retributive justice (over eons of time) in wh. *karma* is cause and moral retribution (good and bad future) is effect.. *karma* does not connote, let alone denote, fate or destiny, not at least in the Western (Greek) meaning of these concepts.. acc. to doctrine of *karma*, one's present fortune is a consequence of one's own action (*karma*) performed in previous lives (and, to some extent, even in one's present life).. *karma* is in principle a doctrine of hope]..

Rev. : G. B., *ZDMG* 135 (1), 203; Daniel GOLD, *Hist Rel* 23 (3), 272–76; Malford SPIRO, *AA* 86, 1002–1004.

45. KIRAN, Prabha. *Saṁskṛta Sāhitya men Nīti - eka vimarśa* (Hindi). Varanasi, 1989; 2 + *gha* + 259.

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..ethics in Sk. lit. ..

46. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad.

..see 20. 109 above..

47. KRISHAN, Y. The doctrine of *karma* and Ayurveda. *BIIHM* 10 (1-4), 1980; 34-39.

48. KRISHAN, Y. The doctrine of karma and Hindu law. *VIJ* 20 (1-2), 1982; 141-147.

..a close link bet. *karma* and penal laws; human laws were accepted as an operation of the divine retribution embodied in the law of *karma*.. penal laws received indirect sanction..

49. KRISHAN, Y. The doctrine of *Karman*, *Daiva*, and *Puruṣārtha*. *ALB* 48, 1984; 119-132.

50. KRISHAN, Y. The doctrine of *Karma* and *Śrāddhas*. *ABORI* 66, 1985; 97-115.

..evidence (among others) of *Br* and *Sūtras*.. conflict bet. the doctrine of *karma* and cult of ancestor worship produced three direct results : (1) evolution of the worship of *preta* – during the life-span of wh. *karma-vipāka* is blocked; (2) introduction of the practice of *brāhmaṇa-bhojana* (instead of oblations to Pitṛs); (3) admission of deceased females to the ranks of ancestors entitled to *śrāddha*..

51. KRISHAN, Y. Social consequences of the doctrine of Karma. (in) *Essays in IHC*, IHCS, New Delhi, 1986; 151-159.

52. KRISHAN, Y. Doctrine of *karma* and "Hindu" mythology. *JOIB* 37 (1-2), 1987; 1-20.

..doctrine of *karma* had a profound and far-reaching impact on "Hindu" mythology; this is evident in the evolution of cosmogony and cosmology.. evidence of Vedic *sūktas* and other Vedic texts.. *Up*. ..

53. KRISHAN, Y. Is karma evolutionary? *JICPR* 6 (1), 1988.

54. KRISHAN, Y. The Vedic origins of the doctrine of karma. *Journal of South Asian Studies* 4, Cambridge, 1988.

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..materialist char. of *iṣṭāpūrta* and its relation to *karman*-doctrine..

55. KRISHAN, Y. The concept of *yugas* and the doctrine of *karma*. *R. C. Agrawala Fel. Vol.*, New Delhi, 1989; 39-42.

56. KRISHAN, Y. Doctrines of *karma*, of *mokṣa*, of *niṣkāma karma*, and the ideal *Bodhisattva*.

..see 57.53 above..

57. KRISHAN, Y. Collective karmas. *EW* 39 (1-4), Dec. 89; 179-194.

..collective *karmas* are those wh. either are not limited to individuals or are operative in the interactions of individuals in various collectives.. absence of the concept of collective *karmas* in rel. lit...the concept of collective *karmas* is foreign to Indian rel. trad.—in fact, it is a negation of the classical doctrine of *karma*..

58. KWIATKOWSKI, Dennis. Karma. *Rosicrucian Digest* 67 (2), Mar.-Ap. 89; 14-16.

59. LOVIN, Robin W.; REYNOLDS, Frank E. (ed.). *Cosmogony and Ethical Order : New Studies in Comparative Ethics.*

..see 59.17A above..

60. MALAMOUD, C. On the rhetoric and semantics of *puruṣārtha*. (in) *Way of Life : King, Householder, Renouncer* (ed. T. N. MADAN), L. Dumont Fel. Vol., Mot. Ban., Delhi, 1988 (rev. new ed.); 33-54.

..considers the words *caturtha* and *turīya*.. *dharma, artha, kāma* make up a self-sufficient whole with its own coherence; *makṣa*, on the contrary, can only appear in the background as it were and has meaning only in terms of the functioning of *trivarga*..

61. MAZUMDAR, B. P. The concept of *dharma* in ancient India. *BRMIC* 37 (4), April 86; 80-85.

..from Vedic times onwards..

62. MEHTA, Mahesh M. Dharma and mokṣa : conflict or continuity? *SP*, 7 WSC, Leiden, 1987; p. 90.

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..*dharma* and *saṁnyāsa* may be opposed, but *dharma* and *mokṣa* are compatible and complementary pursuits of life..

63. MEHTA, Vinodbhai P. Concept of 'evil' in Indo-Iranian mythology. *SP*, 33 AIOC, Calcutta, 1986; p. 88.

64. MENSEN, Bernhard (ed.). *Schuld und Versühnung in verschiedenen Religionen.* Steyler Verlag, Nettetal, 1986; 116.

65. MISHRA, Shashilekha. *Bhāratīya Darśana men Karmavāda aura Punarjanma — eka ālocanātmaka adhyayana* (Hindi). Delhi, 1988; X + 154.

..doctrine of *karma* and rebirth in Indian philosophical thought..

66. MISHRA, Virendra Kumar. Vaidika vāṅmaya men paropakāra kī bhāvanā (Hindi). *Vedavāṇī* 41 (7), May 89; 9-12.

67. NAYAK, G. C. *Evil, Karma, and Reincarnation.* Vishwa Bharati.

68. NIGAL, S. G. Vedic concept of values. *The Vedic Path* 46 (4), Mar. 84; 62–66.

69. NIGAL, S. G. Vedic concepts of *artha* and *kāma*. *The Vedic Path* 48 (3–4), Mar. 86; 14–22.

70. NIGAL, S. G. *Axiological Approach to the Vedas.* Mot. Ban., Delhi, 1986; xii + 131.

..(DD).. presents an integral system of values in the Vedas — *puruṣārthas*..

71. NEUFELDT, Ronald W. (ed.). *Karma and Rebirth. Post Classical Developments.* SUNY, Albany, 1986; xv + 357.

72. O'FLAHERTY, Wendy Doniger. *The Origins of Evil in Hindu Mythology.* Mot. Ban., Delhi, 1988; ix + 411.

..Ind. ed. of *VBD* IV. 61. 53..

73. O'FLAHERTY, Wendy Doniger (ed.). *Karma and Rebirth in Classical Indian Tradition.* Mot. Ban., Delhi, 1991; xxv+342.

..Ind. ed. of *VBD* IV. 61. 54..

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Rev. : R. P. ATREYA, *The Vedic Path* 50 (1), 72–73; Daniel GOLD, *Hist Rel* 23 (3), 272–76.

73A. O'FLAHERTY, Wendy Doniger. Karma and rebirth in the Vedas and Purāṇas. (in) 61. 73 above.

..numerous peculiaritics in the classical *karma*-doctrine begin to make good sense when viewed as developments or inversions of the process of death and the view of after-life implicit in the *śrāddha* ritual..

74. OOMMEN, T. K. Towards reconciling traditional and modern values. The Indian experiment. (in) *India and the West*, Goetz Mem. Seminar, Steiner, 1983.

75. PANDA, Narasimha. Vedon men sadācāraviṣayaka sārvabhauma sandeśa : eka pariśīlana (Hindi). *Vedavāṇī* 41 (6), April 89; 3–9

76. PANDURANGI, K. T. Indian concept of human values : Rita, Satya, and Dharma. *BJ* 38 (10), 31–12–91; 61-63.

77. PANIKKAR, Raimundo. Is the notion of human rights a western concept? *Diogenes*, No. 120, 1982.

78. PAPPU, S. S. Rama Rao (ed.). *The Dimensions of Karma*. Mot. Ban., Delhi, 1987; viii + 442.

..(introd. and 16 essays).. *karma* examined from the rel., metaphysical, moral, and comparative pts. of view..

79. PARASHAR, Kanhaiyalal. Ṛgvede pāpapuṇyayor vimarśaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 38.

80. PRABHAKAR, C. L. The idea of sin and virtue in the Yajurveda. *QJMS* 60 (1-4), 1969; 28–38.

..see *VBD* III. 61.42..

81. PRABHU, Joseph. Dharma as an alternative to human rights. (in) *Studies in Orientology* (Basham Comm. Vol.), Y. K. Publishers, Agra, 1988; 174–179.

..subdivision of righteousness into moral and cosmic aspects helps us to distinguish three diff. aspects of "right" : (1) cosmic righteousness; (2) social righteousness (Sittlichkeit–Hegel); (3)

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61. 86]

rights in the sense of entitlements. The first is defined primarily thro' the category of *order*, the second thro' that of *norms*, and the third thro' that of *rules*.. in the Indian scheme, the priority runs from order to norms to rules; in the western scheme, the priority is exactly reversed.. *dharma* is the order of the entire reality, that wh. keeps the world together and maintains each thing acc. to its nature. It is the moral internalization of the cosmological notion of *ṛta*.. (1) in Indian thought, there is no question of rights in any possessive sense.. (2) the idea of maintaining the world rejects the anthropocentrism inherent in the idea of exclusively human rights.. (3) the individual is not a substantial category but rather a functional one..

82. PRADHAN, Sudhir Chandra. The problem of evil and human freedom. *IPQ* : Students' Suppl. 13 (2), 1986; 15–23.

83. RAJENDRA PRASAD. *Karma, Causation and Retributive Morality* (Conceptual Essays in Ethics and Metaethics). ICPR Series in Contemporary Indian Philosophy, Mun. Man., New Delhi, 1989; xiv + 426.

84. RAMAN, S. *Karma*. Writers' Workshop, Calcutta.

Rev. : ED., *Triveni* 51 (4), 93.

85. RANI, Pratibha. *Vaidika Saṁhitāon men Ācāramīmāṁsā* (Hindi).

..see 34. 144 above..

86. REICHENBACH, Bruce R. The law of Karma and the principle of causation. *PEW* 38 (4), Oct. 88; 399–410.

..the law of *karma* is variously described as identical with, parallel to, or an application of the law of universal causation.. the relationship of the law of *karma* with the law of universal causation is not strict identity : (1) whereas the causal law is concerned with results regardl.ss of whom they affect, the law of *karman* is concerned with the effects of the action insofar as they impigne on the doer of the action; (2) whereas, acc. to the law of universal causation the production of effects does not depend on the intentions of the agent (except as they are casually related to actions) but on his action, the karmic relation depends upon both (*niṣkāma karma* has no karmic consequences, even tho' it has causal consequences); (3) acc. to the law of *karma*, like causes produce like effects, not so in uni-

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versal causation; (4) in the law of *karma*, the causal feature wh. is central is a moral one; causal law holds irrespestive of moral judgement.. law of causation relates to *phalas*, of *karma* to *saṁskāras*.. law of *karma* is a special application of the principle of universal causation..

87. REICHENBACH, Bruce R. Karma, causation and divine intervention. *PEW* 39 (2), April 89.

88. SABASTIAN, V. T. The concept of self-realization. An approach to the Upaniṣadic theory of value. *IPQ* 15 (3), July 88; 279–294.

..an analysis of self-realization as the highest value-concept in the *Up*. It is understood that the criterion of the nature of value experience wh. the Ṛṣis advocate is not a classification of 'goods' but rether a classifiction of attitudes towards such goods in terms of the degree of reflection and philosophical insight manifested by the attitude.. the basic argument is that the attainment of the highest value is directly proportionate to the degree of insight..

89. SARKAR, Kishorilal. *Hindu System of Moral Science.* Delhi, 1986 (reprint); iv + 219.

90. SASAKI, Genjun H. Karma and fate. *Indo-Asian Culture* 18 (4), 1966; 271–281.

91. SATCHIDANANDA MURTY, K. Ethics and values. A Hindu view. *ALB* 50, 1986; 314–325.

92. SENGUPTA, Anima. Rebirth and karma. *Dar. Int.* 12 (3), July 72; 46–54.

93. SEN SHARMA, D. B. Indian theory of karma – a reappraisal. *Viśvātmā* 34 (4), Aug. 88; 54–55; 34 (6), Oct. 88; 40–42.

94. SESHADRI, K. The concept of freedom: its metaphysical meaning. *Ved Kes* 65 (10–11), 1978; 376-377.

95. SETH, Surabhi. Hindūdharmaśāstrīya ācāravyavasthā (Hindi). *Lakshmandatta Chaturveda Comm. Vol.*, Delhi, 1986; 92–100.

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61. 106]

..different *ācāravyavasthās* in diff. *yugas*.. contemporary well-established social practices as governing factor..

96. SETUBAI, G. The problem of free will and the doctrine of karma. *Tattvadīpaḥ* 11 (1–2), Acad. Sk. Res; Melkote, 1989.

97. SHANKARA RAO, K. B. Karma and human choice. *Ved Kes* 65 (7), July 78; 270–273.

98. SHARMA, Arvind. *The Puruṣārthas. A Study in Hindu Axiology*. South Asia Series, Occasional Paper No. 32, Asian Studies Centre, Michigan State Univ., East Lansing, 1982; V + 56.

Rev. : ED., *IIJ* 27 (1), 77; P. S., *ZDMG* 134 (1), 205; W. SLAJE, *WZKSA* 34, 257–58.

99. SHARMA, Munshi Ram ' Soma '. Vaidika saṁskṛti aura sadācāra (Hindi). *Viśvātmā* 13 (2), June 87; 17-18.

100. SHARMA, U. Theodicy and the doctrine of karma. (in) *Man's Religious Quest. A Reader* (ed. Whitfield FOY), London, 1978.

..(also see "Problem of ultimate reality" in the same vol.)..

101. SHEARMAN, Hugh. Prayer and karma. *Theosophist* 89 (11), Aug. 68; 298-303.

102. SIDDHANTALANKAR, Satyavrat. Can we change the fate? Triad of ' fate ', ' free will, ' and ' niṣkāma karma '. *AH* 3 : 25, June 86; 12–14.

103. SIVASWAMY AIYAR, P. S. *Evolution of Hindu Moral Ideas*. Delhi, 1986; xix + 242.

..reprint of *VBD* IV. 61. 84..

104. SMITH, R. Morton. Sin in India. *EW* 33 (1–4), 1983 125-142.

105. SONTHEIMER, G. D. Die Ethik im Hinduismus.

..see 48. 291 above..

106. SPEZIALE, Arturo. *Ethical and Religious Values in Ancient India*. Calcutta, 1987; 1 + 458 + vi,

,,86

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107. SUNDARARAJAN, S. The Puruṣārthas in the light of critical theory. *IPQ* 7 (3), 1980.

108. SUNDAR RAJAN, R. Approach to the theory of puruṣārthas : Husserl, Heidegger, and Ricoeur. *JICPR* 6 (1), 1988.

109. SWAHANANDA, Swami. The doctrine of grace and karma. *Ved Kes* 69 (11-12), 1982; 430-433.

110. TAHTINEN, Unto. *Indian Traditional Values*. Humanities Press, Atlantic Highlands, 1983; 103.

..see *VBD* IV. 61. 89.. study of 4 *puruṣārthas*..

Rev. : Sheldon POLLOCK, *JAOS* 105 (1), 185–86.

111. TIWARI, Shashi. Ṛgvaidika nīti kā viśleṣaṇa (Hindi). *D. N. Shastri Comm. Vol.*, 1989; 131-143.

..Ṛgvedic ethics..

112. TRIPATHI, Jaideva. Upaniṣatsu karmavādaḥ.

..see 58. 121 above..

113. TULL, Herman W. *The Vedic Origin of Karma. Cosmos as Man in Ancient Indian Myth and Ritual.* SUNY Press, Albany, 1989; x + 181.

..acc. to author, earlier scholars have concentrated on the moral aspect of *karma* taken in isolation from its proper context wh. is the paradigmatic event of the Vedic ritual; this led to lack of proper understanding of the origin of *karma*-doctrine.. author analyses the textual sources for *karma* in hist. sequence.. chief structure underlying all Brahmanic thought is the notion that the cosmos arose from the primordial sacrifice of an "anthropomorphic being" (*Puruṣasūkta*).. emphasis on *Brāhmaṇas*; all the ideas necessary for the fulfilment of the doctrine of *karma* were already in place in the *Brāhmaṇas*.. extended from the ritual world outward to a larger world of experience..

Rev. : Frederick M. SMITH, *JAOS* 111, 173–74; Karel WERNER, *JRAS* 1990 (2), 401–02.

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..concept of values studied from *Up.* material..

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115. UPRETI, Jayadatta. Vaidikadharme karmasiddhāntaḥ. *SP*, 32 AIOC, Ahmedabad, 1985; 419-420.

116. VERMA, S. P. The Indian doctrine of karma – a scientific theory. *KURJ* 11, 1977; 173-178.

117. VYAS, R. T. Theory of ethics : Indian perspective. *VIJ* 23 (1-2), June-Dec. 85; 163-175.

..ref. to *ṚV*, *KaṭhaUp*, *ChUp*, *BAU*, *Īśa* . highest watermark of ethical evolution is the ideal of disinterested action, achievable thro' three discernible levels : (1) in the Vedic age the world-asserting aspirations within the frame-work of divine inscrutable law; (2) world-negating transcendental aspirations affirming the truth of the non-dual self; (3) synthetic world-view in wh. the world is re-asserted as the manifestation of the divine principle, in wh. one is expected to live sagely within and kingly without..

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119. *Workshop on Karma and Rebirth—Minutes*. Washington, Oct. 22–23, 1976.

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2. ANAND, Subhash. The lady and the demon. *Vidyājyoti* 50; 454–468.

..man's death is not just the result of his being in matter, but also the result of his sinful choice..

3. ATMANANDA PARAMAHAMSA, Swami. *Vaidika Darśaneṣu Jñānam*. Rajaprakashanam, Varanasi, 1982; *ka – sa* + 187.

..(DD, SSVV, Varanasi).. see *VBD* IV. 62. 4.. concept of knowledge in Vedic systems of philosophy.. *jñānaparicayasaraṇi* given at the beginning of the book gives a clear idea of every aspect of *jñāna*..

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Rev. : V. N. JHA, *ABORI* 69, 338–39; V. RANI, *PJ* 20–21, 199–200.

4. BARDIS, Panos D. *History of Thanatology*. Univ. Press of America, Lanham, Maryland, 1981.

..philos., rel,, psychological, and sociological ideas concerning death from primitive times to the present.. ref. to oriental ideas and practices relative to death..

Rev. : Arthur W. MUNK, *Dar Int* 21 (2), 84–88; John E, OWEN, *Dar Int* 21 (2), 82–84.

5. BASU, Arabinda. Historical perspectives of liberation in Hinduism. *J Dharma* 2 (1), Jan. 77: 82–98.

6. BHARADVAJ, Ganesh. Mana kā svarūpa : vaidika ṛṣiyon kī dṛṣṭi men (Hindi). *VJ* 37 (5), Aug. 88; 17–19.

..'mind' acc. to Vedic seers..

7. BHARATIYA, Bhavanilal. Vedatrayī aura Atharvaveda men varṇita manovaijñānika evaṁ śāstrīya sandarbha (Hindi). *Vedavāṇī* 43 (6), April 91; 9–14.

..psychological contexts in the four Vedic *saṁhitās*..

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..ref. *AV Par.*, *Kauśikasūtra*, *Āp ŚS*, etc. ..

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..evidence from *Up.* and *Vedāntasūtras*.. the distinction bet. *jīvanmukti* and *videhamukti* is peculiar to *advaita*; but there seems to be little justification for such distinction from the standpoint of the *mukta*..

14. DAVANE, G. V. Dreaming sleep and deep sleep in the Vedic literature. *31 PAIOC*, Poona, 1984; 189-196.

..traces the develop. of the ideas from *Saṁ. to Up.*..

15. DAVIS, Richard H. Cremation and liberation : the revision of a Hindu ritual.

..see 54. 116 above..

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..see 57. 32 above..

17. DESHMUKH, D. K. Veda āṇi mānasaśāstra (Mar.). *Jīvana-Vikāsa* 27 (10), Dec. 83; 536-543.

..psychology and the Veda..

18. DESHPANDE, Indu. Prāyaścitta and its psychological implications.

..see 54. 120 above..

19. FALK, Maryla. *Il mito psicologico nell' India antica.* Adelphi Edizioni, Milano, 1986; 526.

..reprint of *VBD* II. 62. 26.. seeks to elucidate the relationship bet. the ecstasy of Yogic trance (supreme *ātman, brahman, nirvāṇa*, etc.) and the phenomenal world of everyday existence.. examines the solutions suggested by a whole succession of Indian seers as represented mainly in various *Up.*.. *Up.* and Buddhist texts.. author discusses *Nāsadīyasūkta, Puruṣasūkta, Skambasūkta* (*AV*), and hymn to Vāk (*ṚV.* X. 125) . exegesis of several *Up.* texts..

Rev. : David L. SNELLGROVE, *BSOAS* 51 (2), 362–65.

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..Sk. words and concepts considered..

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..(1) liberation seen as the ultimate end of a universal and positive process; (2) liberation seen in its relationship with *saṁsāra* as instrumental toward liberation itself; (3) liberation seen as a continuing process..

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..see 4. 21 above.. there is much in *ṚV* wh. shows a background knowledge of *karma*, rebirth, and *mokṣa*; but expressed thro' a many-sided symbolism and not clear-cut philosophy.. (Indra = the transcendent nature of the Self)..

24. GANGESHWARANANDA, Swami. Veda men mṛtātmākī aṣṭavidha daśā (Hindi). *Vedapradīpa* 3 (8–11), 1989.

..serially..

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..in the *Up.* trad., *manas* has a physiological position and is constituted of physical elements..

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28. GHOSH, Shyam. *Hindu Concept of Life and Death.* Mun. Man., New Delh, 1989; 288.

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..see 50. 74 above.. P. often associated or even identified with *manas*; *manas* stands for the seat of mental activity, the psychical organ in wh. the processes of thought, will, and feeling take

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62. 38]

place.. author dicusses why P. is associated or identified with *manas* in Vedic lit. ..

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..connexions and even 'identifications' (homologations) of the psychological and cosmological principle called *manas* and the moon are, in the Veda, early recorded.. cf. *candramā manaso jātaḥ*.. the association of *manas* and moon sheds some light on the fact that, in the classification system of the *Brāhmaṇas*, they both are — like Brahman, the Brahman-priest as well as Prajāpati, the waters and rain — regarded as occupying the same, viz. the fourth, place or as forming the same (fourth) element..

31. HINO, S. Is action necessary for liberation? *CASS* 6(8), 1982; 177–186.

..Sureśvara can't accept the utility of action in the form of meditation as a direct means.. the *mahāvākya* directly enables one to realize *brahman*..

32. HIRIYANNA, M. An Indian view of reincarnation. *AP* 46(2), Feb. 75; 49–53.

33. ITŌ, Michiya. After *jīvanmukti* (Jap.). *JIBS* 35 (1), Dec. 86; 424-421.

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..mind – its nature and functions as reflected in the Veda..

37. KLIMKEIT, Hans-Joachim (ed.). *Tod und Jenseits im Glauben der Völker.* OH, Wiesbaden, 1983; 200 + ill.

..(2nd ed.)..

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..see 48. 152 above..

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..the concept of *mokṣa* in *Saṁ.*, *Br.*, *Up.*.. *Saṁ.* : root *muc*— release or deliverance from evil (*pāpman*, *duṣkṛta*).. *Up.* : (1) 'release' from both *pāpa* and *puṇya*; (2) 'release' from birth and embodiment.. *Up.* and Buddhism postulate two types of ethics – relative or practical and absolute..

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43. MADHUSUDAN REDDY, V. *Yoga of the Rishis : The Upanishadic Approach to Death and Immortality.* Pondicherry, 1985; 144.

44. MATHUR, Ghanasyam Lal. Vedon men mokṣa kā svarūpa (Hindi). *Vedapradīpa* 3 (4); Oct.-Nov. 88; p. 10.

45. MATILAL, B. K. Śabdabodha and the problem of knowledge-representation in Sanskrit.

..see 42. 158 above..

46. MISHRA, Virendra Kumar. Vaidika vāṅmaya men paralokasambandhī cintana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 61–62.

..the other world in Vedic lit. ..

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..see 61. 73 above..

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51. PRAMOD KUMAR. *Mokṣa : The Ultimate Goal of Indian Philosophy*. Indo-Vision, Ghaziabad, 1984; xvi + 210.

..(transl. from Hindi and ed. by M. C. BHARTIYA)..

52, REAT, N. ROSS. *Origins of Indian Psychology*. Mot. Ban., Delhi, 1990; X + 356.

..speculation re nature of consciousness.. *ṚV*, early *Up.*, Pali *Suttas*.. special ref. to work of Heinrich ZIMMER.. essentially dual origin of Indian thought – Vedic and non-Vedic..

53. SAFAYA, R. N. Landmarks in Indian psychology. *The Vedic Path* 49 (1), June 86; 17–23.

..(1) pre-*Up.* period wh. forms a nebulous period of some preliminary speculations in psychology: (2) *Up.* period wh. culminates in 600 B. C. ..

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55 SHARMA, Arvind. Eschatology in the Kaṭha Upaniṣad.

..see 20. 47 above..

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..(add. note by Swami SATYA PRAKASH SARASVATI, pp. 95–97)..

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...87

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61. SINGH, H. G. *Psychotherapy in India* (from Vedic to modern times). Agra, 1977.

..see *VBD* IV. 76. 31.. see 62. 62 below..

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..*AV* is a treatise of Vedic applied psychology; its approach is mainly psychogenic both in theory and practice.. see *VBD* IV. 7. 41.. see 62. 61 above..

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..see 62. 64 below..

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..see 62. 63 above.. considers Vedic evidence..

65. SINGH, H. G. Contribution to psychology in the Atharva Veda.

..see 7. 26 above.. see *VBD* IV. 7. 41..

66. SIVA MUNI. *Bhāratīya Dharmon men Muktivicāra* (Hindi). Jaipur, 1988; xvi + 292.

..concept of *mukti* in Indian religions..

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..(DD : Tübingen Univ.).. see *VBD* IV. 62. 71..

Rev. : G. B., *ZDMG* 134 (1), 203–04.

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..psychology in *AV*.. in practice (1) *saṁkalpa* or *āveśa* (2) *saṁvaśīkaraṇa* and *abhicāra*; (3) *cikitsā*..

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63.2]

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..see 4.61 above..

71. UDAYAVIRA SASTRI. Mokṣa aura āvṛtti (Ādi Śaṁkarācārya aura Dayānanda kī dṛṣṭi men) (Hindi). *Vedavāṇī* 37 (8), June 85; 5–8.

..three questions : (1) *m.* attainable thro' *jñāna* or thro' *karma* or thro' *jñānakarmasamuccaya*? (2) *m.* – does it relate to *jīvātmā* or to *prakṛti*? (3) *m.* – does it imply return? or is it final?..

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..see 4.67 above..

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..self-realization thro' *om*-meditation.. see 63.5 below..

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..procedure of *om*-meditation.. see 63.4 above..

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..*G.* helps the higher man to be born in us all.. esoteric meaning of *mantra, praṇava, vyāhṛti*..

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..see 56.27A above..

11. RAGHUVIRA, Vedalamkar. *Upaniṣadon men Yogavidyā* (Hindi). Delhi, 1991; X + 144.

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..*advaitins* used a mode of reasoning wh. involves the continued presence (*anvaya*) and absence (*vyatireka*) of things bet. wh. a relation is to be established..

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19. DESHPANDE, Madhav M. An exploration of philosophical and linguistic issues. SUNY Vol. (ed. MATILAL; G. C. BHATTACHARYA), 1984.

20. DEVARAJA, N. K. *Theory of Person and Other Essays.* Allahabad, 1985; 116.

21. DHAWAN, B. D. *Mysticism and Symbolism in Aitareya and Taittirīya Āraṇyakas.*

..see 19.11 above..

22. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā Śramaṇa Saṁskṛti kā Dārśanika Vivecana* (Hindi).

..see 56.9 above..

23. DUBE, Satyaprakash. Pathyāsvasti men śabdādvaitavāda (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 10.

24. FRAWLEY, David. *Beyond the Mind.* Sri Garib Dass Or. Series-28, Delhi, 1984.

25. GANAPATI, S. V. *Man's Origin and Destiny.* Kalakshetra, Madras, 1982; 103 + 2.

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..(Rev. : acc. to author, the book "was undertaken because of many refreshingly new ideas having come to light from the Vedas". He, however, does not even once quote from any Vedic text..

Rev. : Yashodhara WADHWANI-SHAH, *BDCRI* 46, 212–13.

26. GOMBRICH, R. *Precepts and Practice.* Oxford, 1972.

27. GUPTA, Sudhir Kumar. Dravyaguṇajñātā kī lokopakāraparāyaṇatā (Hindi). *Bhāratīvidyāvaibhavam*, Jaipur, Sept. 84; 1–2.

28. HALBFASS, Wilhelm. *Indien und Europa. Perspektiven ihrer geistigen Begegnung.*

..(= *VBD* IV. 57.74).. see 64.29 below..

Rev.: B. BÄUMER, *WZKSA* 29, 215–16; H. BRÜCKNER, *OLZ* 80 (3), 287–90; J. W. DE JONG, *IIJ* 27, 217–19.

29. HALBFASS, Wilhelm. *India and Europe. An Essay in Understanding.* SUNY Press, Albany, 1988; xv + 604.

..see 64.28 above..

Rev. : J. W. DE JONG, *IIJ* 34, 142.

30. JHA, V. N. Language and reality. *Acta Indologica* 6 (Studies of Mysticism), 1984; 73–89.

31. JONES, Richard H. Must enlightened mystics be moral? *PEW* 34 (3), July 1986; 273–293.

..ref. *Up.* and *advaita vedānta* : knowledge and indifference..

32. KAPLAN, Stephen. Mind, *māyā*, and holography : a phenomenology of projection. *PEW* 33 (4); 367–378.

33. KAPUR, Karam Narain. Location of soul in the body. *AH* 7, No. 80, Jan. 91; 11–12.

..Vedic evidence.. heart= the seat of the soul (*YV* 34.1.3–4).. heart located on the left side of the chest; or, heart located in the brain; but soul and heart are not located in any part of the head..

34. KASHIKAR, C. G. Man-world-peace. (in) *Volume on Man-World-Peace*, Karachi, 1988.

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64.45]

35. KAVIRAJ, Gopinath. Mysticism in Veda. (in) *Notes on Rel. and Philos.*, SSVV, Varanasi, 1987; 158–162.

36. KHOLE, Gajanan. Vaidika va bauddha tattvajñāna (Mar.). *Prasāda* 40 (1), Aug. 86; 49–51.

..Vedic and Buddhist philos...

37. KHUBCHAND, Chetan Anand. Spiritual science. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 382.

..the process of *jñānayoga* consists of four stages: *prajñānaṁ brahma*; *ayam ātmā brahma*; *tat tvam asi*; *ahaṁ brahmāsmi*..

38. KULISH, Karpurchand. Mana, prāṇa, aura vāk kā svarūpa (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 7.

..acc. to OJHA: *vāk*, *prāṇa*, *manas* as constituents of *ātman* (*ŚPB* 14); each of these three principles has 6 *adhikāras*..

39. KUNST, A. Man – the creator. *JIP* 4, 1976; 51–68.

40. MEHTA, R. N. Iṣṭāpūrta works in India. *JOIB* 32 (3-4), 1983; 207–215.

41. MISHRA, Mangilal. Ravīndra darśana ke vaidika tattva (Hindi). *Vedapradīpa* 2 (3), Sept. 87; 26, 30.

..Vedic principles in Rabindra's philos...

42. MITTAL, K. K. *Materialism in Indian Thought*. Mun. Man., New Delhi, 1974; xii + 336.

..(=*VBD* IV. 64.33)..

Rev.: PRATAP CHANDRA, *IHR* 5, 255–56.

43. MUKHYANANDA, Swami. Mantras and their significance in spiritual life. *BJ* 37 (7), 15.11.90; 29–31.

..serially; to be contd...

44. *Mushrooms and philosophers*. Ethnomycological Studies 10, Yale Univ. Press, 1986.

45. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils*.

..see 47.84 above..

Rev.: G. B., *ZDMG* 135 (1), 202.

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46. OBERHAMMER, Gerhard (ed.). *Inklusivism. Eine indische Denkform.* Publ. of De Nobili Res. Library, Occ. Papers 2, Wien, 1983; 113.

..P. HACKER, "Inklusivismus" (11–28): inclusivism, wh. may be regarded as a central and defining characteristic of Indian thought, consists in claiming for, and thus including in, one's own religion what really belongs to an alien religious ideology; this tendency is prominently observable among protagonists of Neo-Hinduism like Vivekananda and Radhakrishnan who see Hinduism as the point of union of all religions.. W. HALBFASS, "Inklusivismus und Toleranz im Kontext der indoeurop. Begegnung" (29–60); A. WEZLER, "Bemerkungen zum Inklusivismus" (61–92); G. OBERHAMMER, "Versuch eines Nachwortes" (93–113)..

Rev.: J. W. DE JONG, *IIJ* 29 (1), 68–70; C. OETKE, *OLZ* 82 (1987) 3, 286–91.

47. PAHARI, Satyabrata. Where the Buddhists and the orthodox philosophers meet. *SP*, 33 AIOC, Calcutta, 1986; 592–593.

..the *Up.*s speak of *brahmavihāra* wh. the Buddhists have accepted in full..

48. PANDEYA, R. C. Indian attitude towards nature. (in) *Reality, Knowledge, and Value* (A. G. Javadekar Fel. Vol.), Bharatiya Vidya Prakashan, Varanasi, 1985; 119–124.

..nature in polytheistic frame-work.. Vedic mythology..

49. PANDIT, M. P. *Traditions in Sādhanā: Studies in Tantra, Yoga, Philosophy, and Mysticism.* Sterling Publishing, New Delhi, 1988; xiv + 289.

50. PIANTELLI, Mario. The "mystical" attitude and its indifference to worldly values and commitments. Some considerations on the Indian outlook. *Ind Taur* 13, 1985–86; 251–262.

51. POLLOCK, Sheldon. The theory of practice and the practice of theory in Indian intellectual history. *JAOS* 105 (3), 499–519.

52. PRASAD, N. S. *Convergence of Science and Hindu Philosophy.* 1989; X + 154,

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64. 59]

..seeks to bring out similarities bet. the findings of the modern science and what was stated in *Up.*s and *Purāṇas*..

53. RAMAN, N. S. S. Indian and German idealism. (in) *India and the West* (Goetz Mem. Seminar), Steiner, 1983.

54. SIDERITS, Mark. The sense-reference distinction in Indian philosophy of language. *J Chinese Philosophy* 14 (3), Honolulu; 331–355.

55. SIVANANDA, Swami. Philosophy of the two birds. *The Divine Life* 47 (8), Aug. 85; 240–242.

56. SMITH, Brian K. *Reflection on Resemblance, Ritual, and Religion.*

. (= 47.121, 48.286, 49.108, 54.393 above).. resemblance (*sāmānya*) as a category of Vedic thought.. reenvisionment of the Veda in Hindu thought, primarily thro' the adoption of the idea of resemblance.. resemblance as described here is the philosophic centre around wh. all Vedic thought revolves.. Ch. 1: "Making Connections: Hinduism and Vedism"; Ch. 2: "Constructing Vedism".. sacrifice was displayed as a *constructive* activity, creating the human being (ontology), the afterlife (soteriology), and the cosmos as a whole (cosmology).. Ch. 3: "Ritual and Reality".. last Ch.: "The Destiny of Vedism".. emphasizes continuity of *yajña* in India.. *yajña* as a category – one of the defining characteristics of Indian rel. thought..

Rev.: Frederick M. SMITH, *JAOS* 110, 735–37.

57. STAAL, Frits. Exploring mysticism: a methodological essay. *JIP* 6, 1978; 79–85.

..(rev.: A. C. GRAHAM)..

58. STAAL, Frits. The search for meaning: mathematics, music, and ritual. *American Journal of Semiotics* 2 (4), 1984; 1–57.

59. STAAL, Frits. *Universals: Studies in Indian Logic and Linguistics.* Univ. of Chicago Press, Chicago and London, 1988; xi + 267.

..collection of papers (up to 1977)..

Rev.: Paul J. GRIFFITHS, *Hist Rel* 29 (2), 174–77.

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60. STORK, Hélène. *Enfances indiennes. Etudes de psychologie transculturelle et comparée du jeune enfant.* Collection Paidos, Centurion, Paris, 1986; 237.

61. SUNESON, Carl. *Richard Wagner und die indische Geisteswelt.* Brill, Leiden, 1989; xi + 124.

..W.'s knowledge and interpretation of the philos. and lit. trad. of India.. the ontological negativism of Schopenhauer became decisive for W.'s experience and understanding.. Part I : the rel. and cultural milieu of India wh. W. encountered thro' reading Buddhological works; Parts II and III : W.'s application of some fundamental Indian philos. concepts to his musical aesthetics..

62. TIWARI, Kapil N. (ed.). *Suffering : Indian Perspectives.* Mot. Ban., Delhi, 1986; xiii + 302.

..Karl H. POTTER : suffering does not find a place in Indian philos. wh. is *mokṣaśāstra*.. Arvind SHARMA : suffering in Hindu theism; Vedic divinities associated with suffering are Varuṇa, Rudra, Nirṛti; for the Vedic man, suffering exists as a fact of life wh. can be counteracted thro' devotion, penitence, and prayer; in *Up.* theism, suffering is associated with the nature of the world..

Rev. : Ivo FIŠER, *AO* 50, 235–39; M. P. MARATHE, *ABORI* 69, 327–29.

63. TRIPATHI, Harihar Nath. Bhāratīya tantra aura vaidika śīla (Hindi). *JGJKSV* 38–39, 1982–83; HS 217–228.

64. VAIRAGI, Chakradhar. Jñānakarmasamuccayakhaṇḍanam. *SP*, 33 AIOC, Calcutta, 1986; p. 545.

65. VED PRAKASH. *Philosophy of Dayānanda.* Indo-Vision, Ghaziabad, 1986.

66. VYAS, R. T. Qustion in philosophical perspective. *JOIB* 36 (1–4), 1986–87: 17–27.

..'question' in *ṚV*, in *Up.*..

67. WAYMAN, Alex. The human body as microcosm in India, Greek cosmology, and sixteenth century Europe. *Hist Rel* 22 (2), Nov. 82; 172–190.

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..*Up.* text, *tat tvam asi,* implies that man in his phenomenal self is equivalent to the Lord of the universe.. microcosm-macrocosm-analogy in India and in Greek cosmology.. Geometry and number-symbolism of man..

68. WERNER, Karel (ed.). *The Yogi and the Mystic. Studies in Indian and Comparative Mysticism.* Durham Indological Series-1, Curzon Press, London, 1989; xv + 192.

..(a collection of 11 papers).. WERNER, "Mysticism and Indian spirituality" (20-32; originally in *VBD* IV. 87.177, 241-256): three stages of mysticism — (1) *via purgativa,* (2) *via illuminativa,* (3) *via unitiva*.. S. N. DASGUPTA speaks of "sacrificial mysticism" of the Vedic trad. (wh. is not proper); 'mystical vision' (*dhī, dhīti*) of the Vedic seers must be properly evaluated; concept of *ṛta* grasped thro' this mystical vision.. *Muni-sūkta* (*ṚV* X. 136) — is Muni a shaman, a mystic, or a yogin?.. Pratima BOWER, "Mysticism in the *Up.* and in Śaṁkara's Vedānta"..

Rev.: D. H. KILLINGLEY, *JRAS* III, 1 (2), 307-08; Peter SCHREINER, *BSOAS* 53 (3), 586.

69. ZIMMERMAN, F. *L' échelle des etre dans l' Inde ancienne.* Paris, 1976.

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY : GENERAL SOCIAL STUDIES

1. AGEHANANDA BHARATI, Swami. *Great Tradition and Little Tradition: Indological Investigations in Cultural Anthropology.* Chowkhamba Sk. Studies - 96, Varanasi, 1978.

2. BHATTACHARYA, Nitin. The ritual tools.

..see 54.41 above..

3. BHOJ RAJ. Social mobility - its origin and evolution in the Ṛgveda.

..see 4.8 above..

4. BHUMANANDA SARASVATI. *Vaidikī Lokavyavasthā* (*Ecclesia Divine*).

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..see 30.18 above..

5. BONGARD-LEVIN, G. M. Ethnocultural outlines of ancient populations in Hindustan : linguistic families and archaeological cultures (Russ.). (in) *Roots of Modern Populatian of South Asia* (Russ.), Moscow, 1990; 9–36.

..see 65.6 below..

6. BONGARD-LEVIN, G. M.; GUROV, N. Ancient ethnocultural history of peoples of Hindustan : results, problems, perspectives (Russ.). *Drevnei Vostok*, Moscow, 1989; 58–111.

..see 65.5 above..

7. BONGARD-LEVIN, G. M; VIGASIN, A. A. Society and state in ancient India – based on Sanskrit sources, mainly on the Arthaśāstra. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 31-40.

..at any given hist. period, India represented a complex synthesis of diff. societies and cultures at differing stages of development (non-uniform nature of hist. and cultural development of ancient societies).. wrong notion of belated origin of state in India.. Har. civil. : substantial social and propertywise classification, develop. of political organization, appearance of writing, complex system of rel. notions.. existence of state in Har. period; typologically, the society of that period can be compared to synchronous societies of Mesop. and Egypt..

8. BOSE, N. K. *Fifty Years of Science in India : progress of anthropology and archaeology*. Indian Science Congress Assn., Calcutta, 1963.

9. BOTTO, Oscar. Società e stato nell' India classica. (in) *Max Weber e l'India*, CESMO, Torino, 1986; 13–22.

10. BURGHART, Richard. For a sociology of India : an intracultural approach to the study of 'Hindu Society'. *CIS* 17 (2), 1983.

11. BUSS, Andreas. *Société, Politique, Individu. Les formes élementaires de la vie sociale en Inde ancienne*. Van Goraum, Amsterdam, 1978; 121.

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65.17]

..why political institutions in India did not achieve the independence from rel. dogma as in the West..(mainly based on Pali canon and *Jātakas*)..

Rev. : E. FRANCO, *WZKSA* 30, 193–94.

12. CARMAN, John B.; MARGLIN, Frédérique Appel (ed.). *Purity and Auspiciousness in Indian Society.* Intern. Studies in Sociology and Social Anthropology – 43, Brill, Leiden, 1985; 129.

Rev. : G. B., *ZDMG* 137(2), 439.

13. CHAKRABARTY Haripada. *Socio-Economic Life of India in the Vedic Period.* Sanskrit Pustak Bhandar, Calcutta, 1986; 4+292.

..caste-system; *saṁskāras*; position of women; family life; dress and decoration; food and drink; amusement; diff. professions; trade and commerce; corporate activities..

14. CHARTKOFF, J. L. World prehistory and the theory of cultural evolution. *Reviews in Anthropology* 13 (4), Bedford Hills, 1986; 283–294.

15. CHATTERJEE, K. N. New horizons of research in Dharmaśāstra. (in) *New Horizons of Res. in Indology*, CASS, Poona Univ., 1989; 153–157.

..*Dharmaśāstra* is too inclusive a lit. (*GS*, *DS*, *Smṛti*, *Ṭīkās*, *Nibandhas*).. *DS* and *GS* produced to counteract rise of Buddhism.. rise of *varṇas*.. monarchy and republics.. status of women.. family.. *DS* = work of priestly class; the picture presented by them is partial..

16. CHATTOPADHYAYA, Sudhakar. Some thoughts on Hindu Society. *IAC* 15 (4), Oct. 66; 260–270.

17. CHAUDHARY, Bijoy Kumar. Kinship relations and social hierarchy in the Vedic period. *50 PIHC*, Gorakhpur Univ., 1989–90; p. 134.

..early Vedic people were predominently cattle-breeders, tho' they also practised cultivation on a limited scale.. cattle-herding requires stability of human relationships and some division of labour.. kinship considered imp. in early Vedic period; kinship began to extend only from the beginning of the later Vedic period..

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18. CHAUDHURI, Mamata. *Tribes of Ancient India.* Ind. Mus. Monograph – 7, Calcutta, 1977; xii + 162.

..(= *VBD* IV. 65.38)..

Rev. : B. D. CHATTOPADHYAYA, *IHR* 4, 439–40.

19. CHAUDHURI, Mamata. A note on absorption of the tribal people in the Hindu society, as gleaned from early Sanskrit literature. *48 PIHS*, Goa Univ., Panjim, 1987; p. 148.

20. COHN, Bernard S. Note on the history of the study of Indian society and culture. (in) *Structure and Change in Indian Society* (ed. M. SINGER; B. S. COHN), Aldine Publ. Co., Chicago, 1968; 3–28.

21. CREVATIN, F. Osservazioni sulla società indiana d'età vedica. *In L* 8, 1982–83 (1984); 11–25.

..nature of Vedic kingship; 'social competence'; non-centralized society; etc...

22. DANDA, Ajit K. Tribes in India. *MinI* 68 (4), Dec. 88; 313–334.

..pre-Har. populations belonged to several cultures (BASHAM).. Aryan invaders found in India considerable amount of ethno-cultural diversity.. Vedic population ref. to as 'tribes'..

23. DAS, Veena. The uses of liminality : society and cosmos in Hinduism. *CIS* (NS) 10 (2), 1976; 245–263.

24. DAS, Veena. *Structure and Cognition.* OUP, Delhi, 1977.

25. DASGUPTA, Manashi. Reflections on ideas of social philosophy and Indian code of conduct.

..see 61.18 above..

26. DASH, R. M. Sociolinguistic study of Pāṇinian idioms.

..see 25.83 above..

27. DESHPANDE, Madhav M. *Sociolinguistic Attitudes in India : An Historical Reconstruction.*

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65.35]

..(= *VBD* IV. 46.14 and 65.45)..

Rev.: Franklin C. SOUTHWORTH, *Lg* 57 (4), 935–41.

28. DIKSHIT, Bharati. *Prācīna Bhārata men Sāmājika Gatiśilatā kā Adhyayana.* Allahabad, 1985.

..social mobility in ancient India..

29. DIMOCK Jr., Edward C.; KACHRU, Brij B.; KRISHNAMURTI, Bh. (ed.). *Dimensions of South Asia as a Sociolinguistic Area.* Oxford and IBH Publishing Co., New Delhi, 1991; 320.

30. DOUGLAS, Mary. Introduction to the Paladin edition of Dumont's *Homo Hierarchicus.* Grenada Publ. Ltd., London, 1972; 11-22.

..see *VBD* IV. 66.30..

31. DUBOIS, Abbe J. A. *Hindu Manners, Customs, and Ceremonies.* Asian Education Services, New Delhi, 1990; xxxiv + 741.

..(transl. into English by Henry K. BEAUCHAMP).. fourth AES ed...

32. DUMONT, Louis. *Essais sur l'individualism. Une perspective anthropologique sur l'idéologie moderne.* du Seuil, Paris, 1983; 267.

33. DVIVEDI, K. N. Ṛgvedikagunġunāmānusandhānam. *Sāg* 23 (2), 1985; 79–80.

..Gunġus were diff. from the Aryans; they lived on the bank of the river Gunġu (*ṚV* II. 32. 8); Divodāsa vanquished them..

34. FUCHS, Martin. *Theorie und Verfremdung. Max Weber, Louis Dumont, und die Analyse der indischen Gesellschaft.* Peter Lang Verlag, Frankfurt, 1988; iv + 702.

..WEBER's attempts at defining the concept of caste are not satisfactory: also his presentation of *karman* and *saṁskāra* are criticised.. author attacks DUMONT's rigid structuralism..

Rev.: Karl-Heinz GOLZIO, *Mundus* 26 (3), 190–92.

35. GHOSH, A. K. Man evolving in India. *Proc. 62 Ind. Science Cong.*, Delhi, 1975, ..89

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36. GNOLI, G.; VERNANT, J. -P. (ed.). *La Mort, les morts dans les sociétés anciennes.* Ed. de la Maison des Sciences de l'Homme, CUP, Paris, 1982; 505.

Rev. : H. -J. G., *ZDMG* 134 (1), 174.

37. GOEL, Sita Ram. Adivasis versus Aryan invaders : scholarship ? or lunacy ? a rejoinder. *Organiser* 17 (18), 9. 12. 63; 11–12.

38. GOODFRIEND, Douglas E. Rank and reflectivity : a speculative enquiry into the ethno-ontology of rank. *JGJKSV* 38–39, 1982–83; 173–199.

..ref. to *Gṛhya-* and *Dharma-sūtras.*

39. GOPALAN, S. *Hindu Social Philosophy.*

..see 61. 33 above..

40. GRANTOVSKY, E. A.; RAEVSKY, D. S. [Indo.-Aryan ethnic elements]. (in) *Simpozium Antichnaya Balkanistica,* Moscow, 1980; 13–16.

41. HALBFASS, W. Philosophical anthropology in non-Jaina and non-Buddhist Indian thought. (in) *E. Waldschmidt* (*80*) *Fel. Vol.*

..thematized idea of man as opposed to other forms of life— is it possible to speak of it ?..

42. HEESTERMAN, J. C. *The Inner Conflict of Tradition: Essays in Indian Ritual, Kingship, and Society.*

..see 48. 115A and 54. 194 above.. the central feature of Indian social thought is the conflict bet. the ideal of world renunciation (wh. is also the ultimate source of authority) and the reality of participation in the normal social order wh. falls short of the ideal and yet is the source of power in society..

43. INDRADEVA, Shrirama. Evolution des formes traditionnelles de stratification sociale en Inde. *Diogène* 130, April-June 85.

44. JAISWAL, Suvira. Studies in early Indian social history; trends and possibilities. *IHR* 6, 1979-80; 1-63.

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65. 53]

..caste-system : views of earlier scholars.. question of *varṇa* and *jāti*.. changes in the social order in the context of the mode of production.. detailed picture of Brāhmaṇa-*varṇa*.. priests and political power.. Brahma-Kṣatra phenomenon.. problem of Śūdras.. endogamy and *anuloma-pratiloma*.. untouchables or impure castes.. concept of pollution.. position of women.. kinship structure and nature of family organization.. *gotra* institution.. patriarchal joint family as the norm..

45. JATAVA, D. R. *Evolution of Indian Social Thought.* Bohra, Jaipur, 1987; X + 447.

46. JHA, D. N. *Feudal Social Formations in Ancient India.* Delhi, 1987.

47. JHA, Vivekananda. Social stratification in ancient India: some reflections. *Social Scientist* 19 (3-4), Mar.-Apr. 91.

48. KANTOWSKY, D. Max Weber on India and Indian interpretations of Weber. *CIS* (NS) 16 (2), 1982; 141–174.

49. KARVE, Irawati. *Kinship Organization in India.* Delhi, 1990; xx + 389 + 1 chart.

..reprint of *VBD* III. 65. 42..

50. KAUR, Paramajit. *Dayānandakṛta Yajurvedabhāṣya men Sāmājika evaṁ Rājanaitika Sandarbha* (Hindi). Delhi, 1990; viii + 200.

..references to society and polity in Dayānanda's comm. on *YV*.. see also 12. 9 above..

51. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad.

..see 20. 109 and 61. 46 above..

52. LELE, Jayant K.; SINGH, Rajendra. *Language and Society : Steps towards an Integrated Theory.* Brill, Leiden, 1989.

..(pp. 90 ff. : views re Pāṇini's grammar.. P.'s grammar and Gk., Roman, and other grammars)..

53. LEOPOLD, Joan. The Aryan theory of race. *Indian Economic Social History Review* 7 (2), 1970; 271–297.

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54. MADAN, T. N. (ed.) *Way of Life*. Vikas, Delhi, 1982.

55. MALAMOUD, Ch. Le malencontra de la boétie et les théories de l'Inde ancienne sur le nature de la société. (in) *L'Esprit des lois sauvages, Pierre Clastres ou une nouvelle anthropologie politique*, Seuil, Paris, 1987; 173–182.

56. MALIK, S. C. (ed.). *Determinants of Social Status in India*. (IAAS, Shimla), Mot. Ban., Delhi, 1986; xi + 192.

..the role of economics and power has been — and is — imp. in determining social status.. common ritual perspective ignores the close connection of ritual status and politico-economic status..

Rev.: Emil D'CRUZ, *Indica* 25 (1), 77–79; Stanley A. FREED, *AA* 90, 207–08; Richard W. LARIVIERE, *JAOS* 110, 379–80.

57. MALIK, S. C. Intellectuals, tradition, and ethnographic studies. *M in I* 69 (4), Dec. 89; 317-345.

..3 main traditions of study: administrative, oriental, missionary..

58. MARGLIN, F. A.; CARMAN, John B. (ed.). *Purity and Auspiciousness in Indian Society*. Brill, Leiden, 1985.

58A. MAZUMDAR, B. P. Society and religious beliefs. *BRMIC* 37 (6), June 86; 137–141.

..(continuation of 48.172 above; to be contd.).. rites for Pitṛs; *mūrtipūjā*; *tīrthas*; *vratas*..

59. MICHAELS, Axel. *Ritual und Gesellschaft in Indien. Ein Essay*.

..see 54.275 above..

60. MINES, Mattison. Conceptualizing the person: hierarchical society and individual autonomy in India. *AA* 90, 1988; 568–579.

..explanations by social scientists of the Indian person have emphasized the subordination of the individual to caste and family and the compelling influence of hierarchy for explaining motivations for behaviour; they have asserted there is no room for individuation and personal autonomy in Indian society—

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based on 23 life histories, the findings of this article contradict this view..

61. MISHRA, Hariram. Pāṇinisūtreṣu samasāmayika-samājaḥ.

..see 25. 202 above..

62. MISHRA, Pratibha. Vaidikāḥ sāmājikamānyatāḥ. *Pārijātam* 5 (6), Jan. 87; 30-33.

63. MISHRA, Ramakrishna. Vedon men samājavādī vicāra-dhārāke sūtra (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 59–60.

..indications of socialism in the Vedas.. e. g. *yajña*, *dāna* etc....

64. MISRA, S. N. Vedic philosophy and ritual of nomadism and settlement.

..see 54. 289 and 58. 73 above..

65. MUKHERJI, Prabhati. Status determinants in early brahmanical literatures. (in) 65. 56 above.

66. MUNSHI, S. Max Weber on India : an introductory critique. *CIS* 22 (1), 1988; 1–34.

67. NANDI, R. N. Anthropology and the study of the Ṛgveda. *IHR* 13, 1986–87; 153–165.

..(Rev. art. on 65. 104 below).. the problem of social grouping : *jana* (tribe), *jāti* (class), *kula* (lineage; not mentioned in *ṚV*)—these terms are used to describe *ṚV*-society without taking into account the variations in the meaning of these terms seen in diff. regions.. significance of descriptions of wars in *ṚV*.. clan exogamy and *víś* : not strictly observed.. anthropologists differ on what constitutes a 'lineage'.. study of social differentiation in *ṚV* needs greater analysis of the mode of self-subsistence and the mechanism of distribution.. need for reconsideration of the text of *ṚV*..

68. NARANG, Satya Pal. Sama-mātar – a lost socio-legal institution of the Ṛgveda. *SP*, 33 AIOC, Calcutta, 1986; p. 65.

69. NUMATA, Ichito. Dharma and kingship in the Dharmaśāstras. *Hokkaido Journal of Indological and Buddhistic Studies* 4, Sapporo, Oct. 89; 98-107.

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70. OM PRAKASH. *Religion and Society in India.*

..see 48.204 above..

71. PANT, Sushila. Ideal versus behavioural patterns : a case study of ancient Indian society. *46 PIHC*, Amritsar, 1985; 130-135.

..ref. *Kalpasūtras, Dharmaśāstras, Purāṇas*.. specifically discusses *āśrama* scheme.. *samuccaya, vikalpa, bādha* — three alternatives.. all norms put forward by the teachers not accepted by people..

72. PATYAL, Hukum Chand. Bhrātṛvya as a term of kinship' *AJOS* 2 (1-2), 1985; 95–100.

..original sense of *bhrātṛvya* in pre-hist. times might have been 'brother's son'; later on it became 'father's brother's son' and the metaphorical sense of 'rival' developed simultaneously..

73. PODDER-THEISING, Ina. *Hindus heute. Materialen zu einer Sozialpsychologie der städtischen Mittelklasse.* Verlag Peter Lang, Frankfurt, 1984; 198.

..ref. Hindu middle class.. no such thing as "homogeneous and formalized rel. Hinduism".. the unifying factor is a kind of "Hindu mentality", a specific rel. attitude, a certain atmosphere wh. became intelligible only by ref. to Hindu (autochthonous) trad... Hindu culture represented as being diametrically opposite to scientfic-technological civil., to the West, to Christianity.. various philosophical schools and rel. sects and cults.. Hindu culture : urban and rural; regional variations.. self-reflection is not the Hindu "way"..

Rev. : Othmer GÄCHTER, *Anthropos* 81, 749.

74. RAGHAVAN, V. Some glimpses of social life in the Ṛgveda. *Organiser* 19 (11), 24. 10. 65; p. 15.

75. RAI, Jaimal. *Rural-Urban Economy and Social Changes in Ancient India.* Varanasi, 1974.

76. RAJESH, Satyavrat. *Maharṣi Dayānanda ke Yajurveda bhāṣya men Samāja kā Svarūpa* (Hindi).

..DD..

77. RAJURKAR, G. G. The second urban revolution in India. *Jijñāsā* 1 (1–2), Jan.–Apr. 74; 74–88.

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65, 84]

..early *ṚV*-society devoid of any class gradation; by the late *ṚV*-period, fixed social gradation emerged and political power was given to the Kṣatriyas while other centralising power remained with the priestly class.. Vedic society in a state of formation after the end of the urban civilization of the Harappans.. later Vedic society = fusion of Aryan and non-Aryan elements.. first urbanisation used copper and bronze; the second one (1700–600 B. C.) used iron.. the term *ayas* discussed.. 1150–600 B C. witnessed growth of iron.. agriculture (use of plough and subsidiary industries) and cattle-breeding in *ṚV*.. in *ṚV*, cow as medium of exchange.. term *pura*, *nagara* discussed..

78. SAHU, Bhairabi Prasad. The Brāhmanical model viewed as an instrument of socio-cultural change — an autopsy. *46 PIHC*, Amritsar, 1985; 180–189.

79. SAHU, Bhairabi Prasad. *From Hunters to Breeders*. Delhi, 1988.

80. SARKAR, Benoy Kumar. *A Positive Background of Hindu Sociology. Introduction to Hindu Positivism*. Mot. Ban., Delhi, 1985; 697.

..reprint of *VBD* I. 133. 16..

81. SARKAR, Subimal Chandra. *Some Aspects of the Earliest Social History of India : Pre-Buddhist Ages*. Janaki Prakashan, Patna, 1985; xiv + xi + v + 244 + iii + pl.

..(first published 1928)..

82. SCHNEIDER, David M. *A Critique of the Study of Kinship*. Univ. Michigan Press, Ann Arbor, 1984; IX + 208.

83. SHAPIRO, Michael C.; SCHIFFMANN, Harold F. (ed.). *Language and Society in South Asia*. Mot. Ban., Delhi, 1981; 293.

Rev. : L. A. SCHWARZSCHILD; R. K. BARZ, *IIJ* 28 (4), 295–96.

84. SHARMA, Arvind. What is Hinduism? A sociological approach.

..see 48. 270 above..

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85. SHARMA, R. S. Conflict, distribution, and differentiations in Ṛgvedic Society. *IHR* 4 (1), 1977.

..(= *VBD* IV. 83. 118)..

86. SHARMA, R. S. Stages in social evolution in ancient India. (in) *Ancient Indian Culture and Lit.*, Pt. Gangaram Comm. Vol., Delhi, 1980; 77–81.

..not possible to give one label to society in early India.. the Vedic texts indicate a social formation wh. for most part of the Vedic period was tribal.. even in the Vedic period we notice pastoral life giving way to agriculture and tribal society disintegrating into a class-divided society..

87. SHARMA, R. S. *Material Culture and Social Formations in Ancient India.* Macmillan, Delhi, 1983; xxiv + 246.

Rev. : SURAJ BHAN, *IHR* 11, 111–16.

88. SHARMA, R. S. *Perspectives in Social and Economic History of Early India.* Mun. Man., New Delhi, 1983; xii + 262.

Rev. : Ajay Mitra SASTRI, *IHR* 9, 233–35.

89. SHARMA, R. S. Traces of promiscuity in ancient Indian society. (in) *Essays in Indian Art, Religion, and Society* (ed. K. M. SHRIMALI), Mun. Man., New Delhi, 1987; 68–71.

90. SHASTRI, Radhakrishna. Vedon men sāmājika vyavasthā (Hindi). *Vedapradīpa* 3 (10), May 89; 4–5.

..social orgonization in the Vedas..

91. SHUKLA, Hiralal. *Saṁskṛta kā Samājaśāstra* (Hindi). Delhi, 1989; xiv + 367.

..sociology of Sanskrit..

92. SHUKLA, Shaligram. Kinship system in Pāṇini's *Aṣṭādhyāyī.*

..see 25. 297 above..

93. SIDDHANTALANKAR, Satyavrata. Vedic concept of social life. *AH* 7 : 73, April 90; p. 10.

94. SIEFERLE, R. P. Indien und die Arier in der Rassentheorie. *Zeitschrift für Kulturaustausch* 37 (3), 1987; 444–467.

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65. 101]

95. SINGH, G. P. The genesis and growth of tribal civilization in North India. *QRHS* 20 (4), 1980–81; 13–18.

..(from pre-hist. times to 12th cent. A. D.).. various tribes evolved a mixed civil. and developed various theological and philos. doctrines wh. contributed to the growth of proto-Hinduism.. (acc. to ATKINSON, hill tribes of Nothern Himalaya – Khasa; Nāga, Kirāta, Cīna – had attained certain degree of civil. in some respects superior to that reached by Vedic Aryans)..

96. SINGH, K. S. *Tribal Society in India. An Anthropological Perspective.* Manohar, Delhi, 1985; xii + 327.

..acc. to author, Sanskritization is secondary to technology or mode of production in triggering off the process of change in tribal society.. see 65. 97 below..

Rev. : R. S. MANN, *J Ind Anthrop Soc* 22, 91–92.

97. SINGH, K. S. Technology and acculturation : the Brahmanical model reconsidered. *Social Sciences Probings* 2 (1), 1985; 20–36.

..contests the validity of the Brahmanic model of the diffusion of agricultural technology and cultural change in areas peripheral to the Gangetic plains.. see 65. 96 above..

98. SINGH, Mahesh Vikram. A Soma-sacrifice signifying assimilation in the Vedic fold.

..see 54. 385 above..

99. SRINIVAS, M. N. *The Cohesive Role of Sanskritization and Other Essays.* OUP, Delhi, 1989; 220.

100. TANAKA, Masakazu. For a sociology of Hinduism : a critical view of holism.

..see 48. 308 above..

101. THAKUR, Vijay Kumar. Urban status of the later Vedic society : an inquiry. (in) *Studies in Orientology*, Basham Comm. Vol., Y. K. Publishers, Agra, 1988; 54–63.

..13 traits distinguishing urban centres from rural settlements.. both lit. and arch. of the later Vedic phase just hint at urban origins, implying at the same time its weak, incipient, and nascent nature..

,,90

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102. THAPAR, Romila. General President's Address. *44 PIHC*, Burdwan, 1983; 3–21.

..Vedic society as 'tribal' — this is a questionable characterisation.. rather, Vedic society was lineage-based (*vaṁśa*).. significance of Vedic *viś*..

103. THAPAR, Romila. *Ancient Indian Social History. Some Interpretations.* Orient Longman, New Delhi, 1984 (reprint); X + 396.

..(= *VBD* IV. 82. 591)..

Rev.: John BURTON-PAGE, *JRAS* 1986 (2), 289; B. N. S. YADAVA, *IHR* 5, 234–38.

104. THAPAR, Romila. *From Lineage to State : Social Formations in the Mid-First Millennium B. C. in the Ganga Valley.* OUP, New York, 1984; 189.

..see 65. 67 above..

Rev.: B. G. GOKHALE, *AHR* 90 (5), 1251.

105. TIWARI, Shashi. Ṛṣi Vasiṣṭha kā sāmājika dṛṣṭikoṇa — Ṛksaṁhitā ke ādhāra para (Hindi).

..see 32. 78 above..

106. TRAUTMAN, T. R. (ed.). *Kinship and History in South Asia.* Michigan, 1974.

Rev.: Romila THAPAR, *IHR* 3 (1), 149.

107. TRIPATHI, L. K. Transition from ancient to mediaeval period as reflected in the organisation of the Indian society. *Bhāratī* 17, BHU, 1987–88; 168-172.

..ref. to *varṇāśramadharma*..

108. UPADHYAYA, Baladeva. Paṅktipāvanatāyāḥ vaidikī mīmāṁsā. (in) *Vimarśacintāmaṇiḥ*, Sharada Samsthana, Varanasi, 1985; 176–182.

109. VARHADPANDE, N. R. [reply to Sharad PATIL, *Navabhārata*, April 86, in connection with V.'s letter, *Navabhārata*, Mar. 86] (Mar.). *Navabhārata* 39 (10), July 86; 55–56.

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66.5]

110. VARMA, Baidya Nath. *Social Science and Indian Society. A Civilisational Perspective.* Concept Publishing Co., New Delhi, 1985; X + 96.

..(collection of 5 essays).. concerning the basic tenets of Hinduism in the context of the modernization of India.. "High Hinduism" and "Popular H,".. H. does not stand as much in the way of India's modernization as is frequently averred..

111. VERMA, H. C. *Dynamics of Urban Life in Pre-Mughal India.* Mun. Man., New Delhi, 1986; xvi + 255.

112. VIDYARTHI, L. P.; RAI, B. K. *The Tribal Culture of India.* Concept Publ., New Delhi, 1985; 488 + illust., maps, etc.

113. VIGASIN, A. A., SAMOZVANTSEV, A. M. *Society, State, and Law in Ancient India.* Sterling Publ., New Delhi, 1985; 8 + 238.

Rev.: Ludo ROCHER, *JAS* 46, 201–02.

114. VON FÜRER-HEIMENDORF, C. *Tribal Populations and Cultures of the Indian Subcontinent.* Handbuch der Orientalistik, Abt. II : Indien 7, 1985; VII + 182.

..about 30 tribal societies discussed..

66. VARṆA : CASTE

1. AMBEDKAR, B. R. *Collected Writings – Vol. I.* Govt. of Maharashtra, Bombay, 1979.

..on caste-system, Śūdras, etc...

2. ANAND, Shanta. *Kṣatriyas in Ancient India. A socio-economic and religious study.* Mot. Ban., Delhi, 1985; xx + 212.

3. BAKER, Sophie. *Caste : At Home in Hindu India.* London, 1990; viii + 183 + 37 pl.

4. BANERJEE, Biswanath. Some thoughts on Varṇa and Jāti. *Man and Life* 8 (1-2), Jan.–June 82; 65-74.

5. BANERJEE, Hemendra Nath. Re-consideration of the principles of social stratification viewed through class-caste distin-

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ction : social mobility in India : a sociological approach. *M in I* 69 (4), Dec. 89; 393-402.

6. BERBEROGLU, Berch (ed.). *Class, State, and Development in India.* Sage Publications, New Delhi, 1992; 330.

..Introd. by B. B.: " Class, state, and development in India in hist. perspective "..

7. BERREMAN, Gerald D. Caste in India and the United States. *Am. J. of Sociology* 66, 1960; 120-127.

..see 66. 25 below..

8. BERREMAN, Gerald D. The brahmanical view of caste. *CIS* (NS) 5, 1971; 16–23.

9. BHATTACHARYA, Jogendra Nath. *Hindu Castes and Sects. An Exposition of the Origin of the Hindu Caste System and the Bearing of the Sects towards Each Other and towards Other Religious Systems.* Editions Indian, Calcutta, 1973; xix + 496.

..(first ed., Calcutta 1896..)

Rev.: Rahul Peter DAS, *ZDMG* 135 (1), 146–48.

10. BHATTACHARYA, Sibesh. Political authority and Brāhmaṇa-Kṣatriya relationship in early India – an aspect of the power élite configuration. *IHR* 10, 1983–84; 1–20.

..treats the subject within the framework of monarchical system ..power of making and enforcing 'law'.. considers the period roughly bet. Early Vedic and the rise of the Mauryas.. much of the inconsistency and the ambivalance that one encounters in the ancient Indian theory of state and society was the outcome of an effort to synthesize the mutually contradictory pulls and interests of *brahman* and *kṣatra*.. in the *ṚV* there is no indication of Brahmanic attempt to share political authority.. in the *Brāhmaṇas* we find clear evidence of the Brāhmaṇa Varṇa staking claim to political authority.. *ŚPB* IV. 1. 4. 1–6 tells how Mitra, the *brahman*, cd. stand without Varuṇa, the *kṣatra* but not *vice versa*.. polarity bet. Mitra and Varuṇa; imp. of the Purohita's function (Brāhmaṇas had a natural share in implementation of *dharma*).. Brāhmaṇas gaining political authority shows three phases: (1) claim to share the source of authority with the king; (2) claiming precedence over the king; (3) claiming immunity from royal authority.. *Sūtras* and

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66.18]

Dharmaśāstra: king's power was generally regarded as unquestionable, supreme, and all-comprehensive.. *BAU* (1. 4, 11) puts the matter in a nutshell: The Brāhmaṇa is the womb of royalty; therefore, the Brāhmaṇa sits, at the Rājasūya, below the Kṣatriya. Tho' the Kṣatriya may reach the highest state, in the last resort he rests upon the Brāhmaṇa, his womb"..

11. BIARDEAU, M. Brahmanes et potiers. *AEPHE* 5, 79, 1971-72.

12. CHANANA, Dev Raj. The Śūdra, the Dāsa, and Manu. *Indian Journal of Social Work* 20 (3), 1959; 201-208.

13. CHATTOPADHYAYA, Aparna. *Reference to Yāyāvara Brāhmaṇas of ancient India in Charaka.* Nagarjuna, Calcutta, Dec. 69; 3.

14. DAS, Veena. *Structure and Cognition : Aspects of Hindu Caste and Ritual.*

..see 54. 113 above..

Rev. : Richard W. LARIVIERE, *JAOS* 107, 837-38.

15. DHAR, M. K. *Royal Life in Ancient India.* Delhi, 1991; xii + 247.

16. DOUGLAS, Mary. Introduction to Paladin Edition of Dumont's *Homo Hierarchicus.*

..see 65. 30 above..

17. DUMONT, Louis. *Homo Hierarchicus. The Caste System and its Implications.* Univ. Chicago Press, 1985; 540 + illust.

..(complete rev. English ed. transl. by Mark SAINSBURY, Louis DUMONT, and Basia GULATI).. two central theses : (1) the hierarchy of purity and pollution is the central ideology round wh. Hinduism and Indian culture are oriented; (2) understanding the dichotomy bet. the renouncer and the man in the world is central to understanding both Indian culture and purity-pollution hierarchy..

Rev. : Brian K. SMITH, *Hist Rel* 21, 100-102.

18. GANDHI, Raj S. Caste and inadequacies of researches on caste. *SP*, 32 ICANAS, Hamburg, 1986; p. 100.

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..goes back to Max WEBER's hist. portrait of caste and highlights his analysis of comparative stratification and the characteristics of caste as a closed status community wh. are useful in studying changes in caste system in contemporary India..

19. GILVRAY, Dennis B. (ed.). *Caste Ideology and Interaction.* Cambridge Papers in Social Anthropology – 9, CUP, 1982; 255.

20. GOULD, Harold A. *Caste and Class : A Comparative View.* Addison-Wesley Publ. Co., Reading, Mass., 1971.

21. GOULD, Harold. A. *Hindu Caste System : The Sacralization of a Social Order.* Chanakya Publications, Delhi, 1987; xi + 193.

22. GUPTA, Shanti Swarup. *Varna, Castes, and Scheduled Castes.* New Delhi, 1991; 182.

..(Foreword by S. P. AGRAWAL).. a documentation in hist. perspective.. classified Index to scholarly writings in Indian journals (1890–1990)..

23. HANUMANTHAN, K. R. *Untouchability : A Historical Study up to 1500 A. D. (with special reference to Tamil Nadu).* Koodal Publishers, Madurai, 1979; xii + 282.

..(see *VBD* IV. 66. 43).. individuals became Cāṇḍalas either by birth or by conduct..

Rev. : Vijaya RAMASWAMY, *IHR* 5, 242–44.

24. HARIKRISHNA SASTRI. *Brāhmaṇotpattimārtaṇḍa.* Bombay, 1986; 8 + 616.

..origin of the Brāhmaṇas..

25. HARPER, Edward B. A comparative analysis of caste: the United States and India. (in) *VBD* III. 65. 75, 1968; 51–77.

..see 66. 7 above..

26. HUTTON, J. H. *Bhārata men Jātiprathā : Svarūpa, Karma, aura Utpatti.* Mot. Ban., Delhi, 1983; xvii + 319.

..Hindi transl. by Mangal Nath SINHA of *VBD* III. 66. 50..

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27. JAISWAL, Suvira. Studies in early Indian social history: trends and possibilities.

..see 65. 44 above..

28. JAISWAL, Suvira. Changes in the status and concept of the Śūdra Varṇa in Early Middle Ages. (in) *Essays in Indian Art, Religion, and Society* (ed. K. M. SHRIMALI), Mun. Man., New Delhi, 1987; 160-168.

29. JAISWAL, Uma. Prācīna evaṁ pūrva madhyakālīna bhārata men suvarṇakāron kī sāmājika sthiti – eka aitihāsika viśleṣaṇa (Hindi). *JGJKSV* 36 (1-4), 1980 (1984); 247-260.

..social condition of goldsmiths in ancient and early medieval periods.. Vedic evidence considered..

30. JAUHARI, Manorama. *Prācīna Bhārata men Varṇāśrama-vyavasthā* (Hindi). Varanasi, 1985; 16 + 191.

..(2nd ed.).. Varṇāśrama in ancient India..

31. JHA, D. N. Validity of Brāhmaṇa-peasant alliance. *Social Science Probings* 1 (2), June 84; 270-295.

32. JHA, Lakshmishvar. Śūdrāṇām ādhāne 'dhikāraḥ.

..see 54. 218 above..

33. JHA, Vivekananda. From tribe to untouchable : the case of Niṣādas.

..see *VBD* IV. 65. 70.

34. JHA, Vivekananda. Caṇḍāla and the origin of untouchability. *IHR* 13 (1-2), 1986-87; 1-36.

..no ref. to Caṇḍāla in *ṚV*; no semblance of untouchability in *Puruṣasūkta* where Śūdra is mentioned.. C. mentioned 6 times in later Vedic lit. (c. 1000 B. C. – 600 B. C.).. later Vedic references to C., tho' lacking in details, broadly conform to the prevailing socio-economic milieu – primarily agrarian economy, proliferation of castes, growing division of labour and specialization of functions, overall increase in both production and surplus creating conditions for steady disintegration of the Aryan *jana* / *viś* and formation of not only hierarchical fourfold *varṇa*-system (classes) but also of *jātis* (social groups) based essenti-

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ally on birth and heredity.. evidence re C. in post-Vedic phase (*Sūtras*) is more detailed..

35. JHA, Vivekananda. Varṇasaṁkara in the Dharma Sūtras: theory and practice. (in) *Essays in Indian Art, Religion, and Society* (ed. K. M. SHRIMALI), Mun. Man., New Delhi, 1987; 85–98.

..three categories of people combined to produce the phenomenon of mixed castes — later untochables : (1) less assimilated backward aboriginals; (2) degraded artisans; and (3) groups wh. thro' infringement of caste rules or otherwise (e. g. association with a region outside the pale of brahmanism) had lost their Aryan status..

36. JORDENS, J. Two giants look at the cosmic man: Ambedkar and Dayananda interpret the *Puruṣa-Sūkta*.

..see 3. 73 above..

37. KARVE, Irawati. Anthropometric measurements of Śukla-Yajurvedīya Mādhyandina Brahmins. *M in I* 21, 1941; 55–57.

38. KASHIKAR, C. G. Soma-drink vis-a-vis the ruling class.

..see 50. 214 above..

39. KHARE, R. S. *The Untouchable as Himself: Ideology, Identity, and Pragmatism among the Lucknow Chamars*. Cambridge Studies in Cultural Systems, CUP, 1984; 206.

..Indic trad. of the holy man (renouncer, ascetic) is outside the caste-hierarchy and opposed to it; in their spiritual pursuits, every one is equal and has his own individualily; their spiritual trad. pre-dated Aryan Brahmanism and proto-casteism, since it existed in IV civil.; untouchables are descendants of the pre-Aryan autochthones; therefore, spiritual asceticism is their hist. heri tage by rights of ancestry..

Rev. : Pauline KOLENDA, *AA* 88, 992–93.

40. KLASS, Morton. *Caste : The Emergence of South Asian Social System*. Inst. for the Study of Human Issues, Philadelphia, 1980.

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66. 47]

..a materialist interpretation of the origin of caste-system.. caste-system is clearly not the classic *Varṇa*-system.. K. refutes the 'occupation' hypothesis.. subcastes or 'marriage circles' are the fundamental units into wh. every member of the society is born.. various attributes of caste-system.. economic functions of the trad. caste-system.. K's approach is only 'materialistic' –not hist. materialist.. K. presents a 'reasonable explanation' for the origin and develop. of caste as a concrete hist. phenomenon.. K. claims to be 'eclectic' in his approach to and treatment of the subject..

Rev. : Satya P. SHARMA, *The Eastern Anthropologist* 36, 55–77.

41. KROEBER, A. L. Caste. (in) *Encyclopaedia of the Social Sciences*, Macmillan, New York, 1959 (reprint).

42. LALLANJI GOPAL. Devaladharmasūtra on *varṇas* and *jātis*. *Amṛtadhārā*, R. N. D. Fel. Vol., 1984; 239–245.

43. LEACH, E. R. What should we mean by caste? (in) *Caste in South India* (ed. E. R. L.), CUP, 1962; 1–10.

..introd. to the vol...

44. LINCOLN, Bruce. *Priests, Warriors, and Cattle : A Study in the Ecology of Religions*. Univ. Calif. Press, Berkeley, 1981; 242.

..(= *VBD* IV. 66. 69)..

Rev. : F. BADER, *BSL* 79 (2), 96–113.

45. MADAN, T. N. (ed.). *Non-Renunciation*. OUP, Delhi, 1987.

46. MAPRABHULAL GOSWAMI. Prāgjanmakarmavarṇavyavasthā. *Naimiṣīyam* 5 (1), Aug. 84; 1–8.

..*varṇavyavasthā* and *karma* of the previous life..

47. MCGILVRAY, Dennis B. (ed.). *Caste Ideology and Interaction*. Cambridge Papers in Social Anthropology - 9, CUP, 1982; X + 255.

..(= 66. 19 above).. the papers in this Vol. address the rival theories of caste-system in the structuralist approach of L. DUMONT and the ethnosociological approach of McKim MARRIETT..

...91

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48. MEHTA, Harsha. Varṇavyavasthā – eka vivecana (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 634.

49. MEISIG, Konrad. Das Kastensystem des Hinduismus. (in) *Wer ist mein Nächster? Die Antwort der Weltreligionen*, Freiburg, 1988; 11–58.

50. MISHRA, Mangilal. Jātīyatā kī sthiti tathā usakī vaidikī avadhāraṇā (Hindi). *Vedapradīpa* 4 (1), Aug. 89; 12–13.

..caste and Vedic view..

51. MISHRA, Padma. *Evolution of Brāhmaṇa Class* (*In the Perspective of Vedic Priesthood*). BHU, Varanasi, 1978; xx + 228.

. considers the terms: *vipra, ṛṣi, purohita,* and *brahman*; none of these denotes membership of a specific caste; they refer to a specific priestly function..Vedic society — *brahma, kṣatra, viś* were members of the same class.. author postulates a fairly long pre-*ṚV* Aryan period; therefore, *ṚV* is silent about Aryan immigration.. *vipra* = 'internally animated or enraptured man' (shamanistic activities played an imp. role in the emergence of priestly order among the Vedic people).. ultimately, the term *brāhmaṇa* (a derivative of *brahman*) came to designate a member of the priestly class, as this term was more comprehensive and covered every type of priestly activity..

Rev. : Suvira JAISWAL, *IHR* 8 (1–2), 124–26.

52. MUKHERJEE, Prabhati. *Beyond the Four Varṇas. The Untouchable in India.* IAAS, Shimla, Mot. Ban., Delhi, 1988; xv + 120.

..Vedic lit. (from *Saṁ.* to *Up.*) : no evidence of total rejection of any group or groups by the four-*varṇa* society wh. wd, indicate the forming of a nucleus of future communities of untouchables; there are only signs of segmentation, an attitude of hierarchical discrimination on grounds of occupation and restrictions on the participation of some lower strata in Vedic rituals.. Śūdras mentioned by Pāṇini, Cāṇḍālas by Kauṭilya..

53. NANDI, R. N. Client, ritual and conflict in early Brahmanical order. *IHR* 6 (1–2), 1979-80; 64–118.

54. NARANG, Sudesh. Śūdra varṇa (Hindi). *Veda-Savitā* 11 (9), April 91; 240–246.

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..in support of *cāturvarṇya* (missionary, military, merchandise, menial).. accepts *Manusmṛti*..

55. NUMATA, Ichiro. Rules of tax-exemption for Brāhmaṇas in the Dharmaśāstra. *JIBS* 37 (2), Mar. 89; 990–988.

56. O'MALLEY, L. S. S. *Indian Caste Customs.* Curzon Press, London, 1974.

..reprint of *VBD* I. 134. 23..

57. ÖSTÖR, Ákos; FRUZZETTI, Lina; BARNETT, Steve (ed.). *Concepts of Person : Kingship, Caste, and Marriage in India.* Harvard Studies in Cultural Anthropology - 5, Harvard Univ. Press, Cambridge, Mass., 1985; xiv + 271.

Rev. : David HICKS, *AA* 86 (4), 999–1000.

58. PANDA, Harihar. R. G. Bhandarkar's approach to the social history of ancient India: the caste system. *48 PIHC*, Goa Univ., Panjim, 1987; 135–140.

..imp. characteristics of c. s. : endogamy, commensality, connubium.. B. challenged SENART's theory of caste.. *brahma, kṣatra, viś* — three orders indicating three occupations.. B. as a social reformer..

59. PANDEY, Rajendra. *The Caste System in India : Myth and Reality.* Criterion Publications, New Delhi, 1986; vi + 241.

60. PARASHAR, Aloka. Attitudes towards the *mleccha* in early Northern India -- up to c. A. D. 600. *IHR* 9 (1–2), 1982–83; 1–30.

..Mlecchas as a reference group in early India included all outsiders who did not conform to the values and ideas, and, consequently, to the norms of the society accepted by the élite (Indo-Aryan-speaking) groups.. see 66. 61 below..

61. PARASHAR, Aloka. *Mlecchas in Early India. A Study in Attitudes towards Outsiders up to A. D. 600.* New Delhi, 1991: xiv + 350.

..see 66. 60 above..

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62. PATIL, Sharad. *Dāsa-Śūdra Slavery : Studies in the Origin of Indian Slavery and Feudalism and their Philosophies.* Allied Publ., New Delhi, 1982; VIII + 344.

63. PFEFFER, G. Puri's Vedic Brahmins : continuity and change in their traditional institutions. (in) *The Cult of Jagannātha and the Regional Tradition of Orissa* (ed. KULKE and TRIPATHI), Delhi, 1978; 421–437.

64. RAMASHRAYA SHARMA. Gṛhastha, ādi āśrama, aura varṇa (Hindi). *Veda-Savitā* 5 (7) – 5 (12), 1985.

..serially..

65. RATHA, S. N. *Caste as a Form of Acculturation.* Gauhati Univ., 1977.

..survey of civil. of the village cultures of pre-hist. NW India and of the Har. culture as gathered from arch. remains, followed by a survey of the culture of the Aryans as reflected in *ṚV*.. on the basis of these surveys, author discusses the factors in the formation of a caste system, in the light of James R. WALSON.. main assumptions : (1) Aryan colonisers in *ṚV*-age were a small percentage of the total population in the region from Indus to Yamunā; (2) during the interval bet. the first invasion and the composition of *ṚV*-hymns, the conquerors and the conquered in the Āryāvarta had become partly integrated in symbiotic relationship — some of the elites among the Dāsas were given niches in the society of the conquerors.. establishment of military alliances bet. Aryans and Dāsas; (3) both Aryan and Dāsa societies were stratified tho', perhaps, the ranking orders were different; and (4) while slavery was definitely common in Aryan society, near-slavery was likely to have been practised by the Dāsas.. Aryan society : (a) land was communally owned; (b) women's status was high; (c) level of adm. was also high.. on the question of purity-pollution syndrome (wh. is central to caste-system) *ṚV*-evidence seems to be negative.. Aryans being backward in the arts of peace and not having enough craftsmen, recruited craftsmen from among the conquered.. *ṚV*-class-system allowed upward mobility in society..

Rev. : A. AIYAPPAN, *The Eastern Anthropologist* 34, 241–43.

66. RAY, Upendranath. Śūdron kā vedādhikāra aura Vedāntasūtra (Hindi). *Vedavāṇī* 36 (12), Oct. 84; 7–9.

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66. 76]

..*Brahmasūtra* 1. 3. 34–38 : Śūdra not entitled to study *brahmavidyā*..

67. RIHANI, Vasundhara. Padbhyāṁ śūdro ajāyata. *VJ* 34 (5), Aug. 85; 35–36.

..Śūdra in Vedic times was not *nīca varṇa*..

68. RITSCHL, Eva. The Varṇāśramadharma in the early Dharmasūtras and in the Kauṭilīya Arthaśāstra. Berlin, 1991.

..an attempt to depict a process of development..

69. RÖSEL, Jakob. The link between rebirth and caste society: some questions on Weber's model of Hinduism.

..see 48. 241 above..

70. SARAF, Samarendra. *Hindu Caste System and Ritual Idiom.* Delhi, 1986; viii + 203.

71. SAUPARNA, Durisethi Venkatesvara (ed). *Madhuvidyā.*

..see 22. 99 above.. aims at the social emancipation of the Visvakarma Brahmins..

72. SCHETELICH, M. *Die Anfänge von varṇa-System und varṇa-Theorie in vedischen Zeit.* Diss. 8, Berlin, 1983.

..(publ. in English transl.)..

73. SCHETELICH, M. Separation of status and power in Louis Dumont's theory of the caste-system. *R. S. Sharma Fel. Vol.*, Delhi.

74. SCHETELICH, M. Das Phänomen Kaste in Indien. *EAZ* 30, 1989; 36–55.

75. SEN, Ranjit. Social dynamics of ancient Indian civilization. *SP*, 33 ICANAS, Toronto, 1990.

..Brāhmaṇa abstained from labour; the consequence of this fact: socially Brāhmaṇa was the master, and politically the Kṣatriya..

76. SHANDILYA, H. A. Varṇavivecana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 302.

..*varṇavyavasthā* has survived in spite of various kinds of onslaughts..

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77. SHARMA, Ramayana Prasad. *Bhāratīya Varṇāśrama : sāṁskṛtika evaṁ dārśanika viśleṣaṇa* (Hindi). Varanasi, 1987; *dha* + 415.

..Indian *varṇāśrama* : cultural and philosophical analysis..

78. SHARMA, R. N. The status of the Brahmins as revealed in the Upaniṣads. *Bhārati* 17, BHU, 1987–88; 26 ff.

..Brāhmaṇas, who were great scholars and wielded great power, were quite practical in their approach to the matters wh. directly concerned them.. they were aware of the growing Kṣatriya dominance, and therefore took precautionary measures to save themselves..

79. SHARMA, R. S. *Śūdras in Ancient India. A Social History of the Lower Order down to circa A. D. 600.* Mot. Baṇ., Delhi, 1990; xx + 384.

..(reprint of *VBD* IV. 66. 117).. origin of Śūdras and their subsequent develop. from a tribe to a *varṇa*.. "serving Śūdras" and Śūdras who enjoyed certain ritual, economic, political, and social rights.. an all-embracing deterioration in the position of Śūdras due to the relative development of productive forces and reallocation of surplus products in society needing redefinition of the *varṇas* as well as other units in the social structure.. ultimately, some of the Śūdras turned to agriculture, mostly as agricultural labourers.. loss in their earthly possessions compensated by assurance of spiritual gains (sanction of them of numerous *vratas* and *pūjās*).. role of Cāṇḍālas..

Rev. : *AH* 8 (No. 84), 40; B. N. BHATT, *JOIB* 33, 200–203; Prabhati MUKHERJI, *J Ind Anthrop Soc* 17, 187–90.

80. SHARMA, Satya P. A materialist thesis on the origin and continuity of the caste system in South Asia. *The Eastern Anthropologist* 36, 1983; 55–77.

..rev. art. on 66. 40 above.. S. has devised a caste usage formula – HECAFORM (hierarchy, endogamy, caste councils, ascription status, food and water [commensality] restrictions, occupation, ritual purity and pollution, and mobility)..

81. SHASTRY, P. Madanapāla's Smṛti-Kaumudī : a critical appreciation of Śūdra Varṇa. *SP*, 8 WSC, Wien, 1990.

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66. 88]

..nature, rights, and duties of Śūdras.. (Śūdras enjoyed in Vedic times a status equal to that of other *varṇas*; gradual degradation during the next 2000 yrs.)..

82. SINHA, Atul Kumar. Changing denotations of the term *vṛṣala*. A case study in downward social mobility. *JGJKSV* 38-39, 1982-83 (1986); E 257-276.

..*vṛṣala* in *Akṣasūkta* (*ṚV* X. 34. 11).. up to the period of *ŚS*, Vṛṣalas enjoyed a high social status; they were treated even as substitute for *śrotriya* Brāhmaṇas.. gradual degradation from the period of *GS* onwards.. Vṛṣala in other Vedic texts (*ŚPB*, *BAU*, *BaudhŚS*, *KauŚS*, *Lāṭyāyana ŚS*, *GobhilaGS*, *JaiminiGS*).. from the time of *GS* down to the early centuries of Christian era, the term Vṛṣala carried a sense of social disapproval and disrespectability – wh. gradually resulted in its equation with Śūdra..

83. SINHA, B. C. Origin and evolution of caste-system. *The Vedic Path* 47 (4), Mar. 85; 31-34.

84. SINHA, Mangal Nath. *Bhārata men Jātiprathā : Svarūpa, Karma, aura Utpatti.*

..(= 66 26 above)..

85. SMITH, Brian K. Ritual, knowledge, and being : initiation and Veda study in ancient India.

..see 34. 170 and 54. 392 above..

86. SMITH, R. Morton. Bowdlerizing Brahmanas. *Proc. 30 ICHSANA* – South Asia 3, Mexico, 1982; 72-75.

..the Vedic 'obscenities' / sexualities are in the hymns, *mantras*, or rituals — that is, they are in rel. and, therefore, not funny; they are in fact part of the technology, and without them the fertility magic wd. not work.. considers words like *urugāya* (= enlivening widely – in the loins).. ref. to several Vedic passages.. see *VBD* IV. 34. 217; 66. 122..

87. SRINIVAS, M. N. Some reflections on the nature of caste hierarchy. *CIS* 18 (2), 1984; 151-167.

88. SRIRAMAMURTI, P. Varṇadharma — caste in Indian society. A perspective. *Bh Vid* 44 (1-4), 1984; 39-48,

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89. SRIVASTAVA, Surendra Kumar. *Vaidika Sāhitya men Varṇa-vyavasthā* (Hindi). Nagina Prakashan, Varanasi, 1987; 24 + 282.

..*varṇavyavasthā* in Vedic lit..

90. THAKUR, Vijay Kumar. Role of religion in the exploitation of lower orders in ancient India. *Arch Or* 57, 1989; 26–34.

..begins with IV civil. (second half of 3rd mill. B. C.).. hold of rel. in Har. society.. Vedic period: pastoral (tribal) culture-systematic exploitation of lower orders was very limited.. status of Śūdras — almost as a servile domestic adjunct.. post-Vedic times : a struggle bet. the Brāhmaṇas and the Kṣatriyas to control the ever-increasing social surplus..

91. TILAK, M. A. Does the Vedic Chaturvarnya concept govern the modern earth ? *BJ* 32 (16), Mar. 1986; 65 ff.

92. UPADHYAYA, Baladeva. Paṅktipāvanatāyā vaidikī mīmāṁsā. *Pariśīlanam* (*praveśāṅke*) 1, 1988; 1–5.

..knowledge of Veda, Vedāṅga — as well as *vedokta karma-kāṇḍa*..

93. UPADHYAYA, Mrityumjaya. Bhāratīya saṁskṛti men varṇavyavasthā (Hindi). *Gaganāncala* 7 (2), 1984; 11–16.

..*varṇa*-organization in Indian culture..

94. URSEKAR, H. S. Varṇa-Āśrama: a reconsideration. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 7.

..in ancient India, initially *varṇa* and *āśrama* did not deny equal opportunity to any one..

95. VAJAPEYI, Krishnadatta. Bhāratīya saṁskṛti kā mūlādhāra varṇāśramadharma. *Lakshmanadatt Chaturveda Comm. Vol.*, Delhi, 1986; 101–102.

..*varṇāśramadharma* as the basic prop of Indian culture..

96. VIKRAMADITYA "VASANTA". Prādurbhūta viṇra. *Veda-Savitā* 7 (9), April 87; 299–300.

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67. ĀŚRAMA: SAṀSKĀRA: GOTRA, ETC.

1. ALTEKAR, A. S. The Āśrama system. (in) *Ghurye Fel. Vol.* (ed. K. M. KAPADIA), New Delhi, 1963.

2. ANANTHA MURTHY, U. R. *Saṁskāra : A Rite for a Dead Man.* OUP, Delhi, 1978.

..(transl. by A. K. RAMANUJAN)..

3. ARJUN DEV. Saṁskāra — kyon, kyā, kaise (Hindi). *Vedavāṇī* 41 (8) — 43 (9).

..a series of articles on *saṁskāras*..

4. BROUGH, John. Additional notes on the Brahmin clans. *JAOS* 74 (4), 1955; 263–266.

..see *VBD* II. 67. 6–7..

5. BRUCKER, Egon. Das Puṁsavana. Ritual aus der Sicht der hentigen Medizin. *ZDMG* 136 (2), 1986; 428–433.

..(summary in English)..

6. BURGHART, R. Renunciation in the religious traditions of South Asia. *Man* 18 (4), 1983; 635–653.

7. DAVE, Kantilal R. Upaniṣatkālīna upanayana saṁskāra (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 52.

..*upanayana* in *Up.* time..

8. DEVDHAR, S. K. Upanayana saṁskāra (Mar.). *Prasāda* 43 (1), Aug. 89; 89–92.

9. DVIVEDI, Radheshyam. Yajñopavīta aura upanayana. *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 153–155.

..nine *tantus* and three *daṇḍas* in *yajñopavīta*: their mystic significance..

10. FATAH SINGH. Gṛhastha kā vaidika vyaktitva. *Veda-Savitā* 4 (2), Sept. 83; 47–50.

..Vedic personality of a householder..

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11. HEESTERMAN, J. C. Householder and wanderer. (in) *Way of Life : King, Householder, Renouncer*, Dumont Fel. Vol. (ed. T. N. MADAN), Mot. Ban., Delhi, 1988; (rev. new ed.), (= 67. 19 below); 251–298.

..(*CIS* 15, 1981).. distinction bet. normal householder and the *śrauta* sacrificer (*śālīna* and *yāyāvara*) ..*dīkṣita*'s way is that of a wanderer — the whole paradigm of the Soma sacrifice appears to be strung out along a cycle of wandering and trekking.. break bet. the social world and the sovereign sphere of *śrauta* ritual; on the breaking line bet. the two worlds is found *agnyādheya*.. significance of *punarādheya*.. the transformation of the wanderer into a householder is logical enough.. the institution of renunciation can be seen to have arisen orthogenetically within the Vedic trad. as a result of the inner logic of that trad. ..

12. JAUHARI, Manorama. Prācīna bhārata men varṇāśramavyavasthā (Hindi).

..see 66. 30 above..

13. KAELBER, Walter O. The *brahmacārin :* homology and continuity in Brāhmaṇic religion. *Hist Rel* 21 (1), Aug. 81; 77–99.

..in the 'career' of the *b.* an assimilatioa, indeed a homology, is effected bet. ascetic practice and the concept of sacrifice..*b.*'s career is in large measure a forerunner *and* legitimizing model for the initially 'heterodox' practices of ascetics later assimilated into orthodoxy as *vānaprastha* and *saṁnyāsin*.. *b.* also forerunner and legitimizing model for crit. sacrificial activities as well.. that is why *b.* cd. help assimilate sacrifice and asceticism in Brahmanic rel. ..

14. KAELBER, Walter O. *Tapta Mārga : Asceticism and Initiation in Vedic India.* SUNY Press, Albany, 1989; X + 204.

..(Ind. ed., 1990)..

15. KAPANI, Lakshmi. Aspects philosophiques, psychologiques, et rituels de la notion de *saṁskāra.* Paris.

..(DD : dactylography).. see 67. 16 below..

16. KAPANI, Laksmi. *La notion de Sāṁskāra dans l'Inde Brahmanique et Bouddhique I.* Publ. Inst. Civil. Ind. — 59, Collège de France, Boccard, Paris, 1992; 314.

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67. 23]

..(summary in English : 5–41).. I. philosophy of act : ritual making of Agni-Prajāpati and the sacrificer; II. Hindu life-cycle; *śārīra saṁskāras* in *GS-DS*.. see 67.15 above..

17. MADAN, T. N. Is the Brahmanical *gotra* a grouping of kin? *SW J Anthrop* 18, Albuquerque, 1962.

18. MADAN, T. N. *Non-Renunciation — Themes and Interpretations of Hindu Culture.* OUP, Delhi, 1987; xiii + 184.

..renunciation has been considered the supreme value among the Brāhmaṇas who were the idealogues of Hindu society.. M. investigates the uncodified but symbolically stated ideology of the Kashmiri Pandits (*gṛhasthas*).. renunciation becomes the twin-ideals of self-possession and detachment in the midst of worldly involvements wh. are not considered evil in themselves.. the worthwhileness of the man-in-the-world..

Rev.: John CORT, *Hist Rel* 29 (1), 68–71: R. M. SARKAR, *M in I* 68, 480–83: Rupert SWELL, *BSOAS* 53 (3), 539.

19. MADAN, T. N. (ed.) *Way of Life (King, Householder, Renouncer).* Mot. Ban., Delhi, 1988; xiv + 435.

..(Louis Dumont Fel. Vol.).. contains 17 contributions.. deals mainly with imp. aspects of the ideological foundation of Indic civil., namely *puruṣārthas*..

20. MALAMOUD, Ch. *Le Svādhyāya : Recitation personnelle du Veda.*

..see 37.43 above..

21. MISHRA, Kedarnath Chanchal. *Upanayanapaddhati* (Hindi). Allahabad, 1986; 104.

22. MISHRA, Vidhata. Significance of the Vedic saṁskāras. *SP*, 32 AIOC, Ahmedabad, 1985; 46–47.

..*saṁskāras* cover the full span of life; they even influence the individual after his death thro' the cult of soul..

23. MISHRA, Yugal Kishore. *Asceticism in Ancient India. A Study of asceticism of different Indian schools in philosophical, religious, and social perspectives.* Prakrit Jain Inst. Res. Publ. Series — 29, Vaishali, 1987; xviii + 119.

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24. MUKHOPADHYAYA, Bimalkumar. Gotra system in India. *SP*, 35 AIOC, Haridwar, 1990; p. 120.

..*gotra* is but an Indian counterpart of the totemic system found among other pre-literate people throughout the world..

25. OLIVELLE, P. Mīmāṁsā rules in the history of the *Āśrama* system. *SP*, 8 WSC, Wien, 1990.

..shows the imp. of Mīmāṁsā hermeneutical principles for understanding the hist. of ideas within the Brahmanical trad. – see 67.26 below..

26. OLIVELLE, P. Contributions to the semanric history of saṁnyāsa. *JAOS* 101 (3), 265–274.

..see 67.25 above..

27. OLSON, C. The existential, social and cosmic significance of the Upanayana rite. *Numen* 24 (2), 1977; 152–160.

28. PANDEY, Rajbali. *Hindu Saṁskāras : Socio-Religious Study of the Hindu Sacraments.* Mot. Ban., Delhi, 1987; 1991; xxvii + 327.

..reprint of *VBD* II. 67.17..

29. PANT, Sushila. Ideal versus behavioural patterns : a case study of ancient Indian society.

..see 65.71 above..

30. PATEL, Gautam. The concept of saṁnyāsa. *SP*, 32 AIOC, Ahmedabad, 1985; p. 50.

..the concept as known in later lit. is not found in *Saṁ.*, *Br.*, or early *Up.*; even the word does not occur.. *saṁnyāsins* who are parasites on society were not accepted by Veda..

31. PATHAK, Mohan Svarup. Garbhādhāna-saṁskāra (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 161–164.

..ref. *AV* 14.2.31, 32, 38, 58, 39..

32. PATYAL, H. C. The yāyāvara. *Samāmnāya* 1 (1), 1992; 56–62.

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..*yāyāvara* = a type of householder who used to wander from place to place or a class of seers, etc.. *y*.s connected with many rites, e. g. *Prāṇāgnihotra, Pakṣahoma*.. *y*.s as the foremost among householders.. recognized as *paṅktipāvanas*..

33. PRECIADO-SOLIS, Benjamin. Some problems concerning the origin of Saṁnyāsa, *ABORI* 68, 1987; 359–369.

..asceticism has existed since very ancient times in Aryan trad.; it is possible that Vedic religion's transformation from ritualism into mysticism was made by the *vānaprasthas*.. *dvijas* had their ascetics in *vānaprasthas*.. *saṁnyāsa* cd. be an attempt to recover all (including non-brahmanic) ascetics for the brahmanical order..

34. RAMARATNAM, S. The *Puṁsavana* ceremony — certain differences in practice according to the Baudhāyana and the Āpastamba schools. *SP*, 8 WSC, Wien, 1990.

35. RAMASHRAYA SHARMA. Gṛhastha, ādi āśrama, aura varṇa (Hindi).

..see 66. 64 above..

36. RITSCHL, Eva. The Varṇāśramadharma in the early Dharmasūtras and in the Kauṭilīya Arthaśāstra.

..see 66. 68 above..

37. ROY, Kumkum. Legitimation and the Brahmanical tradition : The upanayana and the brahmacarya in the Dharma Sūtras. *46 PIHC*, Amritsar, 1985; 136–146.

..c. 500 B. C. — c. 100 B. C. ..increasing emphasis on *upanayana* and *brahmacarya* in *DS* has to be viewed in the context of changing sociopolitical situation wh. rested increasingly on a "hierarchy of privilege"..

38. SATYANANDA, Vedavagish. *Antyeṣṭisaṁskāra* (Hindi). Alwar, 1989; 42.

39. SHARMA, Ramayana Prasad. *Bhāratīya varṇāśrama : sāṁskṛtika evaṁ dārśanika viśleṣaṇa* (Hindi).

..see 66. 77 above..

40. SHARMA, Satyendu. Nāmakaraṇavimarśa men vihita śāstrīya avadhāraṇāen (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 103.

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..name influences the char. of a person..

41. SIDDHANTALAMKAR, Satyavrata. The theory of Saṁskāras. *Viśvātmā* 13 (10), Feb. 88; 57–60.

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Rev.: Tuvia GELBLUM, *JRAS* 1984 (1), 160–62; Sheldon POLLOCK, *JAOS* 104, 340–42; Maria-Claude PORCHER, *JA* 272, 441–42.

43. SIMHA, Alakha Narayan. *Prācīna Bhārata men Mṛtaka Saṁskāra* (Hindi). Varanasi, 1987; 16 + 174.

..funeral rites in ancient India..

44. SMITH, Brian K. Ritual, knowledge and being : initiation and Veda study in ancient India.

..see 34. 170 and 54, 392 above..

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..(=*VBD* IV. 67.43)..

Rev. : K. MYLIUS, *EAZ* 22, 540.

46. SPROCKHOFF, J. F. Āraṇyaka und Vānaprastha in der vedischen Literatur. Neue Erwägungen zu einer alten Legende und ihren Problemen. *WZKSA* 35, 1991; 5–46.

=continuation of 19. 23 above..Zweiter Hauptteil, Kap. V-VII..

47. SRIKANT. Four stages of man (A modern view of an age-old concept). *BJ* 35 (23), 15. 7. 89; 41–45.

48. STEINMANN, Ralph Marc. *Guru-śiṣya-sambandha. Das Meister-Schüler-Verhältnis im traditionellen und modernen Hinduismus.* Beiträge zur Südasienforschung–109, Steiner, Stuttgart, 1986; xi + 312.

49. TAMBIAH, S. J. *World Conqueror and World Renouncer.* CUP, 1976.

50. TAMBIAH, S. J. The renouncer : his individuality and his community. (in) 67. 19 above; 299–320.

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67.57]

..[ref. DUMONT, "World renunciation in Indian religions" (*VBD* III. 48.83): H. = the rel. of caste society; 'interior' practices and sectarian movements wh. have modified H. by way of addition rather than substitution.. H. has developed by the progressive integration or aggregation by the orthodox establishment of elements introduced by the heterodox.. the agent of development in Indian rel. and speculation, the "creator of values", has been the renouncer].. author deals in great detail with Buddhist renouncer.. renunciation and *puruṣārtha*..

51. TEWARI, Kapil Narayan. *Dimensions of Renunciation in Advaita Vedānta.* Mot. Ban., Delhi, 1977; 156.

..nature of renunciation : Vedas and *Up*...

52. THAPAR, Romila. The householder and renouncer in the Brahmanical and Buddhist traditions. (in) 67.19 above, 1988; 273–298.

..(= *CIS* NS 15).. the Brahmanical insistence, in the early hist. period, that the individual *saṁnyāsin* alone cd. be regarded as a renouncer was not only an attempt to reiterate the earlier model but also to hold back the tide of the various orders of renouncers who were looked upon by the Brāhmaṇas as heretics (*pāṣaṇḍas*).. the *āśrama* theory may have been less of an idealist abstraction projecting an ordering of the ideal life-cycle for the *dvija*, and particularly for the Brāhmaṇa. and more of ventriloquism of a Brahmanical perception of a time of troubles..

53. TRIVEDI, Bhavani Shankar. Saṁskāra-lakṣaṇa (Hindi). *Lakshmandatta Chaturveda Comm. Vol.*, Delhi, 1986; 169–170.

54. URSEKAR, H. S. Varṇa-Āśrama : a reconsideration.

..see 66.94 above..

55. VAJAPEYI, Krishnadatta. Bhāratīya saṁskṛti kā mūlādhāra varṇāśrama (Hindi).

..see 66.95 above..

56. VAN DER VEER, Peter. Taming of the ascetic : devotionalism in a Hindu monastic order. *Man* 22 (4); 680–695.

57. VEDABODHA, Swami. Gṛhapati kī sādhānā (Hindi). *Veda-Savitā* 9 (3), Oct. 88; 88–90.

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58. VENKATA RAGHAVACHARYA, V. S. (ed.). *Ṛgvedī Pūrva-prayoga*. Madras, 1986; vii + 175.

..crit. ed. .. contains all the *pūrvaprayogas* from *garbhādhāna* to *upanayana* for the Ṛgvedins.. (author's earlier work : *Āśvalāyana-Gṛhyaprayoga*)..

68. WOMAN : MARRIAGE : FAMILY

1. AGRAWAL, Ashvini. Satī — how old? how Indian? *HSAJIS* 3 (1–2), 1988 (1990); 91 ff.

..in *ṚV* X. 18. 7–8, there is no ref. to actual burning of the widow; this is confirmed by *AV* 18. 3. 1–2.. no ref. to widow-burning in *Br.*, *Ār.*, *Up.*, *Sūtras*..

2. AGRAWAL, Saila. Prācīna saṁskṛta sāhitya men strīyon kā sthāna (Hindi). *Prajñā* 28 (2)–29 (1), 1983; 111–114.

3. ALTEKAR, A. S. *Position of Women in Hindu Civilization. From Pre-historic Times to the Present Day*. Mot. Ban., Delhi, 1987, 1991; xvi + 380 + iii + pl.

..reprint of *VBD* IV. 68. 6..

4. APTE, Usha M. Vedic Hindu and tribal marriage. (in) *A Homage to Dr. Mainkar* (= *VBD* IV. 87. 114A); 223–230.

5. BADER, Clarisse. *Woman in Ancient India : Moral and Literary Studies*. Delhi, 1987 (reprint); xiv + 338.

5A. BANERJI, Suresh Chandra. *The Castaway of Indian Society*. Calcutta, 1989; xiv + 264.

..hist. of prostitution in India since Vedic times, based on Sk., Pali, Pk., and Bengali sources..

6. BHADURI, Chira Kisore. Widow marriage in Vedic India. *45 PIHC*, Annamalai Univ., 1984; 229–236.

..discusses various Vedic texts on the subject and states that they did not sponsor widow marriage..

7. BHAT, G. K. 'Mother' in Vedic literature [Brāhmaṇas and Āraṇyakas]. *ABORI* 68, 1987; 471–489.

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8. BHATTACHARJI, Sukumari. Women in Vedic society. (in) *New Horizons of Res. in Indology*, CASS, Poona Univ., 1989; 17–28.

9. CAMPANILE, E. Sulla struttura del matrimonie indo-europeo. *SCO* 33, 1983 (84); 273–286.

..evidence from, among others, old Indian sources.. 4 types of marriage correlated with DUMÉZIL's 3 functions..

10. CARTER. [Households in India]. (in) *Households: Comp. and Hist. Studies of the Domestic Group* (ed. Robert M. NETTING et al), Calif. Univ. Press, Berkeley, 1984.

11. DANGE, Sadashiv A. Woman's share and the Mīmāṁsā-rule at *dvayoḥ praṇayanti* (An examination). *Bh. Vid.* 45-47, 1985–1987; 59–64.

12. DANGE, Sindhu S. Taboos in the Dharmaśāstra tradition. *Bh. Vid.* 45–47, 1985–87; 65–69.

..concept of *niṣedha*.. e. g. ref. to *GS*: after wedding, for 3 nights, husband and wife shd. abstain from saline or pungent food; garment of the bride is to be given away; rules for a pregnant woman..

13. DANGE, Sindu S. The institutions of Gaṇikā and Devadāsī from ancient to medieval times. *Sangeet Natak* 97, July-Sept. 90.

14. DATTA, V. N. *Sati: a historical, social, and philosophical inquiry into the Hindu rite of widow-burning.* Manohar Publication, New Delhi, 1988; XX + 279.

Rev.: Werner F. MENSKI, *BSOAS* 54 (2), 398–99.

15. DAVE, Jayananda. Bhāratīya dāmpatya jīvanano ādarśa (Guj.). *Sāṁmanasya* 51–52, 1987; G 13–15.

..ideal of married life..Vedic evidence..

16. DESHPANDE, Uma. Position and status of women in early Upanishads. (in) *The Glimpses of Indological Heritage*, Good Companions, Baroda, 1989; 9–18.

..also *Bh Vid* 49 (1–4), 1989: 96–103.. see 22.33 above..

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17. DEV, Aruna. *Prācīna Bhārata men Striyon ke Krīḍā aura Manovinoda* (Hindi). Varanasi, 1990; xvi +212.

..women's sports and entertainments in ancient India..

18. DHAWAN, B. D. Vedon men pārivārika jīvana (Hindi). *Viśvātmā* 13 (10), Feb. 88.

..family life in the Vedas..

19. DUBE, Raj Deb. Vaivāhika umra ke badalate pratimāna — aitihāsika saṁdarbha men (Hindi). *VJ* 33 (12), Mar. 85; 19–21.

..marriage-age in hist. perspective.. Vedic evidence considered..

20 EMENEAU, M. B.; VAN NOOTEN, B. A. The young wife and her husband's brother: Ṛgveda 10. 40. 2 and 10. 85. 44. *JAOS* 111 (3), 1991; 481–494.

..*devṛkāmā*.. textual problems attempted to be solved thro' consideration of social structure involved in the *niyoga* institution.. similar custom in many communities in present-day North India..

21. GHOSH, S. K. *Indian Women through the Ages.* Delhi, 1989; xvi + 344.

22. GOYAL, Priti Prabha. *Hindu Vivāha Mīmaṁsā* (Hindi) Rajasthani Granthagar, 1981; viii + 215.

23. GUPTA, A. R. *Women in Hindu Society : A Study of Traditions.* Jyotsna Prakashan; 264.

Rev. : *India and Foreign Rev.* 16 (23), 29.

24. HADDAD, Yvonne Yazbeck; FINDLY, Ellison Banks (ed.). *Women, Religion, and Social Change.* SUNY Press, Albany, 1985.

..FINDLY's essay explores the Upaniṣadic record of Gārgī; despite contradictory patriarchal critiques of Gārgī's accomplishments, F. demonstrates that the record acknowledges her considerable intellectual skills.. Gārgī — a woman who pushes against the boundaries imposed on her class in a period of social change..

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25. JAISWAL, Suvira. Studies in early Indian social history: trends and possibilities.

..see 65.44 and 66.27 above..

26. JHA, Akhileshwar. *Sexual Designs in Indian Culture*. Vikas Publishing House, New Delhi. 1979; xxi + 185.

..an underlying sexual pattern at the core of our culture determines our very negative present day attitudes to freedom, change, and moral action..

27. JHA, Upendra. Vedā nārīprapūjakāḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 16.

28. JOSHI, G. H. Ritual sequence in marriage — Vedic and present (with special reference to Western Maharashtra). *SP*, 32 AIOC, Ahmedabad, 1985; p. 42.

29. JOSHI, Mahesh Chandra. *Prācīna Bhārata men Dāmpatya Maryādā* (Hindi). Delhi, 1988; 16 + 389.

..see 68.29A below..

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..Husband-Wife relations in ancient India.. (*Prākkathana* by LALLANJI GOPAL).. see 68.29 above..

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..Hindi transl. of *VBD* III. 68.31 (*VBD* II. 68.30) by Harikaishna RAWAT..

31. KHAN, Jalaluddin Ahemad. Women ascetics in pre-Gupta India. *PURB* (Arts) 20 (1), Chandigarh, April 89; 189 ff.

..in Vedic period, women enjoyed various rel. rights.. in later Vedic period, their position was lowered..

32. KHAN, Jalaluddin Ahemad. Prostitution in ancient India (from early Vedic times to 300 A. D.). *PURB* (Arts) 21 (2), Oct. 90; 215–226.

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..*ṚV* : mention of *apsaras*, *nṛtū* (Uṣas); several other references.. originating in early Vedic India, the profession of prostitution contd. unabated throughout the period under review.. Vedic economy helped the custom..

33. KUJUR, S. *Vaidika evaṁ Dharamaśāstrīya Sāhitya men Nārī* (Hindi). Vishvavidyalaya Prakashan, Varanasi, 1982; 13 + 347.

..woman in Vedic and Dharmaśāstra lit. ..

34. KUJUR, S. Vaidika kālīna samāja men nārī saundarya (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 56.

..feminine beauty in Vedic society..

35. KUJUR, S. The position of girls in the Vedas. *SP*, 7 WSC, Leiden, 1987; p. 72.

..in *ṚV*, the birth of a daughter is not a calamity..

35A. KUJUR, S. Position of girls in the Vedas. *SP*, 8 WSC, Wien, 1990.

..the girl's position was not at all pitiable..

36. KUSHWAH, Sivapujan Simha. *Satīdāha Eka Lomaharṣaka Prathā* (Hindi). Dayananda Vaidika Shodh Samsthan, Jwalapur, 1987; 60.

..Satī.. discusses X. 18. 7.. reads *agre* for *agne*.. introd.: Ādya Śaṁkarācārya's views re 'Śūdra kā śravana', 'Aupaniṣada māṁsabhakṣaṇa' are rejected..

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..contains a hist. survey of the domestic life of the orthodox Hindu woman based on *DS*, grammar texts, epics, etc. ..

38A. LASLIE, L, Julia (ed.). *Roles and Rituals for Hindu Women*. Delhi, 1992; xviii + 267 + ill.

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39. MAHADEVA SASTRI, A. *The Vedic Law of Marriage or The Emancipation of Woman.* Asian Educational Services, New Delhi, 1988 (reprint); xiv + 6 + 255.

40. MAITY, S. K. The women in the Rig Vedic culture. (in) *Vājapeya: K. D. Bajpai Fel. Vol.*, Agam Kala, Delhi, 1987; 383-387.

..house-wife; daughter.. education and other accomplishments.. marriage, morals, and material relationships..

41. MANOHAR. Kula-pā kanyā (Hindi). *Veda-Savitā* 9 (4), Nov. 88; 128-129.

..ref. *AV* I. 14: *kula-pā kanyā*.. one among brotherless daughters has to remain *kula-pā*..

42. MEERA, S. Contribution of women to literature and arts.

..see 33.42 above..

43. MENSEN, B. (ed.). *Ehe und Familie in verschiedenen Kulturen.* Akad. Völker und Kulturen, St. Augustin, 1982; 136.

44. MENSKI, Werner P. *Role and Ritual in the Hindu Marriage.* DD, London Univ., 1984.

..(unpublished).. contains detailed study of *ṚV* X. 85, *AV* 14..

45. MISHRA, Rajeshwar Prasad. Upaniṣadon men nārī. (Hindi).

..see 22.66 above..

46. MONE, Neelima. Arising out of KauśS 75. 23.

..see 54.293 above.. rite of *veṣṭa-vtvartana*..

47. MOORTHY, Krishna. *Woman in Ancient India.* Rajahmundry, 1989; ii + 33.

48. MURARI, Krishna. Prostitution in ancient India. *JGJKSV* 41 (1-4), 1985 (1989); 57-65.

..*ṚV* refers to love affairs and prostitutes: cf. I. 167; II. 29. 1; I. 66.4; I. 117; I. 8; I. 134. 3..

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..see 47 90 above..

52. Östör, Ákos; FRUZZETTI, Lina; BARNETT, Steve (ed.). *Concepts of Person. Kingship, Caste, and Marriage in India.*

..see 66. 57 above..

53. PANCHOLI, Badri Prasad. Veda men mātā kā svarūpa (Hindi). *Veda-Savitā* 5 (8); 266–273; 5 (9); 307–313.

..various aspects of 'mother' in the Veda..

54. PANDEY, Ram Suresh. A teleological appraisal of the principal rituals of Hindu marriage.

..see 54. 322 above.. see 68. 55 below..

55. PANDEY, Ram Suresh. The ethical aspect of the rituals of Hindu marriage. *SP*, 8 WSC, Wien, 1990.

..ref. *ṚV* X. 85; *AV* 14. 1–2; *GS*; later digests.. see 68. 54 above..

56. PATHRIYA, Satya. Mānavonnati kī pratīka vaidika nārī (Hindi). *Vedavāṇī* 42 (10), Aug. 90; 2–3.

..Vedic woman — symbol of human glory.. *ṚV* I. 164. 41; *YV* 11. 68–69..

57. PRADHAN, Shruti S. The concept of *kanyāśulka* in Vedic and post-Vedic literature. *ABORI* 69, 1988; 29–49.

..the fortunes of the practice of *kanyāśulka* are connected with the position of women in social production.. in ancient India, this practice was not considered to be degrading even in higher classes.. evidence from Vedic and later texts.. (dowry system is the exact reversal of practice of *kanyāśulka*, occasioned by the reversal of woman's role in social production).. *ṚV* I. 109. 2 (*vijāmātṛ*— distinct type of son-in-law who gave gifts for securing a wife)..

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68. 67]

58. PRADHAN, Shruti S. The Yama-Yamī sūkta : new perspectives.

..see 3. 123 above..

59. PUNIA, Dharmapal Singh. Women and public administration in ancient India. *Bh. Vid.* 38 (1-4), 1978; 29-35.

..considers Vedic age..

60. RAI, Jaimal. A factorial study of the status determinants of women in ancient India. *50 PIHC*, Gorakhpur Univ., 1989-90; 139-140.

..from the juridical pt. of view, the status of women belonging to the upper classes was much lower than that of those belonging to lower sections where women enjoyed higher status and greater legal privilege..

61. RAMNATH, Vedalamkar. Vaidika nārī : uṣā ke samāna prakāśavatī (Hindi). *Veda-Savitā* 6 (8), Mar. 86; 260-265.

62. RANA, Pravina Simha. Vaidika kāla men nārīśikṣā : eka tathyaparaka viśleṣaṇa (Hindi). *VJ* 33 (10), Jan. 85; 35-38.

..education of women in Vedic times..

63. RAO, Prakasa V. V.; RAO, Nandini V. *Marriage, the Family, and Women in India.* Heritage Publication, New Delhi, 1985; X + 244.

64. RAY, Bidyut Lata. Vedic women : their status and position. *SP*, 35 AIOC, Haridwar, 1990; p. 116.

65. SANYAL, Lalita. Self-realisation of women of ancient India. *SP*, 33 AIOC, Calcutta, 1986; 671-672.

· ref. to women of Vedic age who attained self-realisation..]

66. SATYAKAM, Vidyalamkar. Atharva Veda on ideal wedded life. *The Vedic Path* 48 (1), June 85; 1-3.

..select passages..

67. SERGENT, B. Three notes on the trifunctional Indo-European marriage. *JIES* 12 (1-2), 1984; 179-191.

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..ref. Georges DUMÉZIL's *Marriages indo-européens* [*VBD* IV. 81. 95].. 1. Greek legendary marriages; 2. Broadening of the trifunctional marriage (in ancient Indian law); 3. The *Svayaṁvara* problem (ancient Indian evidence).. the eight Indian forms of marriage probably derive from an earlier tripartite classification of marriage.. *svayaṁvara* to be explained by the social structure of kinship among the ancient IEs where the *svayaṁvara* wd. have been a counterpart to the other forms of marriage.. *sv.* derives essentially from the warrior principle..

68. SHAH, K. K. Women in prehistory : anthropohistorical perspective. *PURB* (Arts) 17 (1), April 86; 123–139.

..ref. to Vedic texts..

69. SHARMA, Arvind (ed.). *Women tn World Religions.*

..see 47. 115 above..

70. SHARMA, Arvind et al (ed.). *Satī : Historical and Phenomenological Essays.* Mot. Ban., Delhi, 1988; xvii + 129.

Rev. : J. P. D'SOUZA, *Indica* 27, 151–52; M. M. PATHAK, *JOIB* 38, 179–80.

71. SHARMA, Jayamangal. Uttama santati kī prāpti ke upāya (Hindi). *Veda-Savitā* 11 (2), Sept. 90; 37–40.

..means of good progeny.. based on Vedic references — particularly *AV*..

72. SHARMA, Munshiram "Soma". Vaidika parivāra (Hindi). *Veda-Savitā* 6 (11), June 86; 379–380.

..Vedic family..

73. SHARMA, Ramashraya. Prācīna bhārata men nārī (Hindi). *Veda-Savitā* 8 (2), Sept. 87; 44–48.

..woman in ancient India..

74. SIMHA, Rajendra Prasad. Vaidika kāla men parivāra (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 73–74.

..family in Vedic times.. *AV* : *samānī prapā*; *sāṁmanasya*; *jyāsvantaḥ*.. *ṚV* : *saṁ gacchadhvam*..

75. SINGH, G. B. Hindu marriage — symbolism and change. *Social Welfare* 20 (3), June 73; 13–15.

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68. 84]

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..reprint of *VBD* IV. 68. 95..

77. TRIPATHI, L. K. (ed.). *Position and Status of Women in Ancient India*. Dept. of AIHC, BHU, Varanasi, 1988; xii + 352.

..33 papers.. Vedic and *Sūtra* periods : papers include those of P. L. BHARGAVA, M. SRIMANNARAYANA MURTI, A. K. SRIVASTAVA, T. K. SHARMA, Shubhra SHARMA, Indu DESHPANDE..

Rev. : Parnasabari BHATTACHARYA, *IHR* 13, 225–26; S. G. KANTAWALA, *JOIB* 38, 173–74; V. C. SRIVASTAVA, *Bhārat* 17, 203–07.

78. UPADHYAYA, Vedaprakash. Vivāhavidhau vivāhavicchedaḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 41.

..divorce is generally regarded as being undesirable..

79. UPENDRARAO, V. Dayānandasammata parivāra niyojana : strī yā puruṣa ke kitane pati patnī hon, aura kitanī santāna. *Vedavāṇī* 40 (6), April 88; 11–19.

..family-planning acc. to DAYĀNANDA.. Vedic evidence..

80. VEDAPRAKASH. Ṛgvede pārivārikā ādarśāḥ. *JIDVP* 2 (2), Aug. 89; 249–254.

81. VELANKAR, S. B. Ṛgvedasaṁhitākālīnaṁ strījīvanam *Girvāṇasudhā* 10 (6), April 89; 2–3.

82. WOLFE, Susan J. "Sister", "sister's son", and "mother's brother" : linguistic evidence for matriarchal kinship, (in) *1982 Mid-American Linguistic Conf. Papers* (ed. Frances INGEMANN), Univ. of Kansas, Lawrence, 1983; 254–268.

83. YUSUF So, Khalid bin. *Pardā*-prathā : Ṛgveda tathā Kuraāna ke āloka men. *SP*, 33 AIOC, Culcutta, 1986; 55-56.

..*ṚV* VIII. 33. 19 ref. to *Pāḍadā*-custom.. several other *ṚV-mantras* confirm its existence; so too references in *ŚPB*..

84. ZHANGRANG, He. The position of Indian women in the Vedic age (Chinese). *South Asian Studies* 3, Beijing, 1989; 44 ff,

..94

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..difference in the early Vedic period and the later Vedic period.. reason : trad. ideas and socio-economic structures of the time..

85. ZHANGRANG, He. Indian Women's position in the Buddha's time (Chinese). *South Asian Studies* 3, Beijing, 1990; 32 ff.

..it was much better than during the Vedic age..

69. EDUCATION

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..education in India..

2. BANDHU, Manudev. Upaṇiṣadyugīna śaikṣaṇika jīvana (Hindi). *VJ* 35 (1–2), 1986; 27–30.

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Rev. : André BAREAU, *Ind Taur* 12, 423–24; G. R. FRANCI, *SOL* 2, 352–53; Irma PIOVANO, *EW* 36 (1–3), 306–07.

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..see 66. 57 and 68. 52 above..

48. PANDEY, Uma Kant. *Political Concepts and Institutions in the Śukla Yajurveda.*

..(=*VBD* IV. 71. 66).. see 12. 14 above..

49. PANKAJ, N. G. *State and Religion in Ancient India.*

..see 48. 213 above..

50. PAREKH, Bhikhu. Some reflections on the Hindu tradition of political thought. (in) *Political Thought in Modern India* (ed. Thomas PANTHAM; Kenneth L. DEUTSCH), Sage Publications, New Delhi.

51. PATHARIYA, Satya. Rāṣṭra kā rāṣṭrapati kaisā ho? (Hindi). *Vedavāṇī* 39 (4), Feb. 87; 1-2.

..*YV* 5. 24..

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52. PATIL, Sarad. Prācīna bhāratīya sabhāgṛha (Mar.). *Navabhārata*, Oct.-Nov. 85; 45-55.

..*nariṣṭā* (*AV* 7. 12. 2): *sabhā-samiti* (*AV* 8. 10)..

53. PRABHA KIRAN. Prācīna bhārata men gaṇatantra kā svarūpa (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 411-412.

..democracy in ancient India..

54. PRAJNA DEVI, Pandita. Kyā veda ke ādhidaivika artha upekṣaṇīya hain ? (Hindi).

..see 30. 95 above.. a propos of 71. 55 below..

55. PRIYAVRATA, Acharya. *Vedon ke Rājanītika Siddhānta* (Veda ke adhyayana evaṁ anusandhāna kī eka navīna diśā) (Hindi). Meenakshi Prakashan, Meerat, 1984.

..(Principles of Vedic Polity — a new direction of Vedic study and research).. Part I : Saṁvidhāna Kāṇḍa : lxxii + 672; Part II : Abhyudaya Kāṇḍa : viii + 488: Part III : Pratirakṣā Kāṇḍa : viii + 248.. see 71. 54 above..

Rev. : G. B. K. HOOJA, *The Vedic Path* 47, 63-64.

56. RAJENDRAN, C. Democratic principles in the polity of ancient India. *SP*, National Sem. on A. I. Political Thought, TMV, Poona, Jan. 91.

..ref. to Vedic lit. : election of king; *sabhā* and *samiti*..

57. RAMAMURTI, Pratapagiri. *The Problem of the Indian Polity*. Delhi, 1986; xii + ii + 475.

..reprint of *VBD* I. 135. 28..

58. RAWAL, Narendra Prakash. Vedic samiti in the form of ministry. *SP*, 32 AIOC, Ahmedabad, 1985; p. 51.

. three functions : (1) defending and maintaining security in the state; (2) counselling the king; (3) policy-making.. functions similar to *samiti* and ministry..

59. RISHI, Jagadish Chandra. Bhārata kī prācīna gaṇatantrīya paramparā aura dharma (Hindi). *Viśvātmā* 11 (9), Jan. 86; 5-7.

..ancient democratic trad. in India..

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60. RITSCHL, Eva; SCHETELICH, M. Die Entwicklung der Staatslehre im alten Indien und ihre Widerspiegelung in der Literatur. (in) *Probleme von Schrifttum und Gesellschaft in altasiatischen Gesselschaften.*

61. ROWLETT, Ralph M. Archaeological evidence for early Indo-European chieftains. *JIES* 12 (3-4), 1984; 193-234.

..PIE **reg* was equated in status to the anthropological concept of a 'chief' (not king).. **reg*- is to be understood in term of 'chief', that is, the principal executive officer with some centralizing functions in what is still essentially a tribal society, based on kinship relations and often incorporating various smaller kinship-based social units.. this is supported by arch. evidence.. [Max WEBER : the early Indo-Aryan kings or *rāj*- were leaders by virtue of an assumed 'familial charisma' or inherited magico-rel. efficacy, deemed to be acquired by birth into one of the specially endowed noble or royal families]..

62. SARITA KUMARI. *Role of State in Ancient Indian Economy.* New Delhi, 1986; viii + 266.

63. SCHARFE, Hartmut. The Vedic word for "king". *JAOS* 105 (3), 1985; 543-548.

..Vedic *rā̆j*- "king" is a ghost word.. Sk. *rājan* (and Gk. *arāgōn*) go back to IE period, but the word did not mean "king" at that time.. early IEs had no "kings" but must have had political and military leaders.. two Vedic titles of worldly authority can lay claim to high antiquity: *dámpati* (= master of the house) and *viśpáti* (= master of the clan); out of these two, *viśpáti* is the most comprehensive title that can be traced to IE; *viśpátis* were, in all likelihood, the "protectors of their people", the "men of power and charisma".. the term *rājan* was frequently used to denote the ruling class.. *viśām viśpati* comes closer to our notion of "king"..

64. SCHARFE, Hartmut. Zur Einsetzung des Königs im vedischen Indien. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 185-193.

..the *ratnins* play a central role in the ancient royal consecrations.. *ratnins* ritually grant the new king their specific services as a *ratna*; the ritual shows that the royal succession in late Vedic times was neither automatic nor free and spontaneous.. when political conditions changed, the term *ratna* took on different connotations.. (see 71.65 below)..

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65. SCHARFE, Hartmut. *The State in Indian Tradition.* Handbuch der Orientalistic, Indian–III, Brill, Leiden, 1989; ix + 265.

..deals with the concept and actualization of the state in India and the developments leading up to the formation of the state, essentially from the Vedic period until the Muslim conquest.. distinguishes characteristic phases in this hist. process... (discusses *ratnins* – pp. 127–132 ; see 71.64 above)..

Rev.: Werner F. MENSKI, *BSOAS* 54 (2), 394–95; Burton STEIN, *JAOS* 111, 591.

66. SEN, Ajit Kumar. *Hindu Political Thought.* Gian Publishing House, Delhi, 1986 (reprint); vi + 179.

67. SENGAR, J. S. Parliamentary system in Vedic era. *Vedic Path* 44 (4), Mar. 82; 49–54.

68. SHAILENDRA KUMAR. Vaidika paṁcāyata – ādhunika paṁcāyata kī ādhāraśilā (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 10.

69. SHARAN, Paramatma. *Ancient Indian Political Thought and Institutions.* Meenakshi Prakashan, Meerut, 1984; X + 588.

..considers Vedic evidence.. see *VBD* IV. 71.84..

70. SHARMA, Om Prakash. Power in ancient India. *SP*, 33 ICANAS, Toronto, 1990.

..*dharma* and *daṇḍa* are the two ancient Indian concepts wh. come nearest to the western concept of power..

71. SHARMA, R. G. Early school of Hindu political thought. *J. Raj. Inst. Pol. Res.* 6 (2), April-July 1970; 1–9.

72. SHARMA, R. S. Taxation and state formation in Northern India in pre-Maurya times. *Social Science Probings* 1, 1984.

73. SHARMA, R. S. From *gopati* to *bhūpati.* A review of the changing position of the king. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 67-74.

..see *VBD* IV. 71.98..

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71, 81]

74. SHARMA, R. S. Stages in state formation in ancient India. *Prof. S. Ramachandra Rao Fel. Vol.*, Bangalore, 1986; 180-203.

..early Vedic : predominantly cattle breeding economy kept the people semi-nomadic : *gotra*.. also considers terms like *vrā, vrāta, śardha, grāma*.. later development : tribe : *jana, viś, gaṇa, gṛha*.. *ṚV*- economy was primarily a non-food-producing economy.. tribal chiefs were called *janasya gopāḥ, viśpati, viśāmpati, gaṇasya rāja, grāmaṇī, gaṇānāṁ gaṇapati*.. *ṚV*- power-structure can be called tribal chiefdom (tho' the head of the tribe was called *rājā*).. idea of territoriality was not strong in *ṚV*.. the structure of authority in *ṚV* can't be called a 'state'; it was tribal chieftainship.. later Vedic : develop. of a food-producing economy; beginnings of social differentiation.. *AV* and *Br.* show that only the peasants (Vaiśyas) were meant for paying taxes.. emergence of territorial element – *rāṣṭra*.. emergence of incipient classes and a proto-state.. element of priesthood..

75. SHARMA, R. S. *Origin of the State in India.* D. D. Kosambi Mem. Lectures 1987, Bombay Univ., 1989.

76. SHARMA, Saroj. Prācīna bhāratīya rājanīti men dautya prathā (Hindi). *Prācya-prajñā* 11, 1979; 55-69.

..institution of ambassadors in ancient Indian polity.. Vedic evidence considered..

77. SHARMA SASTRI, R. *Evolution of Indian Polity.* Nag Publishers, Delhi, 1977.

78. SIDDHANTALANKAR, Satyavrata. Vedic concept of state. *The Vedic Path* 46 (3), Dec. 83; 1-2.

79. SINGH, Rajendra Prasad. Vaidika kāla men grāmapaṁcāyata (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 53.

..village panchayat in Vedic times..

80. SMITH, R. Morton. Names and kingship in Vedic India. (in) *Monarchies and Socio-Religious Traditions in the Ancient Near East* (ed. Prince MIKASA), 31 ICHSANA, Tokyo, 1984.

81. SRIVASTAVA, A. L. Prācīna kāla men rāṣṭra aura rāṣṭriyatā (Hindi). *Gaganāñcala* 9 (3), 1986; 60-63.

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..nation and nationalism in ancient times.. Vedic evidence considered..

82. SRIVASTAVA, Suresh Kumar; SIMHA, Raghava Prasad. *Prācīna Bhāratīya Rājya aura Samāja* (Hindi). Varanasi, 1986; 14 + 322 + 160.

..ancient Indian state and society..

83. SRIVASTAVA, Urmila. Vedeṣu yuddhaṁ śāntiś ca. *IIDVP* 4 (3), Oct. 91; 99–105.

84. TANDON, Kiran. *Prācīna Bhāratīya Rājanītika Vicāraka* (Hindi). Delhi, 1988; xvi + 271.

..ancient Indian polity..

85. THAPAR, Romila. State formation in early India. *International Social Science Journal* 32 (4), 1980; 655-669.

..(theories on the earliest formation of states in India remain generally rather simplistic, because of obsession either with 'oriental despotism' or with 'Asiatic mode of production').. evidence from Vedic and related texts suggests that a range of stratified societies – chiefships of *ṚV*- times, such as that of the Bharatas — moved gradually towards a monarchical system in Western Ganges valley of wh. the Kuru and the Pañcāla were typical.. clan = *rājanya* and *viś*.. the theory of *varṇa*..

86. THAPAR, Romila. *From Lineage to State : Social Formation in the Mid-First Millennium B. C. in the Ganga Valley.* OUP, Delhi, 1984; viii + 189.

..(Heras Mem. Lectures, 1980).. lineage-based societies.. membership of a 'lineage' determines social status and control over economic resources.. sacrificial ritual; peasant economy..

Rev. : R. N. NANDI, *IHR* 13, 153–65.

87. TRIPATHI, L. K. Reflections on state-formation in ancient India. *Bhāratī* 17, College of Indology, BHU, 1987–88; 157–161.

..in the organization and working of the early tribal communities, the seeds are present that subsequently grew into such constituents of the state as *rājā* (king), *amātya* (minister), and *daṇḍa-bala* (army).. in Vedic period people are found firmly

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settled practising agriculture, as the principal means of subsistence, and a no. of other crafts and professions..

88. TRIVEDI, Satyadev. *Prācīna Bhārata men Guptacara Sevā* (Hindi). Anupam Prakashan Sanstha, Delhi, 1985.

..secret services in ancient India.. see 71.89 below..

89. TRIVEDI, Satyadev. *Secret Services in Ancient India; Techniques and Operation.* Allied Publishers, New Delhi, 1984; xxiii + 238; 1988 (2nd rev. ed. of 1984); xxv + 291.

..see 71.88 above.. Introd. : Vedic cosmic order (*ṛta*) and the growth of security system..

90. TSUCHIYAMA, Yasuhiro. The coronation ritual of the Atharvaveda (AV 4.8).

..see 6.49 and 54.458 above..

91. TSUCHIYAMA, Yasuhiro. Ancient Indian kingship and *vārcas* (Jap). *JIBS* 88 (1), Dec. 89; 454-450.

92. VAIDIKA, Vedavati. Upaniṣad aura rājanaya (Hindi).

..see 22.136 above..

93. VARMA, V. P. The Rigveda, Buddha, and Marx.

..see 4.65 above..

94. VASUJA, Kiran Chandra. Prācīna-bhāratīya-cintāyāṁ samājatantrabhāvanā. *SSPP* 63 (1–12), 1980-81; 241–253.

..(Sk. transl. by JAYADEVA SASTRI)..

95. VIDYALANKAR, Hemalata. Ṛgveda men samājavāda ki parikalpanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.

..socialism in *ṚV*..

96. VIGASIN, A. A.; SAMOZVANTSEV, A. M. *Society, State, and Law in Ancient India.*

..see 65.113 and 70.44 above..

72. ECONOMIC LIFE

1. ADHYA, G. L. *Early Indian Economics.* Bombay, 1966.

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2. ARJUN DAS. *Economic Philosophy of Ancient India.* Agam Kala Prakashan, Delhi, 1986; vii + 224.

3. BOSE, Arun. *India's Social Crisis : an essay on capitalism, socialism, individualism, and Indian civilization.* OUP, Delhi, 1989; xv + 155.

4. CHAKRABARTY, Haripada. *Socio-Economic Life of India in the Vedic Period.*

..see 65.13 above..

5. CHATTOPADHYAYA, Brajadulal (ed.). *Essays in Ancient Indian Economic History.* Mun. Man., New Delhi, 1987; 260.

6. CHAUDHARY, Radhakrishna. *Economic History of Ancient India.* Janaki Prakashan, Patna, 1982; X + 328.

..(ch. 2 : role of iron)..

Rev. : Vijay Kumar THAKUR, *IHR* 11, 215–18.

7. CHENNA REDDY, P. The guilds in ancient India. *SVUOJ* 26 (1 2), 1983 (1990); 77–85.

..corporate activity in Vedic India -- ref. *BAU*..

8. JHA, D. N. Early Indian feudalism : a historiographical critique. *40 PIHC*, Pres. address, Ancient India Section, Waltair, 1979.

9. NANDI, R. N. Client, ritual, and conflict in early Brahmanical order. *IHR* 6, 1979–80; 64–118.

..problem of transition from ancient to medieval in India.. in the light of the broader perspective of the relapse of a market-based exchange economy of ancient times into an agriculture-based subsistence economy of the early medieval period.. Brāhmaṇa as an essential inspirational factor of the trad. power élite in India.. Br. Dharmaśāstra texts considered..

10. NIGAM, Shyam Sundar. *Economic Organisation in Ancient India.* Mun. Man., New Delhi, 1975; 352.

11. OM PRAKASH. *Economy and Food in Ancient India Vol. I : Economy.* Delhi, 1987; vi + 176.

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12. PRASAD, Prakash Charan. *Foreign Trade and Commerce in Ancient India.* Delhi, 1977.

..(derivation of the Phoenicians from Vedic Paṇis; Baal from Vala; Sumer from Sambhar; Assyria from Asura; Chaldea from Coladeśa.. author believes that a Harappan origin for the whole Mesop. culture is completely proved)..

13. RAI, Jaimal. *Rural-Urban Economy and Social Changes in Ancient India.*

..see 65. 75 above..

14. RAJIV KAMAL. *Economy of Plants in the Vedas.* Janaki Prakashan, Patna, 1988; xi + 138.

..medicinal herbs; *vanaspati* (trees in general); *latā*; *tṛṇa*; miscellaneous plants.. plants, trees, creepers, and grasses together constituted the back-bone of the Vedic and post-Vedic economy..

15. ROY, Brajdeo Prasad. *The Later Vedic Economy*, Janaki Prakashan, Patna, 1984; xvi + 448.

..(from 10th to 6th cent. B. C.).. lit. and arch. evidence..

16. SARITA KUMARI. *Role of State in Ancient Indian Economy.*

..see 71. 62 above..

17. SCHETELICH, M. Zum Anteil von Metallgeräten an den landwirtschaftlichen Produktionsinstrumenten in Indien um 1100–600 v. u. z. (nach den Zeugnis der vedischen Literatur). (In) *Produktivkräfte und Gesellschaftsformation in vorkapitalischer Zeit* (ed. J. HERMANN; J. KÜHN), Berlin, 1982; 203–208.

18. SCHETELICH, M. Frühe Formen des Grundeigentums in Indien – *urvarā* und *kṣetra* im Ṛgveda.

..see 4. 50 above..

19. SIJUN, Huang. Private ownership of land in ancient India (Chinese). *South Asian Studies* 2, Beijing, 1990; 1 ff.

..private ownership of land evolved in ancient India over a long period; commune ownership and state ownership existed side by side with it..

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20. SINGH, Hari Sahai. Institutions of money-lending. *JGJKSV* 38-39, 1982-83; 109–124.

..concept of *ṛṇa* and allied evidence in Vedic texts considered..

21. SINHA, Satrughna Sharan; RAJIV KAMAL. The khadira plant; its utility in the ancient Indian economic life. *JAS* 29 (2), Calcutta, 1987 (89); 79–82.

..many references in Vedic lit... (the plant found engraved on one of the Har. seals)..

22. THAKUR, Vijay Kumar. Problem of defining peasantry: a note on the beginnings of present stratification in early India (c. 2500–200 B. C.). *45 PIHC*, Annamalai Univ., 1984; 129-138.

..considers Har. period, Vedic period, post-Vedic period..

23. THAKUR, Vijay Kumar. Changing patterns of the form and distribution of landed property in ancient India. *Itihas* 8 (2).

24. TRIPATHI, O. N. *Taxation and Fiscal Administration in Ancient India from the Vedic Times to the End of the Mauryan Period.* Lucknow, 1983; xii + 152.

25. VIJAY NATH, Ritual symbolism and status-conferring role of *dāna*.

..see 54.481 above..

73. MISCELLANEOUS TOPICS

(Cow, cattle, war, sport, dress, charity, etc.)

1. ACHARYA, Subrata Kumar. Evolution of the institution of beggary in ancient India. *ABORI* 69, 1988; 269–277.

..(also *SP*, 32 AIOC, Ahmedabad, 1985; p. 245).. prior to IV civil., there was no surplus; man lived on the edge of his need; in the next epoch. NW India witnessed affluent urban culture, but the rest of this vast country remained at the stage of food-gathering; with the rapid rise of the cultured Aryans, the constantly migrating nomads resorted to begging.. later the rigid *varṇāśramadharma* of Brāhmaṇas, the austere asceticism of

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the Jainas, and the liberal śramaṇic way of the Buddhists encouraged homeless life with begging as the sole means of survival..

2. ALKAZI, Roshen. *Ancient Indian Costume.* Art Heritage Books, New Delhi, 1983; 209 + pl., fig.

3. BANERJI, Suresh. Drinking in ancient India. *Kosal* 4 (1-2), Ind. Res. Soc. of Avadh, Faizabad, 1982-83; 31-33.

..Vedic evidence (*ṚV* I. 191.10; VII, 86.6; VIII. 2.12; *AV* 14.1.35-36; *TS* II. 5.1; *ŚPB* 1.6.3).. festive occasions; rel. rites; means of relaxation..

4. BHAGWAN SIMHA. Ṛgveda men pur.

..see 4.6 above..

5. CENKNER, William. *A Tradition of Teachers : Śaṅkara and the Jagadgurus Today.* Mot. Ban., Delhi, 1983; xiv + 210.

..Ch. 1 : *Up.* antecedents of Ś's thought..

Rev. : Ellison B. FINDLY, *JAOS* 108 (1), 182-83.

6. CHAKRABORTY, Pranada Sankar. The skeleton-burial — a remotest mode in disposal of the dead as evinced in the Śatapatha Brāhmaṇa.

..see 17.14 above..

7. CHAKRAVARTI, P. C. *Art of War in Ancient India.* Delhi, 1987; xiv + 212.

..reprint of *VBD* I. 141.6..

8. CHAKRAVARTI, Ranabir (ed.). *Warfare for Wealth.* Firma KLM, Calcutta, 1986; 250.

..analyses economic factors that were the main motivation for warfare in ancient India from the Vedic times onwards.. considers terms like *gopati, jana, bhūpati, mahīpati*.. discusses how *jana* gave way to *janapada* in Vedic polity..

9. CHAKRAVARTI, Vani. Prācīnayuge āhāryam. *SSPP,* 60 (1-4), 1977; 20-29.

10. CHAUDHURI, Nirad C. *The Continent of Circe.* Jaico Publishing House, Bombay, 1965.

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..(cf. *VBD* III. 73.23).. if the familiar words about tolerance and capacity for synthesis of the Hindus were true, one wd. be hard put to explain why there were such deep suspicions and enmities among the human groups of India..

11. CHAUHAN, D. V. The yak in the Ṛgveda.

..see 4.11 above..

11A. CHHABRA, B. Ch. Navigation in ancient India. *AH* 4 : 35, Aqril 87; 11–13.

12. CLASON, A. T. *Wild and Domestic Animals in Prehistoric and Early Historic India.* Ethnographic and Folk Culture Soc., Lucknow, 1979; 46 + fig., tables.

..(= *DHB* 4.76)..

Rev. : Bhairabi Prasad SAHU, *IHR* 7, 217–18.

13. DANGE, Sindhu S. Taboos in the Dharmaśāstra tradition.

..see 68.12 above..

14. DELOCHE, J. *Contribution à l'histoire de la voiture en Inde.* Paris, 1983.

15. DEV, P. R.; MEGDE, Nandkumar G. Dyūta ; eka prācīna bhāratīya kheḷa (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 24 : Vol. 95, Bombay, 1987; 3 ff.

..Dice—an ancient Indian game.. Vedic evidence; Pāṇini..

16. DIKSHITAR, V. R. Ramachandra. *War in Ancient India.* Mot. Ban., Delhi, 1987; xv + 419 + pl.

..reprint of *VBD* I. 141.79.. from the Aryan advent to Vijayanagar empire..

17. EINOO, Sh. Altindische Getreidespeisen. *MSS* 44 (Karl Hoffmann Festschrift I), 1985; 15–27.

18. FALK, Harry. *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers*).

..see 54.146 above.. relationship bet. the Vrātyas and the game of dice.. Vrātyas were not converts in the rel. sense, but were a product of a social reform..

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19. FIŠER, Ivo. *Indian Erotics of the Oldest Period.* Delhi, 1989; 139.

..reprint of *VBD* III. 73.35..

20. GHILDIAL, Vineet. Wildlife in post-Vedic period with special reference to Sūtras and Smṛtis. *The Vedic Path* 50 (1), June 87; 47–53.

21. GHILDIAL–SHARMA, Vineet; SHARMA, Ramesh C. Classification of animals in ancient India. *JAS* 31 (3–4), Calcutta, 1989; 45 ff.

..based on works of Pāṇini, Manu, Umāsvāti, Caraka, Suśruta..

22. GONDA, Jan. *Fatherhood in the Veda.* Ind. Taur. Publ. Series – 18, Torino, 1986.

23. GUHA, Dina S. Food in the Vedic tradition. *India International Centre Quarterly* 12 (2), June 1985.

24. GUPTA, Sudhir Kumar. Aśvavidyā kā upayoga (Hindi). *Bhāratīvidyāvaibhavam,* Jaipur, Sept. 84; p. 2.

25. HARRIS, M. The cultural ecology of India's sacred cattle. *Current Anthropology* 7, 1966; 51–60.

..see 73.27 below..

26. HAZRA, R. C. The professional jesters of the Vedic age.

..see 38.8 above..

27. HESTON, A. An approach to the sacred cow of India, *Current Anthropology* 12, 1971; 191–209.

..ref. 73.25 above..

28. HÜLSEWIEDE, Brigitte. *Indiens heilige kühe in religiöser, ökologischer, und entwicklungspolitischer Perspektive. Ergebnisse einer aktuellen ethnologischen Kontroverse.* Ethnologische Studien 1, Münster, 1986; 152 + map.

29. JAISWAL, Jnaneshwari. *Prācīna Bhārata men Paśupālana* (Hindi). Patna, 1987; 213.

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30. JHĀ, Naresh. Prācīnabhārate krīḍā. *JGJKSV* 38–39, 1982–83 (1986); HS 277–280.

..sport in ancient India.. Vedic period : *ṚV* IX. 20.7; *SV*-Uttara 6.27.4; *AV* 13.2.11.. extension of sports in Pāṇini's time..

31. KANVA, Santosh. Vaidika vāṅmaya men go-hiṁsā (Hindi). *Vedapradīpa* 4 (2), Sept. 89; 23–24.

..cow-slaughter in Vedic lit...

32. KAUR, Paramjita. Ṛṣi Dayānandakṛta Yajurvedabhāṣya men gṛha, gṛhopakaraṇa, tathā bhojanavyavasthā (Hindi).

..see 12.9 above.. house, household articles, arrangement for meals..

33. KHOSLA, Inder Dev. Dress and its varieties in Vedas. *AH* 7 : No. 78, Nov. 90; 8–10.

..(article based on *A Study in Vedic Polity* by PRIYAVRATA VED VACHASPATI).. ref. to 19 varieties mentioned in *Saṁhitās*; spinning and weaving of cloth; dyeing of garments and their use in proper seasons; proper costumes for proper occasions..

34. KRISHNA LAL. Atharvaveda men yuddhanīti (Hindi).

. see 7.16 above..

35. MAHDIHASSAN, S. The precise natures of the Vedic drinks, Soma, Sura and Parisrut.

see 50.227 above.. see 73.36 below..

36. MAHDIHASSAN, S. A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and *arrack* (Mongolian).

see 50.236 above.. Soma – the fresh extract of the plant ephedra as an anti-fatigue drink, used thrice a day by the Aryans as hunters; it was consumed unlike any alcoholic beverage...discusses *surā* (beer), *parisravaṇa*, *parisrut* (domestic alcoholic drink) from Mahuwa flowers.. see 73.35 above..

37. MALAMOUD, Charles. Village et forêt dans l'idéologie de l'Inde brahmanique. (in) *Archives européennes de sociologie* 17, 1976; 3–20.

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38. MANOHAR. Gāyen (Hindi). *Veda-Savitā* 11 (5), 1990-91; 159-160.

..cows.. *AV* IV. 21..

39. MATHURANATH SASTRI. Āryasāhitya men gaukā gaurava (Hindi). *Kalyāṇa* 64 (12), Mar. 91; 835-836.

..glorification of cow in Aryan lit...

40. MEHENDALE, M. A. Prācīna bhāratīya dyūta : Vedakālīna dyūta (Mar.). *Navabhārata* 39 (7), April 86; 36-54.

..dice in Vedic times.. see 73.41 below..

41. MEHENDALE, M. A. *Prācīna Bhāratīya Dyūta* (Mar.). Jnana Prabodhini Prakashan — Saṁtrikā Saṁśodhanamālā 3, Poona, 1990; 6 + 107.

..*Vedakālīna dyūta* (1-26) — mainly based on H. LÜDERS, "Das Wurfelspiel im alten Indien", *Philologica Indica*, Göttingen, 1940; 106-175..

42. MEHTA, Nandini. Vaidika saṁhitā kāla men āvāsaniveśa (Hindi). *Prajñā* 28(2)-29(1), 1983; 89-99.

..housing in Vedic *saṁhitās*.. (considers *grāma, gṛha, pur*)..

43. MELOTTI, Umberto. *Marx and the Third World*. Macmillan Press, London, 1977.

..(transl. by Pat RENSFORD of Italian original, 1972).. two themes : (1) "Multilinear scheme" of hist. develop.; (2) A new analysis of Asiatic mode of production..

Rev. : Habiba ZAMAN, *J Ind Anthrop Soc* 21 (2), 194-96.

44. MEYER, Johann Jakob. *Sexual Life in Ancient India*. Delhi, 1989; xv + 590.

..reprint of *VBD* I. 139. S2..

45. MISHRA, Virendra Kumar. Vaidika vāṅmaya men paropakāra kī bhāvanā (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 47.

..e.g. *pumān pumāṁsaṁ paripātu viśvataḥ* (*ṚV* VI. 75.14)..

46. MOHAPATRA, G. Meat and drink in Indian cultural tradition. *SP*, 8 WSC, Wien, 1990.

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47. NATH, Vijay. Continuity and change in the institution of dāna. *JAS Bom* 54–55, 1979–80 (1983); 95–102.

..during the period 600 B. C. - A. D. 300..

47A. NATH, Vijay. *Dāna : Gift Systems in Ancient India.* Delhi, 1987.

48. ODEND'HAL, S. Energetics of Indian cattle in their environment. *Human Ecology* 1 (1), 1973; 3–22.

49. PANDEY, Indu Prabha. *Dress and Ornaments in Ancient India.* Bharatiya Vidya Prakashan, Delhi, 1988; xv + 232.

50. PANDURANGA BHATTA, C. *The Dice Play in Sanskrit Literature.* Amar Prakashan, Delhi, 1985; xiv + 145.

..gambling—a popular pastime in Vedic period.. the words *deva* and *div* indicate divine origin of dice-play.. see *VBD* IV. 73. 70..

Rev. : S. JAYASREE, *ALB* 49, 243; S. S. J., *JORM* 47–55, 277–78.

51. PANT, G. N. Cavalry in ancient India. *Vājapeya* (K. D. Bajpai Fel. Vol.), Agam Kala, Delhi, 1987; 347–351.

..the heyday of the war-horse dawned with the age of the *ṚV*.. horse usually associated with chariots..

52. PATEL, M. R. Prācīna bhāratamān gulāmī prathā (Guj.). *Svādhyāya* 29 (1–2), 1988-89; 77–84.

..slavery in ancient India.. ref. to *Dharmasūtras*, *Vyākaraṇa*, etc...

53. PIGGOTT, S. *The Earliest Wheeled Transport.* London, 1983.

54. RASIKESHA, Ram Saroop. Hospitality in ancient India. *Viśvātmā* 11 (9), Jan. 86; 56-57.

55. RASTOGI, Kalpana. Vaidika vāṅmaya men dāridrya-varṇana (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 179–180.

..description of poverty in Vedic lit...

56. RIHANI, Vasundhara. Veda, Āryasamāja, aura D.A.V. āndolana (Hindi). *VJ* 35 (3–4), 1980; 197-200.

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73. 66]

57. SAHU, Bhairabi Prasad. Patterns of animal use in ancient India. *48 PIHC*, Goa Univ., 1987; 66–75.

58. SANKALIA, H. D. General President's address. *48 PIHC* Goa Univ., Panajim, 1987; 3–6.

..(ref. to disposal of the dead)..

59. SARAO, K. T. S. Iron, urbanization, and Buddhism. *Arch Or* 58, 1990; 102-124.

..role of iron in the origin and develop. of urbanization..

60. SARMAH, Thaneswar. Nātither vidyate param (Assam.). *Geeta-Jeuti* 2, Guwahati, 1989; 15–17.

..hospitality glorified..

61. SHARMA, Arvind. The religious justification of war in Hinduism.

..see 48.269 above..

62. SHARMA, B. R. The cow — mother of the universe. *AH* 7 : No. 80, Jan. 91; 3–4.

63. SHARMA, Krishnalal 'Sūdena'. *Vaidika evaṁ Saṁskṛta Sāhitya men Śakuna evaṁ Adbhuta Ghaṭanāen* (Hindi). Sahranpur, 1989; xxxviii + 354.

..omens and portents in Vedic and Sanskrit literature..

64. SHASTRI, Yajneshwar S. Place of suicide in Indian culture and religions. *Jain Journal* 22 (2), Oct. 87; 39–52.

..Vedic evidence (*Īśa Up* 3).. *Dharmasūtras* codemn suicide..

65. SIMOONS, F. J.; LODRICK, D. O. Background to understanding the cattle situation of India : the sacred cow concept in Hindu religion and folk culture. *Zeitschrift für Ethnologie* 106 (1-2), 1981; 121–137.

66. SINGH, Sarva Daman. *Ancient Indian Warfare*. Mot. Ban., Delhi, 1989; xix + 203.

..reprint of *VBD* III. 73. 111..

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67. SINGH, S. V. Rest and recreation in ancient India. *Ṛtam* 11–15, B. R. Saksena Fel. Vol, 1979–83; 381–391.

..Vedic words *krīḍā, krīḷayaḥ*: also *utsava, prasava*.. the *rasa*-theory of play has been in slow but steady evolution from the Vedic times to the time of Bharata: it had its roots in the fertile soil of the sensual pleasures offered by chariot-racing or horse-racing of the Vedic period..

68. SINHA, Sabhapati. *Prācīna Bhārata men Sainya Vyavasthā* (Hindi). Delhi, 1990; xii + 508.

..army installation in ancient India..

69. SPARREBOOM, M. *Chariots in the Veda.* Memoirs of the Kern Inst. 3, Brill, Leiden, 1985; xiii + 156 + fig., pl., map.

..(DD, Leiden Univ., 1983; see *VBD* IV. 54. 271).. Vedic people (represented in the oldest strata of Vedic lit.) were semi-nomadic tribes; a central feature in their way of life was the chariot — a speedy vehicle with spoked wheels, drawn by horses.. imp. references to the use of chariot in the prescriptions for ritual performance.. the use of chariot in ritual, pp, 28–74.. *ratha-yajña* correspondence.. chariot-races.. chariot as a device of royalty.. discusses words *ratha, anas*.. texts, with transl. and comm., of the main *Sūtra*-passages describing the chariot and its use..

Rev.: H. F., *ZDMG* 137 (2), 438–39; Rüdiger SCHMITT, *Die Sprache* 32 (1), 144–45.

70. SRINIVASAN, Doris. *Concept of Cow in the Rigveda.*

..(= *VBD* IV. 73 107)..

Rev.: Vasudha GANDHE, *BDCRI* 42, 169; G. B. PALSULE, *ABORI* 64, 301–02.

71. STEINMANN, Ralph Marc. *Guru-Śiṣya-Sambandha: Das Meister-Schüler-Verhältnis in traditionellen und modernen Hinduismus.* Beiträge zur Südasienforschung – 109, Heidelberg Univ., Steiner, Stuttgart, 1986; XI + 312 + 2 pl.

..see 67. 48 above.. (1) Guru-institute; (2) characteristics of *guru-śiṣya* relationship from Vedic, *Up.* evidence.. semantics and typology of the *guru*-concept..

Rev.: P. SCHREINER, *OLZ* 85 (1990) 3, 342–45.

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72. SUNIL KUMAR. Yakṣa : sāmājika-dhārmika viśleṣaṇa (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 414-415.

..Y. - socio-rel. analysis.. *yakṣa* in *AV*..

73. THAKAR, Prajna. Vedon men yuddha aura śastrāstra (Hindi). *Samāmnāya* 1 (1), 1992; 136-143.

..(also *SP*, 34 AIOC, Visakhapatnam, 1989; 9-10).. war — weapons and missiles in Veda..

74. THAKUR, Vijay Kumar. First urbanisation in India: origin, character, decline, and survivals. *JBRS* 63-64.

75. TIEMERSMA, Douwe. The Other and I : an intercultural study. *SP*, 33 ICANAS, Toronto, 1990.

..in traditional Indian society interpersonal relationships are regulated by *dharma*, but. with respect to *mokṣa* the relationship bet. the student and his *guru* acquires special characteristics; the *guru* as Other has not only a material and representational aspect, but also an aspect that transcends world aspects..

76. TILAK, Srinivas. *Religion and Aging in the Indian Tradition*. Mot. Ban., Delhi, 1990; xviii + 226.

..Ind. ed. of 48. 314 above.. ref. to Vedic attitude..

77. TIWARI, Shashi. Atharvaveda saṁhitā men paśupālana (Hindi).

..see 7. 30 above..

78. TRIPATHI, D. N. Vajra – an archaeological and literary study. *SP*, 32 ICANAS, Hamburg, 1986; p. 121.

79. UPADHYAYA, Baladeva. Bhāratīyasaṁskṛtau gorgauravam. (in) *Vimarśacintāmaṇiḥ*, Sharada Sansthana, Varanasi, 1985; 40-51.

80. VIDYALANKAR, Kailasachandra. Vedon men gaukā mahattva (Hindi). *Kalyāṇa* 60 (6), June 86; 728-732.

..imp. of cow in the Vedas..

81. VIDYALANKAR, Satyakam. Vedic thoughts on charity. *The Vedic Path* 47 (4), Mar. 85; 1-3.

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..quotations from *ṚV* with English transl...

82. YOGAMAYA. Ṛgveda men 'go' pada ke arthagata āyāma (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 28.

..the word *go* in *ṚV*..

XV. ARTS AND SCIENCES

74. FINE ARTS AND CRAFTS : WRITING : POTTERY

1. AGRAWALA, P. K. *Mithuna : The Male-Female Symbol in Indian Art and Thought.* Delhi, 1983; xxxii + 105 + 241 pl.

2. AGRAWALA, V. S. *Bhāratīya Kalā : prārambhika yugase tīsarī śatī īsavī taka* (Hindi). Varanasi, 1987; 14 + 346 + 190 pl.

..(reprint of 2nd rev. ed.; ed. by P. K. AGRAWALA).. Indian art — from the beginning to 3rd cent. A. D...

3. AL-GEORGE, Sergiu. Brâncuși et l'Inde. *Rev. Roumaine d'Histoire de l'Art, Sèrie Beaux-Arts* 18, Bucarest, 1981; 3–53.

..forme et symbole; la colonne mythique; la colonne rituelle; la colonne, la couple, et la porte; la colonne et l'ovoïde; l'essor de la tortue; forme, symbole et essence..

4. BAUMER, Bettina (ed.). *Kalātattvakośa.* IGNCA, New Delhi, 1988; xxviii + 181.

..(part of *Kalākośa* division of IGNCA's lexicon of 250 fundamental terms).. contains major articles on *brahman, puruṣa, ātman, śarīra, prāṇa, bīja, lakṣaṇa, śilpa*..

5. BEGLEY, W. E. *Viṣṇu's Flaming Wheel: The Iconography of the Sudarśana-Cakra.*

..(= *VBD* IV. 74. 5).. the connotation of *cakra* is varied right from Vedic period.. *cakra* = solar disc in the sky; wheel as a weapon; originally associated with Indra, and later with Viṣṇu..

Rev, : Kalpana S. DESAI. *IHR* 3, 174.

6. BOLLÉE, William B. Traditionell-indische Vorstellungen über die Füsse in Literatur und Kunst. (in) *Beiträge zur allgemeinen und vergleichenden Archaologie* –5, Bonn, 1983; 227–281.

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..foot-metaphors in *ṚV* (e.g. Aja ekapāda) and other Vedic texts.. (Uṣas, Agni, Savitṛ as footless in *ṚV*)..

7. BONER, Alice, et al (ed.). *Vāstuśāstra Upaniṣad. The Essence of Form in Sacred Art.*

..see 5.24 and 20.203 above.. (supposed to belong to *Paippalāda AV*, but the text gives citations only from *Śaunaka AV*).. Sk. text, English transl., notes..

Rev.: O, v. H. *ZDMG* 134 (2), 385.

8. BRENTJES, Burchard. Weltbilder und indoiranische Architektur. (in) *Sk. and World Culture*, Proc. 4 WSC, Berlin, 1986; 709-719.

9. CHAWLA, Jyotsna. *The Ṛgvedic Deities and Their Iconic Forms.*

..see 49.18 above..

10. DANGE, Sadashiv A. Altars and platforms in ancient India (with special reference to the *Samarāṅgaṇasūtradhāra*).

..see 54.78 above..

11. DANGE, Sadashiv A. Devālaya āṇi 'Viṣṇūce śīrṣa' (Mar.).

..see 54.89 above..

12. DASS, Ayodhya Chandra. The origin of Brahmanical image-worship and the icono-genic properties in Ṛgveda.

..see 48.77 and 49.27 above..

13. DHAL, U. N. Iconography of Gaṇapati in the Purāṇas. *JGJKSV* 36 (1-4), 1980 (1984); 25-36.

..(paper at 30 AIOC, Santiniketan, 1980).. G. in early texts.. *ṚV* (II. 23.1); *VS* (16.25); *TA* 10.1.5)..

14. GHOSH, Niraj. *Sri Saraswati in Indian Art and Literature.* Shri Garib Dass Oriental Series 11, Indian Books Centre, Delhi, 1984.

15. GUPTA, S. P. *The Roots of Indian Art.* B. R. Publ. Corpn., Delhi, 1980.

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..(Vedic *yūpa* and Aśokan pillars – re John IRWIN's view about them : acc. to S P G, it is when a pillar is surmounted by something sacred that it is worshipped; while the Vedic *yūpa* is uncrowned, it is not worshipped)..

16. JOSHI, N. P. *Prācīna Bhāratīya Mūrtivijñāna* (Hindi). Bihar-Rashtrabhasa-Parisad, Patna, 1977; *dha* + 238 + photos and sketches.

..ancient Indian iconography.. pp. 9 ff. : idols in Vedic age..

17. KAMALAVASINI, A.; SHREE PADMA, B. The 'Vedic-Vani' links : the missing nuance in the evolution and continuity of Indian costume. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 42.

..Veda and *śilpa*.. coordination sought..

18. LALLANJI GOPAL. On the origin of the Indian alphabet. *DRB Birth-Centenary Vol.*, Calcutta Univ., 1982; 239-248.

..DRB produced evidence from Vedic texts and Pāṇini in support of the existence of writing (numerical notation and alphabet)..

19. MEHTA, R. N.; KANTAWALA, S. G. Stone-tools in the Ṛgveda. (in) *Vājapeya : K. D. Bajpai Fel. Vol.*, Agam Kala, Delhi, 1987; 23–26.

..Vedic *mantras* were revealed in the atmosphere of chalcolithic cultures of India..

20. MISHRA, Raj Chhatra. Family of the Vedic artisans. (in) *Essays in Indian History and Culture*, IHCS, New Delhi, 1986; 351-368.

..Tvaṣṭṛ, Saraṇyū, Ṛbhus.. building materials..

21. MODE, Heinz. Der Chakra — Bildtradition, Symbol, Funktion. (in) *Tucci Comm. Vol.*, Serie Orientale Roma 56, 2, IsMEO, 1987; 925–942 + pl.

..ref. to Har. evidence..

22. MOOKERJEE, A. *Ritual Art of India*. 1985; 106 + 135 illust.

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23. MUKERJEE, Sandhya. Art and social life (from the earliest period to Kuṣāṇa times). *JGJKSV* 38–39, 1982–83; 201–216.

..in India, the mainstay of life being agriculture, fertility motifs and themes have taken deep roots in the plastic trad. of the country.. cf. IV terracottas (female figurines modelled expressionistically with exaggerated hips; plant motifs combined)..

24. NAGAR, Shantilal. *Mahiṣāsuramardinī in Indian art.* Delhi, 1988; xxii + 264 + 82 pl.

..genesis of the cult of M. can be traced back to Vedic lit...

25. PAL, Rajaram. Prācīna bhāratīya sāhitya men mṛttikā pātra (Hindi). *Bhāratīya Itihāsa Saṁkalana Samiti Patrikā* 3, 1985; 220-227.

..clay pottery in ancient Indian lit... evidence from *Br.* and Pāṇini..

26. PATHAK, V. S.; MISRA, R. N. Words and image in reference to technique in Indian art. *JAS Bom.* 56-59, 1981-84 (1986); 280–290.

..*citra, rūpa, kāru, śilpa, piś, han, kṛṣ-karś*.. Vedic evidence, e.g., X. 184.1..

27. RAJENDRA. Kalāparamparāyāḥ prācīnatvam. *SP*, 34 AIOC, Visakhapatnam, 1989; 406–407.

..many forms of art were current in Vedic times.. ref. in *RV*..

28. RAMAN, K. V.; SUBRAMANIAM, N. Uttaravedi concept in temple architecture. *Bh. Vid.* 28, 1968; 78–79.

29. RAU, Wilhelm. *Naturbeobachtung und Handwerkskunst in vorislamischen Indien.* SB der Wiss. Gesellschaft, Univ. Frankfurt, Steiner, Stuttgart, 1986; 27.

..Vedic evidence studied.. optik, botany, zoology..

Rev.: K. MYLIUS, *OLZ* 84 (1986) 1, 77.

30. RAVI PRAKASH. Vedic symbolism – the original source of Indian iconography. *SP*, 32 ICANAS, Hamburg, 1986; p. 238.

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..when the actual Vedic trad. was lost, the Vedic symbols were wrongly read into mythical legends in purānic period; later these mythical gods were developed into icons; e.g. misinterpretation of the Vedic symhol *śiśnadeva* led to the origin of God Phallus..

31. RAY, Niharranjan. *An Approach to Indian Art*. Panjab Univ., Chandigarh, 1974; xii + 299.

..some pts. relating to Veda.. ref. to *Nāsadīyasūkta, ChUp, TaittUp* : coming into being of a form (*rūpa*).. discusses *deva-śilpa* (*Ait Br*).. art is reflection of nature (*ŚPB*).. Vedic word *kavi* derived from root *ku* (= to show or to reveal).. acc. to *Ait Br, ātmānaṁ saṁskurute* thro' *śilpa* or art..

32. SATYAWADI, Sudha. Pipal-leaf motif in protohistoric India. (in) *Essays in Indian History and Culture*, IHCS, New Delhi, 1986; 359–370 + fig.

..in Har. age; in Vedic age...

33. TREUE, Wilhelm. *Achse, Rad, und Wagen. Fünftausend Jahre Kultur-und Technikgeschichte*. Vandenhoeck und Ruprecht Verlag, Göttingen, 1986; 412 + illust.

..considers evidence from India (beginning from prehist. times).. Rev. : Karl Heinrich KAUFHOLD, *Mundus* 23 (2), 123–24.

34. UPADHYAYA, U. N. Contribution of the Yajñas in the evolution of ancient cities.

..see 54.466 above..

35. VATSYAYAN, Kapila. *The Square and the Circle of the Indian Arts*. Roli Books International, New Delhi, 1983; xii + 159 + pl., fig.

..certain fundamental concepts of Indian arts correlated to speculative thought and organizational pattern of ritual.. *ātman-brahman-puruṣa* concepts.. ritual of *yajña* is the conceptual basis for the building of all sacred architecture in India.. *yajña* is performed in "the belief that cosmic time cd. be restored to cosmic order".. all Indian arts are bound by some underlying ties such as a common world-view and a distinctive concept of man..

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75. MATHEMATICS : ASTRONOMY : ASTROLOGY

1. APTE, S. S. *Vedic Astronomy and Mythology.*
..see 49.2 above..

2. ARYA, Ravi Prakash. Contrastive study of the Vedic and classical numeral system. *MUSRJ* 12 (1–2), 1987; 127-135.

3. Astronomical evidence on the Vedas. *Organiser* 19 (11), 24.10.85; 45-48.

3A. BABU RAM. Evolution of the sun.
..see 51.53 above..

4. BAG, A. K. *Mathematics in Ancient and Medieval India.*
..(= *VBD* IV. 75.4)..
Rev. : Vinod K. GUPTA, *IHR* 9, 257–58.

5. BALIGA, V. Ram. Atharvaveda men gaṇita ke camatkāra (Hindi). *Vedavāṇī* 38 (8), June 86; 6-10.
..mathematical wonders in *AV*..

6. BALSE, Maya. Learning maths the Vedic way. *ToI* (*Sunday Rev.*), 17-8-80; 6: 4–8.

7. BENTLEY, John. *Historical View of the Hindu Astronomy.* Haridwar, 1990; xxxviii + 282 + 9 pl.
..reprint of *VBD* IV. 75.8.. from the earliest dawn of that science in India to the present time.. Part I : The Ancient Astronomy; Part II : The Modern Astronomy..

8. BEPIN BEHARI. *Myths and Symbols of Vedic Astrology.* Utah, 1990; 278.
..(ed. by David FRAWLEY)..

9. BHARATI KRISHNA TIRTHA, Swami. Mathematics in the Vedas. *BJ* 34 (6), Oct. 16–31, 1987; 27–29.

10. BHARATI KRISHNA TIRTHA, Swami. *Vedic Mathematics or Sixteen Simple Mathematical Formulae from the Vedas.* Mot. Ban., Delhi, 1991 (reprint); xxxii + 378.

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(=*VBD* IV. 75, 9).. (also reprints 1985, 1986, 1988).. 1. *ekādhikena pūrveṇa*; 2. *nikhilaṁ navataś caramaṁ daśataḥ*; 3. *ūrdhvatiryagbhyām*; 4. *parāvartya yojayet*; 5. *śūnyaṁ sāmyasamuccaye*; 6. (*ānurūpye*) *śūnyam anyat*; 7. *saṁkalanavyavakalanābhyām*; 8. *pūraṇāpūraṇābhyām*; 9. *calanakalanābhyām*; 10. *yāvadūnam*; 11. *vyaṣṭisamaṣṭi*; 12. *śeṣāṇyaṅkena carameṇa* 13. *sopāntyadvayamantyam*; 14. *ekanyūnena pūrveṇa*; 15. *guṇitasamuccayaḥ*; 16. *guṇakasamuccayaḥ*.. (see 75.11 below)..

11. BHARATI KRISHNA TIRTHA, Swami. *Vaidika Gaṇita athavā Vedon se Prāpta Solaha Sarala Gaṇitīya Sūtra* (Hindi). Mot. Ban., Delhi, 1991; xxxiv + 334 + append.

..(Hindi transl. of 75.10 above by Vishva Mohan TIWARI)..

12. BHASIN, J. N. *Astrology in Vedas*. New Delhi, 1984; 136.

13. BHAT, M. Ramakrishna. Astrological elements in Pāṇini.

..see 25.23 and 251 above..

14. BHATNAGAR, I. Hindu arithmetic. *Cultural Forum* 8 (3), April 66; 54–57.

15. BHATNAGAR, Satish Chandra. Fast mathematics: Lecture notes. *UNLB Mathematic Sciences*, Jan. 83.

16. BHATNAGAR, Satish Chandra. Mathematics in the Vedas and the Yoga. *Yoga Mandir* 13 (7), July 87; 14-15.

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..(cf. *VBD* IV. 78.8).. in ancient India, the only discipline wh. aspired to be fully secular and promised (in a rather rudimentary form) the beginnings of natural science in the modern sense was *Āyurveda*. It represented the original nucleus from wh. branched off specialised sciences like botany and zoology, anatomy and physiology, etc.; it also settled the methodology of natural science.. (why is a physician considered impure? *YV* says: "because the practice of physician entails promiscuous, unaristocratic mingling with men).. imp. of Vedic sacrifice and priests.. there must not be misplaced admiration for *Up.*-phitosophy (e.g. Sanatkumara-Nārada-Saṁvāda in *BAU*..

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..means of hair-growth indicated in *AV*.. ref. *AV* VI. 21.2–3; 30.3; 136.1–3; 137.1–3..

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41. THAKAR, Prajna. Śalyacikitsānī prācīnatā (Guj.). *Saṃbodhi* 14, Feb. 90; G. 81–89.

..evidence of surgery from *ṚV* (Viśpalā operated upon) and *AV*..

42. THAKUR, Bhagendrasimha. Vedon men cikitsāsūtra (Hindi). *Veda-Savitā* 8 (6), 1988; 191–194.

..1. *sūrya-cikitsā* (*ṚV* X. 37. 7) 2. *jala-c* (I. 23. 19; *YV* 9. 6; *AV* I. 4. 4); 3. *mantra-c.* (*AV* V. 23. 10); 4. *auṣadhi-c* (X. 97. 3; *YV* 12. 77); 5. *śalya-c.* (X. 161. 1; III. 11. 1); 6. *mānasa-doṣa-c.* (I. 24. 9)..

43. THITE, G. U. *Medicine. Its Magico-Religious Aspects according to Vedic and Later Literature.*

..(= *VBD* IV. 76. 36).. see 76. 27 above..

Rev.: H. F., *ZDMG* 134 (1), 213; Govind Gopal MUKHERJEE, *BRMIC* 39 (2), 47; K. MYLIUS, *OLZ* 81 (2), 193–95; S. R. SARMA, *AJOS* 1 (2), 169–70; J. VELINKAR, *Indica* 21 (1), 45; Francis ZIMMERMANN, *RHR* 202 (2), 202–203; Kenneth G. ZYSK, *JAOS* 105, 808.

44. THITE, G. U. Vedātīla āyurvedīya vicāra, dharma āṇi tattvajñāna (Mar.). *Vedaprabhā*; 74–86.

..āyurvedic thought, rel., and philos. in the Veda.. see 76. 47 below..

45. THITE, G. U. Prophylactics in ancient Indian medicine. *K S Birth Cent. Comm. Vol.*, Part 2, Madras, 1985; 139–154.

..prophylactics relating to birth of a child contain ritual characterised by Vedic *mantras*.. many magico-rel. prophylactics described in ancient Indian medicinal texts..

46. THITE, G. U. Bhāratīya paśuvaidyakaśāstra (Mar.). (in) *Prajñāñjalī* (L. Joshi Fel. Vol.), Poona, 1985; 87–97.

..(also in *Bhāratīya Itihāsa āṇi Saṁskṛti Paryālocana* 1985; 177–178).. ancient Indian veterinary science: no work available but indications of its existence in Vedic texts.. in connection with animal sacrifice; *bheṣaja* for man and animals (*TS* 1. 8. 6. 1–2); in Cāturmāsyas..

47. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature.

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..see 49.112 and 58.114 above.. also see 76.44 above..

48. VEDIA, D. G. Medhājananasūktas of the *Atharvaveda* — a study.

..see 6.52 above..

49. VISHWAKARMA, Hiralal; DWIVEDI, Upendra. *Atharva-cikitsā-vijñāna* (Hindi).

..see 7,33 above..

50. VISHWAKARMA, Ramajit. *Vaidika Sāhitya men Śalya-cikitsā : eka adhyayana* (Hindi). Varanasi, 1986; 19 + 286.

..surgery in Vedic lit. ..

51. WEISS, Mitchell. An account of unmāda according to non-medical Sanskrit sources. *ALB* 51, 1987; 294–326.

..*AV* evidence (*AV* 6.111; 2.2.5; 6.130); *TS* 3.4.8.4; *ṚV* evidence..

52. ZYSK, Kenneth G. Fever in Vedic India. *JAOS* 103, 1983; 617-621.

..study of the ancient Indian's views on *takman* : *takman* = maleria (first suggested by V. GROHMANN); this is generally accepted.. acc. to V. W. KARAMBELKAR, *t.* = fever in general, wh. can be classified into three types : malerial fever; influenza; and typhoid..

53. ZYSK, Kenneth G. Towards the notion of health in the Vedic phase of Indian medicine. *ZDMG* 135 (2), 1985; 312-318.

..analyses three broad categories of frequently occurring expressions of health : (1) those wh. reflect a sound internal condition (*an-amīvá-*, *a-yakṣmá-*, *a-rapas-*; (2) those wh. indicate a whole external state (*an-āturá, a-riṣṭátāti*); (3) that wh. denotes detoxication (*a-gadá*).. health in a positive sense does not occur in early Vedic medicine; fundamental dualism bet. disease and health lies at the basis of Vedic medical diagnosis..

54. ZYSK, Kenneth G. *Religious Healing in the Veda. With translations and annotations of medical hymns from the Ṛgveda and the Atharvaveda and renderings from the corresponding ritual texts.* Trans. American Philosophical Society — 75 (7), Philadelphia, 1985; XVII + 311.

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76.58]

..causes of diseases not attributed to physiological functions but rather to external beings or forces of demoniac char... healing must be done by performing an elaborate ritual.. see 76.55 below..

Rev. : Rahul Peter DAS, *ZDMG* 138, 415-16; K. K. RAJA, *ALB* 50, 642–43; Hartmut SCHARFE, *JAS* 46, 942–44; Karel WERNER, *JRAS* 1987 (2) 352–53; Francis ZIMMERMANN, *JAOS* 108, 502–03.

55. ZYSK, Kenneth G. Religious healing in the Veda. *SP*, 32 ICANAS, Hamburg, 1986; p. 355.

..examines the attitudes toward disease and cure as reflected in *ṚV* and *AV* and the fundamental rel. presuppositions underlying them.. see 76.54 above..

56. ZYSK, Kenneth G. The evolution of anatomical knowledge in ancient India, with special reference to cross-cultural influences. *JAOS* 106 (4), 1986; 687-705.

..earliest evidence of Indian anatomy found in Vedic lit. (1500–200 B. C.).. acquisition of anatomical knowledge by means of the sacrifice of animals, principally the horse, and of man; quite accurate lists of bodily structures of horse and of man recorded and transmitted by means of traditional rel. texts..

57. ZYSK, Kenneth G. The Indian ascetic traditions and the origins of Ayurvedic medicine. *J. Eur. Ayurvedic Society*, Vol. I, Reinbek, 1990; 119–124.

..two distinct phases of ancient Indian medicine — the first is based on a magico-rel. form of healing, beginning in about the middle of 2nd mill. B. C.; its source derives largely from *AV*; it does not have a separate lit. trad.; disease in this Vedic system of medicine was conceived to be possession by divine demonic entities, and therapeutics involved a rel. ritual in wh. the appropriate *mantras* were recited, demons exorcised, and powerful amulets, usually of a vegetal origin, consecrated and employed.. second phase : more empirico-rational system of medicine (mainly based on humoral thory *tridoṣa*); richest source of this system is Pali texts of the early Buddhists..

58. ZYSK, Kenneth G. *Asceticism and Healing in Ancient India*. OUP, New Delhi, 1990; 224.

..contains an overview of the hist. of Indian medicine in its rel. context.. focus on Buddhist monastic medicine..

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77. Other Sciences : Technology : Agriculture : Flora : Fauna : Weaving : Metals

1. Achchhelal. *Prācīna Bhārata men Kṛṣi* (Hindi). Siddhartha Prakashan, Varanasi, 1990; xii + 330.

..agriculture in ancient India.. from the earliest times to A. D. 650.. Ch. 1 : Vedic period.. discusses such words as *sīra, lāṅgala, hala, dātra, parśu, latitra, kūpa, vāpī*..

Rev, : Pushpa Prasad, *IHR* 9, 226–27.

2. Bartholomew, Bradley York. The five senses.

..see 22. 10 above..

3. Bhardwaj, H. C. *Aspects of Ancient Indian Technology*.

..(= *VBD* IV. 77. 14).. [B. thinks that iron was known to the *ṚV* people.. He also suggests the familiarity of the Harappans with glass]..

Rev. : Jagannath Agrawal, *VIJ* 20. 278; V. B. Misra, *IHR* 13, 188–91.

4. Bhartia, Kanti Kishor. Jīva mātra ke prati ananya kalpataru – sarpa (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; p. 32.

..serpent — a boon to mankind; helpful to agriculture by destroying injurious insects, etc...

5. Bhatnagar K. K. The origin of the universe — scinece and the Vedas. *Pr Bh* 96, July 91; 288–290.

..thousands of years ago, the Vedas aphoristically outlined the origin of the universe.. *Puruṣa-, Hiraṇyagarbha-, Nāsadīya-sūktas*..

6. Cejka, Mirak. [The Indo-European agricultural terminology].

..see 45. 37 above..

7. Chattopadhyaya, Debiprasad. *The History of Science and Technology in Ancient India : The Beginnings*. Calcutta, 1986; xxiii + 556.

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..ref. to Har. and Vedic periods..

8. CHATURVEDI, Prem Sagar. Tools employed by the Vedic carpenter. *50 PIHC*, Gorakhpur Univ., 1989-90; 866-867.

..*ṚV* : stone-tools; also tools made of metals (*ayas* = generic name for metals); *dhmāta*; *karmāra*.. head-axe..

9. CHAUDHURI, Korak K. 'Ayas' in Vedic literature. (in) *Studies in Ancient Indian History*, D. C. Sircar Comm. Vol., Sundeep Prakashan, Delhi, 1988; 321-326.

..conspicuous absence of iron in all Har. sites; this tends to associate iron with Aryans: it may be conjectured that, in the beginning, *ayas* signified only iron; use of iron in *ṚV*-period seems to have been extensive.. terms *lohitāyas* (copper) and *kṛṣṇāyas* (iron) came into existence later..

10. CHOLKAR, V. B. The physics of the Gāyatrī Mantra.

..see 3.36 above..

11. CHOWDHURY, K. A.; SARASWAT, K. S.; BUTH, G. M. *Ancient Agriculture and Forestry in North India*. Asia Publishing House, Bombay, 1977; xxiv + 99 + pl., maps, tables.

Rev. : D. P. AGRAWAL, *IHR* 4, 428-29.

12. DAS, Rahul Peter. On the identification of the Vedic plant *pāṭā*. (in) *Studies on Indian Medical History* (ed. G. J. MEULENBELD and D. WUJASTYK), Egbert Forsten, Groningen, 1987; 13-42.

..discusses earlier attempts (e. g. *p.* = a surrogate of Soma) and discards them.. *p.* mentioned in *AVP* 7.12; *AVŚ* 2.27.. *p.* = a thorny or (hard) sprigged, barbed, leafy plant.. (ZYSK suggests resemblance of *p.* to plant goddess *Arundhatī* who is identified with *lākṣā*, *silācī*)..

13. DASGUPTA, Surendranath. *Natural Science of Ancient Hindus*. ICPR Series in Natural and Social Sciences, Mot. Ban., Delhi, 1991 (reprint); x + 99.

..(ed. Debiprasad CHATTOPADHYAYA).. (also, ICPR, New Delhi, 1987; xiii + 99).. Part I : Matter and motion; Part II : Theories of cosmic changes; App. : Genesis of Tanmātras.. [there is practically no indication in the whole field of Indian lit. that any investigation re the laws of nature or chemical properties of

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matter for their own sake were pursued, except in astronomy and medicine]..

Rev. : R. S. BETAI, *Sambodhi* 14, Rev. 1–3.

14. DATTA, Krishna. Yugabhedena vṛttivyavasthāyāṁ kṛṣeḥ sthānam. *SSPP* 63 (1–12), 1980-81; 231-240.

15. DEVADATTA SASTRI. *Atharvavedīya Tantravijñāna* (Hindi).

..see 7.7 above..

16. DEY, Sitanath. Flora and fauna in the Śukla Yajurveda.

..see 12.7 above..

17. ED. Vedic approach to drought. *The Vedic Path* 50 (1), June 87; III-IV.

18. EINOO, Shingo. Altindische Getreidespeisen.

..see 54.140 above..

18A. FALK, Harry. Silver, lead, and zinc in early Indian literature. *South Asian Studies* 7, Cambridge, 1991.

18B. GHILDIAL-SHARMA, Vineet; SHARMA, Ramesh C. Wild life in Ṛgvedic India. *The Vedic Palh* 47 (2), Sept. 84; 7–16.

..environment of *ṚV*-India; geographical situation; Himalayas in *ṚV*-India; some imp. Ṛgvedic wild animals : black buck, gaur (Indian bison), elephant, ass, buffalo, dog, spotted deer (chital), wild goat (*aja*)..

18C. GHILDIAL-SMARMA, Vineet; SHARMA, Ramesh C. Some Himalayan birds and their conservation in Ṛgvedic India. *The Vedic Path* 49 (2-3), Dec. 86; 26–35.

. falcon, eagle, peafoul, goose, quail, patridge, owl, vulture..

19. GHILDIAL-SHARMA, Vineet; SHARMA, Ramesh C. Himalayan wildlife in Vedas. *Arch Or* 57 (3), 1989; 242–246.

..based on extensive material from Vedic texts.. Himalayan wildlife and close co-existence of man with nature in Vedic India..

20. GOYAL, Chelbihari Lal. Vedon men kiraṇa vijñāna (Hindi). *Vedapradīpa* 2 (8), Feb. 88; p. 25,

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21. GUPTA, Shakti M. *Plant Myths and Traditions in India*, New Delhi, 1991; xvi + 112 + 28 pl.

22. ICKE-SCHWALBE, Lydia. Pflugtypen nichtarischer Völkerschaften in historischer Wertung (Zur Entwicklung der Produktivkräfte auf dem indischen Subkontinent). (in) *Sanskrit and World Culture*, Proc. 4 WSC, Berlin, 1986; 45-51.

23. KAMAL, Rajiv. *Economy of Plants in the Vedas*. Janaki Prakashan, Patna, 1988; xi + 138.

..see 72.14 above.. I introd.; II medicinal herbs; III *vanaspati*; IV *latā*; V *tṛṇa*; VI miscellaneous.. acc. to author: *ṚV* refers to 99 medicinal plants; *AV* deals with 288 plants; *YV* has a list of 82 plants; the *Br.* deal with 129 and the *Kalpasūtras* with 519 plants.. plants, trees, creepers, and grasses together constituted the back-bone of Vedic and post-Vedic economy..

Rev.: P. D. NAVATHE, *ABORI* 71, 332.

23A. KAMAL, Rajiv. Some useful creepers of Vedic India. (in) *Perspectives in Indology* (B. N. Mukherjee Fel. Vol.), Harman Publishing House, New Delhi, 1989; 15-20.

24. KANJILAL, Dileep Kumar. *Vimāna in Ancient India*. Sk. Pustak Bhandar, Calcutta, 1985; xvi + 124 + 24 pl. and drawings.

..Vedic evidence considered..

Rev.: S. S. J, *JORM* 42-46, 251-53.

25. KASHIKAR, C. G. Identification of the Vedic plant Ushana.

..see 50.213 above.. rejects 77.52 below.. accepts U.=Soma..

26. KOLHATKAR, B. V. Maṇḍūka-sūkta : with biological angle.

..see 3.80 above..

27. KOLHATKAR, B. V. Upaniṣadātīla śarīravijñāna - hṛdaya (Mar.)

..see 22.59 above..

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28. KUIPER, F. B. J. Was the *putīka* a mushroom? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 219-227.

..see 50.219 above.. ref. Stella KRAMRISCH, *VBD* IV. 50.147.. what kind of plants served as surrogates for Soma? *JB* I. 354–55 recommends various substitutes like *phālguna, ūtika, śuklaḥ śādaḥ, parṇa, yā eva kāśca oṣadhīḥ abhiṣuṇuyuḥ.. kṣīriṇaḥ oṣadhīḥ* recommended by *ĀpŚS* 14.24.12.. *Kāṭh Saṁ* 34.3 (37.14) and *Pañcaviṁśa Br.* IX. 5.3 prescribe *pūtikā*-s (= *latāviśeṣāḥ*) as substitute; *TB* I. 4.7.5 : *ādārāḥ* or *phālgunāni*; *ŚPB* IV. 5.10,1–6 : *aruṇapuṣpāṇi phālgunāni* or *śyenāhṛta* or *ādārāḥ* or *aruṇadūrvā* or any kind of yellow *kuśa* grass.. none of these is 'mushroom'.. (the correct name is *pūtīka*, not *pūtika* as KRAMRISCH says; *pūtīka* does not mean 'stinking'.. *pūtika* argument does not support WASSON's theory)..

29. KUMUDAMANI, K.; KUPPURAM, G. (ed.). *History of Science and Technology in India.* Delhi, 1990.

..in 12 volumes..

30. MANSHARAMANI, D. M. *Upaniṣads Enunciate* : The Theory of Reality of energy : The Theory of Real Quanta : The Inner Ātman.

..see 22.62 above..

31. MASSEY, John S. Ginseng. *Smithsonian* 6, 1976, 104–111.

..G. = Soma?..

32. MEHTA, R. N. Use of cutting tools of stone in Atharva Veda.

..see 7.20 above..

33. MISHRA, Mangilal. Vaidika yugīna kṛṣi vyavasthā (Hindi). *Vedapradīpa* 3 (2), Aug. 88; 35–36.

..agriculture in Vedic times..

34. MISHRA, Saccidananda. Prācīna bhāratīya kṛṣi-darśana (Hindi). *Kosala* 4 (1–2), 1982–83; 123–128.

..ancient Indian agriculture.. mainly based on Vedic evidence..

35. *Modern Science and Vedic Science* 2 (1). Maharishi Intern. Univ., Fairfield, Iowa, Spring 1988.

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36. MURTHY, S. R. N. *An Integrated Theory of Earth : A Comparative Study of Eastern and Western Theories.* Bangalore, 1987; xvii + 127.

..ref. to theories of the earth propounded by Vedic seers..

37. NAGANATHAN, G. *Animal Welfare and Nature : Hindu Scriptural Perspectives.* Centre for Respect of Life and Environment, Washington-DC, 1989; 8 + 31.

..Vedic material used..

Rev. : K. V. SARMA, *ALB* 54, 225.

38. PANDEY, B. P. *Sacred Plants of India : Plants for Human Kind.* New Delhi, 1989; X + 74.

39. PATYAL, Hukum Chand. Significance of the plant Apāmārga in the Veda. *ABORI* 69, 1988; 205–215.

..(also *SP*, 33 AIOC, Calcutta, 1986; p. 24).. ritual, mythological, and medicinal significance.. habitat of A.; A. in royal consecration and *pitṛyajña* .

40. RADHAKRISHNA SASTRI, Vedon men aṇuvijñāna (Hindi). *Vedapradīpa* 4 (2), Sept. 89; 26–27.

..atomic science in Veda..

41. RAU, Wilhelm. *Die Brennlinse im alten Indien.* Akad. der. Wiss. und Lit., Mainz, Geistes- und Sozialwiss. kl. (1982), 10 Steiner, Wiesbaden, 1983; 26.

..(see *VBD* IV. 78. 33).. also in *Sanskrit and World Culture* (Proc. 4 WSC), 1986; 353–358.. lit. evidence adduced to show that burning lenses of rock crystal were known in India since the time of Yāska.. *Nir.* 7. 23..

Rev. : O. VON H., *ZDMG* 134 (2), 389; Gy. WOJTILLA, *OLZ* 81 (6), 599–600.

42. RAU, Wilhelm. *Naturbeobachtung und Handwerkskunst im vorislamischen Indien.*

..see 74. 29 above..

Rev. : T. GOUDRIAAN, *WZKSA* 35, 207–08; K. MYLIUS, *OLZ* 84 (1), 77; Oskar VON HINÜBER, *ZDMG* 138 (1), 166–67.

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43. ROY, Brajdeo Prasad. The Vedic spade and plough. *JBRS* (L. N. Mishra Comm. Vol.), 580–583.

44. ROY, Mirc. Agriculture and meteorology in ancient India. (in) *Essays on Science*, S. Mahdihassan Fel. Vol., Karachi, 1987; 51-58.

45. SAHI, M. D. N. Agricultural production during the early iron age in northern India. *43 PIHC*, 1982; 95-101.

..on the basis of combined testimony of arch. and lit. sources it may be concluded that, before the introduction of iron in the Gangetic valley, agriculture was extensive without proper ploughing, and that irrigational facilities made it more and more intensive after the introduction of the iron tools leading to multifarious agricultural activities, producing some new crops, wheat being one of the most imp...

46. SARMA, S. S. *Plants in Yajurveda.*

..see 12. 20 above..

47. SENGUPTA, Sankar. A note on 'Soma' and 'Bel' trees and their presiding deities — Chandra and Siva. *Folklore* 32, Calcutta, 1991.

48. SHARMA, Ashok Kumar. Vedokta vanaspatiyon ke varga (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 59.

..classes of plants mentioned in Veda..

49. SHARMA, G. R. et al. *Beginnings of Agriculture* (Epi-Palaeolithic to Neolithic : Excavations at Chopani-Mando, Mahadaha, and Mehagara). Univ. of Allahabad, Allahabad, 1980; xvi + 238 + tables, fig., etc.

..transition from the terminal-forager to farming (productive economy)..

Rev. : B. K. THAPAR, *IHR* 9, 223–26.

50. SHASTRI, B. R. The expanding universe.

..see 53. 79 above..

51. SINGH, Ranjit Pratap. Millet cultivation in ancient India. *Anusandhan Patrika* 2, Ambejogai, July 88; 28–37.

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52. SINGH, R. S. Contribution of Unani Materia Medicas to the identification of Vedic plants with special reference to Ushna. *Studies in History of Medicine* -3, 1979; 42-48.

..(= *VBD* IV. 76. 33).. (also *IJHS* 16. 1, 1981; 41-44).. U. occurs in *ŚPB* as the name of a plant from wh. Soma is pressed; thereafter it disappears totally from Indian trad.; in the name Uṣanā (Ushna), *uśa* seems to be the root word; this word appears in later *Saṁ.* and *Br.* in the sense of alkaline earth; author concludes : Vedic Uṣanā = Uṣnān of Unani Materia Medicas.. see 77. 25 above wh. rejects SINGH's view..

53. SINGH, R. S. On the identity and critical appraisal of the Vedic plant *pūtīka* of YV-Saṁhitā (Kaṭh. and Taitt.)

..see 12. 23 above..

54. SINGH, R. S.; SINGH, A. N. On the identity and critical appraisal of the Pāṇinian dye "kardama" (Pāṇini IV. II. 2).

..see 25. 311 above .

55. SINGH, R. S.; TIWARI, S. N. Special notices and critical appraisal of some Ṛgvedic non-plant epithets as plant names in the later Indian texts and tradition with particular reference to *Āghāṭi* and *Śamyā*. *SP*, 33 AIOC, Calcutta, 1986; p. 747.

56. SINGH, R. S.; TIWARI, V. D. On the botanical identity and critical appraisal of the Pāṇinian plant/plant-product *nakharajini* (Pāṇini IV. III. 167).

..see 25. 312 above..

57. SINGH, R. S.; VYAS, V. D. On the identity of and Greek impact on the Pāṇinian plant-name *siddhrakā* (P. VIII 4.4).

..see 25. 313 above..

58. SINHA, Satrughna Sharan; KAMAL, Rajiv. The Khadira plant : its utility in the ancient Indian economic life.

..see 72. 21 above..

59. SOUTHWORTH, Franklin C. Ancient economic plants of South Asia : linguistic archaeology and early agriculture,

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Edgar C. Polomé Fel. Vol., Mouton de Gruyter, Berlin, 1988; 649-668 + fig., table.

60. VARMA, Nargis. Etymologies related to flora and fauna in the Śatapatha-Brāhmaṇa.

..see 17. 34 above..

61. VARMA, Vishnu Kant. Ṛgvaidika soma vikiraṇa ūrjā (Hindi).

..see 50. 257 above..

62. WASSON, R. Gordon. Lightning bolt and mushrooms. *Ethnomycoiogical Studies* 10, Yale Univ. Press, 1986.

63. WOJTILLA, Gy. Aspects of ritual ploughing in India and its possible external affinities.

..see 54. 502 above..

64. WOJTILLA, Gy. Some problems of the Sanskrit terminology of agriculture. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 359–364.

65. WOJTILLA, Gy. The Ard-plough in ancient and early medieval India. Remarks on its history based on linguistic and archaeological evidence. *Tools and Tillage* 6 (2), DNK, 1989; 94–100 + fig.

66. YUDHISTHIRA, Mimamsaka. Somayāge vṛṣṭivijñānam.

..see 54. 508 above..

78. MISCELLANEOUS : GENERAL STUDY

1. AGRAWAL, Mahavir. Vedeṣu vijñānam. *SP*, 35 AIOC, Haridwar, 1990; p. 18.

2. AGRAWAL, Mrudula. Vedon kī vaijñānika vyākhyā kā eka nidarśana (Hindi). *Veda-Savitā* 6 (9), April 86; 302-304.

..an example of scientific interpretation of Veda..

3. ARYA, Kamal Narayan. Paryāvaraṇa : vaidika vāṅmaya meṇ (Hindi). *Vedavāṇī* 38 (8), June 86; 14-17.

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..environment in Vedic lit. .. (also, *VJ* 35. 8, Nov. 86; 39-40)..

4. ARYA, Kamal Narayan. Vāyu pradūṣaṇa aura prācīna mānyatāen (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 695-696.

..air-pollution.. imp. of air (*vāyu*) in Vedic lit...

5. BAGCHI, S. K. Science in the West and the East — through history. *BRMIC* 42 (8), Aug. 91; 240-243.

..ref. to *vedāṅgas*..

6. BANDOPADHYAYA, Santosh Kumar. Science and technology : Vedas and Smritis of modern age. *Sikh Review* 28 (319), July 80; 37-39.

7. BHATT, J. A. *Mṛṇmayaṁ gṛham* in *ṚV* VII. 89 in comparison with the theory of black-holes in the modern science.

..see 3. 20 above..

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..Veda and science..

9. CHAKRAVARTY, A. S. On the Vedas and the modern science. *The Vedic Path* 46 (3), Dec. 83; 3-13.

10. CHATTOPADHYAYA, Debiprasad. Science, philosophy, and society in ancient India.

..see 76. 5A above..

11. CHATTOPADHYAYA, Debiprasad. Scientific thought in the Vedic age. (in) *S. Ramachandra Rao Fel. Vol.*, Bangalore, 1986; 81-112.

..Vedic economy was predominantly pastoral : *ṛta* : the primordial complex of Natural law and Moral law.. right way of reading science in the Vedas.. technique developed for preservation of the Vedic corpus – starting pt. of a no. of formal sciences.. (crit. of BHARATI KRISHNA TIRTHA's *Sixteen Simple Mathematical Formulas from the Vedas* [= 75. 10 above], particularly f.n. 58)..

12. CHATTOPADHYAYA, Debiprasad. Uddālaka Āruṇi : the pioneer of science.

..102

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..see 32. 10 above..

13. CHATURVEDI, Giridhar Sharma. *Vaidika Vijñāna aura Bhāratīya Saṁskṛti* (Hindi). Bihar Rashtrabhasha Parisad, Patna.

..Vedic science and Indian culture..

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..scientific nature of *prāṇa*..

15. DESHPANDE, Indu. Environmental awareness in the Śatapatha-Brāhmaṇa.

..see 17. 16 above..

16. DHARMADHIKARI, T. N. Approach of Vedic Ṛṣis towards air. *SP*, National Seminar on Environmental Awareness reflected in Sk. Lit., CASS, Univ. Poona, 1990.

..awareness of Vedic Ṛṣis towards medicinal quality and inevitable essentiality of air.. ref. to Vedic sacrifice..

17. DHAWAN, B. D. Science and spirituality. *AH* 11 : 92, Jan. 92; 24-25.

..Vedic evidence..

18. EDITOR. Rescarch in Vedic applied sciences. *The Vedic Path* 47 (4), Mar. 85; iii-iv.

19. GARG, R. K. *Upaniṣadic Challenge to Science.*

..see 22. 43 above..

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..*Up.* refer to *bhūtividyā*, *nakṣatravidyā*, *sarpavidyā*, etc. ..(their accounts are usually exaggerated, incredible, fantastic, self-contradictory).. ref. to classical (Greek) writings from 5th cent. B. C. to 3rd cent. A. D. ..

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21. GOYAL, Chalbihari Lal. Vedon men vijñāna (Hindi). *Vedapradīpa* 2 (8), (10), (12), 3 (4), April-Nov. 1988.

..science in Vedas.. serially..

22. GOYAL, S. G. Science in Vedas; Lecture III. *SVUOJ* 23, 78-89.

..(for Lectures I and II, see *VBD* IV. 78.13).. Vedas contain truths pertaining to scientific phenomena and theories (e. g. elementary particles, atomic structure, optics, relativity, gravitation, cosmology, space science, etc.).. the present lecture describes the evolution of solar system as revealed in *ṚV*..

23. GUPTA, Manohar Lal. The Veda, a treasure of scientific knowledge. *Veda-Savitā* (E. S.) 3 (12)- 4 (1), May-June 85; 41-48.

..discovery of two dozen new scientific truths in the Vedas..

24. GUPTA, Manohar Lal. Yajurveda kī vaijñānika vyākhyā (Hindi). *Veda-Savitā* 7 (4) — 12 (8), Mar. 86 — Mar. 92.

..scientific interpretation of *YV*.. serially (intermittantly)..also see 12. 8, 50. 22A, 50. 179, 53. 41, 54. 181 above..

25. GUPTA, Manohar Lal. Vijñāna kī dṛṣṭi men Veda kī apauruṣeyatā (Hindi).

..see 34. 78 above.. (also by the author : "Scientific truths as revealed in the *ṚV*", "The phenomenon of double pair production — a prediction", "Vedic cosmology", "Truths about the solar system as revealed in the *ṚV*", "The birth of plants and their moons" — mentioned in *Bhāratī-śodha-sārasaṁgraha*, Jaipur)..

26. GUPTA, Manohar Lal. Vedon kī pṛthivī (Hindi). *Veda-Savitā* 10 (11)-11 (1), June 90-Aug. 90.

..serially.. earth in the Vedas..

27. GUPTA, Manohar Lal. Vijñāna kī dṛṣṭi men viśvedevāḥ (Hindi). *Vedavāṇī* 42 (11), Sept. 90; 11-16.

..Viśvedevāḥ from the scientific pt. of view..

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..Vedic cosmology and new scientific truths.. Veda anticipates all modern scientific knowledge..

29. GUPTA, Manohar Lal. *Veda-vijñāna-mañjūṣā* (Hindi). 1990; 22 + 136.

..collection of Vedic scientific truths..

Rev. : ABHAYADEVA, *Veda-Savitā* 10 (12), 363–64.

30. GUPTA, Paramananda. Origin of town-planning in India. *SP*, 35 AIOC, Haridwar, 1990; p. 154.

..plans of towns and their denominations based on or identical with the geometrical figures of Vedic altars..

31. GUPTA, Uma. The materialistic philosophy of the Vedas as background of ancient Indian sciences.

..see 58.44 above..

32. JAGADISHACHARYA. *Vaidika Kāla ke Bhāratīya Gaḍariye aura Usakā Jñāna-vijnāna* (Hindi). Mahasi, 1988; 21.

..Indian shepherds of the Vedic age and their sciences..

33. JAGGI, O. P. *Science in Ancient India*. Delhi, 1986; ix + 178.

..see *VBD* III. 78.17..

34. JHA, Panchadeva. Vaidikavijñānasyotthānāya Madhusūdanasyāyāsaḥ. *Paper*, A. I. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 8.

35. JOSHI, N. Y. Gāyatrī mantrāce vaijñānika vivaraṇa (Mar.)

..see 3.69 above..

36. JOSHI, N. Y. Puruṣasūkta (Mar.).

..see 3.70 above..

37. JOSHI, N. Y. Gāyatrī mantra : eka vaijñānika abhyāsa (Mar.).

..see 3.71 above..

38. KHOND, B. N. Vaidika saṁskṛtīce vijñāna (Mar.). *Puruṣārtha* 60, June 1985; 251–252.

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..science in Vedic culture..

39. KRISHNAPAL SIMHA. Vṛṣṭi-vijñāna (Hini). *Vedavāṇī* 37 (6), Mar. 85; 19–21.

..science of rain.. indications in Vedic texts..

40. KULISH, N. C. The Vedas and science. *AH* 4 : No. 35, April 87; 16–17.

..ref to the work of Madhusudan OJHA and MOTILAL SASTRI.. see 78.41 below..

41. KULISH, N. C. Vedas as science. *Rajasthan Patrika*, Jaipur, 1990.

..(based on the work of Madhusudan OJHA and MOTILAL SASTRI).. genetics [MOTILAL SASTRI's 4-vol. work on genetics, entitled *Śrāddha-Vigyāna*, already published].. stars and comets.. this paper gives a synopsis of O.'s and M.'s work on these two topics.. see 78.40 above..

42. KULKARNI, Nirmala. Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa-Yajurveda.

..see 12.10 above..

43. KUMUDAMANI, K.; KUPPURAM, G. (ed.). *History of Science and Technology in India*. Delhi, 1990.

..12 volumes..

44. LAL, S. K. Drainage system in the Vedic India. *SP*, National Seminar on Environmental Awareness reflected in Sk. Lit., CASS, Univ. Poona, 1990.

..Vedic views re rivers..

45. MAHDIHASSAN, S. Elixir, its significance and its origin. *JAS Pak* 6, Dacca, 1962; 39–53.

46. MAHDIHASSAN, S. Parisrut, the earliest distilled liquor of Vedic times about 1500 B. C. *L. G. Hist. Sci.* 16 (2), 1981; 223-229.

..see 50.227 and 236 above..

47. MAHESH YOGI. Vedic science : fulfilment of modern science. *IE* (SS), 7.12.80; 9 : 1–8.

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..see 7.18 above..

49. MANSHARAMANI, D. M. Upaniṣads, the innermost scientific truth.

..see 22. 61 above.. *Up.* and the quantum theory (*The Vedic Path* 48. 2, 41-46)..

50. MAYA DEVI. Time and creation in the Vedas : A modern scientific perspective. *AH* 7 : 70, Mar. 90; 16-17.

51. MEHTA, D. D. *Positive Sciences in the Vedas.*
..(= *VBD* IV. 78. 23)..
Rev. : *Indian Horizons* 26-27 (4, 1), 80-82.

52. MEHTA, Vishwanath. *Metaphysics of Creation. Hindu Theory of the Universe explained in Modern Scientific Terms.*

..see 59. 20 above..

53. MOHANTY, Sulok Sunder. Ecological awareness and the Gṛhyasūtras.

..see 24. 98 above..

54. MURTHY, S. R. N.; SUBBARAYAPPA, B. V. *Scientific Heritage of India.* Bangalore, 1988; viii + 292.

55. NARALIKAR, Jayant V. The scientific tradition in India from ancient to modern times. *BRMIC* 36 (4), April 85; 75-82.

..the Vedic times : attitude of inquiry; *Nāsadīyasūkta*; this attitude also in *Up*... (descriptions of *vimānas* etc. : may provide a prima facie case, not a conclusive proof.. science makes quantitative statements and provides prescriptions for conducting experiments that any competent scientist can translate into reality).. post-Vedic trad. : medicine, mathematics, astronomy..

56. NARAYANAN, K. P. Vedic way (Agnihotra) to beat pollution.

..see 54. 305 above..

57. NEOGI, Panchanan. *Copper in Ancient India.* Janaki Prakashan, Patna, 1979; vi + 77.

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..(enlarged version of a lecture given by N. in 1914).. (no ref. to IV civil.).. acc. to author, *ṚV* mentions arrowheads tipped with iron; there was no bronze age in India; iron was used in India before copper..

58. OJHA, Madhusudan. Vaidika vijñāna vārtā (Hindi). *Rajasthan-Patrikā*, Jaipur.

..information re Vedic science.. serially..

59. PALIT, Piyali. A scientific explanation of Advaita-Vedānta on the theory of origination.

..see 59.23A above..

60. PANDA, N. C. *Maya in Physics*. Mot. Ban., Delhi, 1991; xxiv + 453.

..an explanation of Advaita Vedānta in the light of modern science.. Vedānta demystified and physics dematerialised..

61. PANDEY, V. P. *Vedic Cult* : Applied Science to Human Health, Happiness, and Longevity.

..see 55.11 above..

62. PANDEYA, Astabhuja Prasad. *Prācīna Bhāratīya Aṇu evaṁ Kiraṇa Vijñāna tathā Parā Bhautikī Takanikī* (Hindi). Naṇya-tantra-mālā 2, Varanasi, 1984; 262.

..ancient Indian atomic science.. cosmic yoga.. cosmic life..

63. PANT, M. B. Vaijñānika dṛṣṭine vedācā artha (Mar.). *Puruṣārtha* 59, July 83; 313-315.

..interpretction of the Veda from the pt. of view of science.. serially from this article onwards..

64. PANT, M. B. Lopāmudrā saṁvāda sūkta (Hindi).

..see 3.111–113 above..

65. PATEL, Daulat Ram. Maṇḍūka sūkta evaṁ varṣā ṛtu ke saṁbandha kī vaijñānikatā (Hindi).

..see 3.116 above..

66. PATEL, Ishwarbhai (ed.). *Science and the Vedas*. Somaiya Publications, Bombay/Delhi, 1984; viii + 100.

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.. people of the Vedic age knew many of the " modern " sciences..

67. PATHAK, P. P. Possibility of rain by yagna. *The Vedic Path* 48 (2), Sept. 85; 60-63.

68. PATHAK, P. V. Tectonic upheavals in the Indus region and some Ṛgvedic hymns.

.. see 3. 118 above ..

69. PATHAK, P. V.; NAIK, J. P. Tectonic upheavals in the Indus region and some Ṛgvedic hymns (Part III) : Nirṛti and significance of oblation to Nirṛti at Iriṇa.

.. see 3. I19 above ..

70. PRASAD, E. V. A. Science and the Vedas.

71. PRASAD, N. S. *Convergence of Science and Hindu Philosophy.*

.. see 64. 52 above ..

72. PRIYAN, Vishnu. Science of portents. *The Vedic Path* 53 (1), June 90.

73. PUJARI, A. M. Ecology in major Upaniṣads.

.. see 22. 83 above ..

74. RAHMAN, A. *Trimurti : Science, Technology, and Society.* People's Publishing House, 1972.

75. RAHMAN, A. Science and technology in Indian culture. *Isis* 76 (281); 71-72.

76. RAHMAN, A. et. al. *Science and Technology in India.* ICCR, New Delhi, 1973.

77. RAMA, Swami, *Īśopaniṣad : eka vaijñānika vivecana* (Hindi). Sahitya Niketan, Allahabad, 1982; 96.

.. scientific exposition of *Īśa-Up* .. see *VBD* IV. 20. 39..

78. RAMADASS, Hariprasad. Looking at the environment through Vedic precept and practice. *BJ* 38 (23), 15.7.92; 37-46,

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79. RANGANATHANANDA, Swami. *Vedanta and Modern Science*. Bh. Vid. Bh., Bombay.

Rev. : *Swarajya* 16 (11), 19.

80. SAHASRABUDDHE, M. T. Vaidika vijñāna va ādhunika vijñāna (Mar.). *VSMV* 1988, 1989; 115-123; *VSMV* 1990, 1991; 51-56; *VSMV* 1991, 1992; 72-83.

.. collaborator: S. K. CHITALE..

81. SASTRI, P. D. *Vedavidyā ane vijñāna* (Guj). Maharshi Vedavijnana Academy, Ahmedabad; 81.

.. book not limited to Veda only; much non-Vedic information of later times .. *vṛkṣa-vijñāna, gaja-v., cikitsā-v., padārtha-v.*..

Rev. : G. U. THITE, *ABORI* 67, 306-07.

82. SATYA PRAKASH SARASVATI, Swami. *Founders of Sciences in Ancient India*. Mun. Man., New Delhi, 1986; Part I : iv + 353; Part II : 357-675.

83. SEAL, Brajendranath. *The Positive Sciences of the Ancient Hindus*. Mot. Ban., Delhi, 1985 (reprint); viii + 313.

84. SHAH, K. K. Vedon men vijñāna (Hindi). *Sacitra Āyurveda* 34 (11), May 82; 774-775.

.. science in Vedas ..

85. SHAH, Ramesh J. Bhāratīya saṁskṛti ane vijñāna (Guj.). *Svādhyāya* 24 (3-4), 1987; 395-407.

.. Indian culture and science .. Indian culture has its origin in the Veda .. Veda and various sciences ..

86. SHARMA, Ashok. Vedic knowledge and conventional science. *Rev. of Darshan* 7 : 37, 1988.

87. SHARMA, B. R. Security of environment in the Vedas. *AH* 8 : 83, April 91; 23-25.

.. significance of *yajñas* in this connection ..

88. SHARMA, Sudarshan Kumar. Ecology or *kalā* : a comparative critique. *Samāmnāya* 1 (1), 1992; 70-90.

...103

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89. SHARMA, Vasishth. Vedic scientific terms and their equivalents in modern science. *AH* 7 : 80, Jan. 91; 16, 40.

.. *maruts* = photons; *paśus* = cosmic rays; *devatās* = elementary particles; *yajñas* = nuclear reactions; etc...

90. SHASTRI, Hara Prasad. *Śyainikaśāstram* (*The Art of Hunting in Ancient India*). Vivek Agency Publ.), Aligarh, 1982.

91. SHASTRI, Vaidyanath. *Sciences in the Vedas*. Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1970.

92. SHUKLA, Pratima. Hiraṇya aura usakī saṁdṛṣṭi (Hindi). *Veda-Savitā* 5 (9), April 85; 316–318.

93. SOHONI, Y. B. Some scientific aspects of Agnihotra.

.. see 54. 400 above ..

94. SREEDHARAN, E. The beginning of the scientific attitude in ancient India. *JIH* 62, 1984; 47–56.

..(restless spirit of science 'climbing after knowledge infinite to comprehend the wondrous architecture of the world') — such spirit discernible in Vedas (e.g. *ṚV* X. 129. 4) .. the present paper constitutes a brief inquiry into the suggestive beginnings of scientific attitude in India as seen in Vedas and Sāṁkhya philosophy .. origin of the world seen as the building of a house.. *ṚV* contains various cosmogonic accounts .. suggestion of *hiraṇyagarbha* (universal germ), 'productive force', 'super-atom,' 'cosmic egg,' 'primeval fire-ball,' etc. .. the problem of matter (some cryptic references in *ṚV* which might find favour with some of the latest views of 20th cent. physics)..

95. SRINIVAS, Madabhushi. Some observations on references to geology in Sanskrit literature. *SP*, 34 AIOC, Visakhapatnam, 1989; 419–420.

.. imp. of earth in *ṚV*, *AV* (*Bhūmisūkta*), *ŚPB* (*etad u vijñānam*).. *ŚPB* mentions nine formative stages of earth ..

96. SRINIVASACHARYULU, Vedantam. *Veda vijñāna darśanamu*. Manchikalapudi, 1988.

97. STAAL, Frits. Ritual grammar, and the origins of science in India. *JIP* 10, 1982; 3–35.

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..(= *VBD* IV. 78.41)..

98. STAAL Frits. *The Fidelity of Oral Tradition and the Origins of Science.*

..see 38.12 and 54.418 above.. science and rationality do not necessarily depend on literacy; indeed, science and rationality came about in ancient India without the help of literacy.. in a way, the early sciences of India owe their origin to the absence of literacy; they originated in the ritual trad., where memorization reached its greatest refinement.. mainly deals with *human sciences*—the two sister sciences of ritual and lg... [STAAL : ritual acts are not transmitted thro' writing, and generally not thro' lg. at all.. analysis embodied in *padapāṭhas* constitutes the beginning stage of the science of lg.; *padapāṭhas* were not written.. adheres to the antiquity of Indian culture–also exalts the virtues of ancient Indian culture.. "Western philology and linguistics wd. not exist witout *ṚV* and Pāṇini].. [BRONKHORST in rev. : Some organizing minds were at work in the creation of Vedic ritual.. did ancient Indian 'scientists' show any receptiveness to the idea of 'innate' principles?.. what is the relationship bet. grammar and ritual?.. *Ṛgveda-padapāiha* is the only *padapāṭha* wh. is certainly older than Pāṇini.. STAAL does not deny the *existence* of writing in the time of the earlier lit.–but writing not used for sacred purposes.. RASK's earlier work eclipsed by BOPP's work]..

Rev. : Johannes BRONKHORST, *IIJ* 32 (4), 303–10.

99. STAAL, Frits. *Rules without Meaning : Ritual, Mantras, and the Human Sciences.*

..see 54.419 above..

100. SUBHASH, Vedalamkar; BHATTA NATAVARALAL (ed.). *Vedon kī Vaijñānika Vivecanā* (Hindi). Govardhan Granthamala–21, Jaipur, 1986; 90.

..science in the Vedas..

101. SUKUMAR SHASTRI. Yama-Yamī sūkta : vaijñānika pariprekṣya men (Hindi).

..see 3.161 above..

102. SURJANDAS, Swami. Veda men vijñāna (Hindi). Paper, A.I. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 10.

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..science in Veda..

103. THATTE, R. P. Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda.

..see 12. 25 above..

104. THIRUGNANASAMBANDHAN, P. Science and arts in the Vedas. *BITCM*, Madras Univ., 1982 (July-Dec.); 33–44.

..physical sciences; medicine; mathematics; astronomy; biology; zoology; linguistic sciences; music; drama; architecture..

105. VAMANI, Vishnu Kant. Vedon men vijñāna evaṁ sṛṣṭi utpatti (Hindi). *Rashtrapuruṣa* (Weekly) 16–17, 1969.

..science and creation of the world in the Vedas..

106. VARMA, Vishnu Kant. Big bang of modern cosmology visualised in the Rigvedic scripture (1).

..see 54. 470 above.. see 78. 107 below..

107. VARMA, Vishnu Kant. Ṛgveda men ādhunika vijñāna ke mahāvisphoṭa (Big Bang) kī parikalpanā (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 56–57.

..cf. *yo aśmanor antar agniṁ jajāna* (*ṚV* II. 12).. see 78. 106 above..

108. VARMA, Vishnu Kant. *Vedic Cosmological Secrets. Part I : Vedic Chemistry and Nuclear Science.*

..see 59. 40 above..

109. VARMA, Vishnu Kant. Mūla tattva Mitra Varuṇa Aryamā kī samagra sattā kā pratīka – Aditi (Hindi).

..see 49. 122 and 50. 25A above.. scientific interpretation of these divinities.. forms of energy (electron, neutron, etc.)..

110. VEDIA, D. G. Dhanurveda-Saṁhitā of Vasiṣṭha. *SP*, 32 AIOC, Ahmedabad, 1985; 453–454.

..*Upaveda* of *YV* and *AV*..

111. Vedic " solution " to Fermat's riddle. *MLBD News letter*, Feb. 90; 6–7.

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..(news item).. *Jābāli Up.* used for solution.. five solutions (three solutions already published in US journal, *Modern Science and Vedic Science*)..

112. Vedon men vijñāna (Hindi). *Vedapradīpa* 3 (2), 10-11; 3 (3), 15-16.

..serially.. science in Veda..

113. VIRASENA VEDASRAMI, Pandit. *Yajña-Mahāvijñāna.*

..see 54. 484 above..

114. VIVEKANANDA SARASVATI, Swami. *Agnihotra Yajña, vijñāna kī dṛṣṭi men* (Hindi).

..see 54. 489 above..

115. VYAS, R. T. Upaniṣadomān vijñāna (Guj.).

..see 22. 141 aqove..

116. VYAS NANDAN, Brahmachari. Vaidika yajña : paryāvaraṇa-pariśodhana vijñāna (Hindi).

..see 54. 492 above..

117. WHITWORTH, Eugene. Albert Einstein and metaphysics —a comparison to Vedic beliefs and concepts of Swaminarayana. (in) *New Dimensions in Vedanta Philosophy*, Part II, 1981; 204-220.

118. WILHELM, Friedrich. Die Falkenjagd als Sanskritwissenschaft. *SII* 13 / 14 (W. Rau Fel. Vol.) 1987; 37 ff.

..ref. in *ṚV* and Pāṇini..

119. YASHPAL, Aryabandhu. *Havana-yajña kī vaijñānikatā* (Hindi).

..scientific character of *Havana-yajña*.. see 54. 503 above..

Rev. : PRABHA KIRAN, *VJ* 34 (10), 45.

120. YASHPAL, Aryabandhu. Kyā veda men vijñāna nahin? (Hindi). *Vedavāṇī* 37 (12), Oct. 85; 11-14.

..is there no science in the Veda?..

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XVI. STUDY OF WORDS

79. Study of Words

1. Achchhelal. *Prācīna Bhārata men Kṭṣi* (Hindi).

..see 77.1.. discusses such words as *sīra, lāṅgūla, hala, dātra, parśu, lavitra, kūpa, vāpī*..

2. Adams, D. Q. Sanskrit *púmān*, Latin *pūbēs*, and related words. *Sprache* 31 (1), 1985; 1–16.

..(cf. *VBD* III. 79.351).. equation of Sk. *púmān* (= man, male being) and Latin *pūbēs* (= one capable of bearing arms) put on a sound footing; they are both reflexes of a PIE holokinetic **péumos* (= one characterized by body hair, pubes, etc.; male youth)..

3. Adams, D. Q. Studies in Tocharian vocabulary IV. *JAOS* 106 (2), 1986; 339–341.

..(p. 340 : *yoni* 'womb, vulva'; idg. **yeuni-* "girdle, belt")..

4. Adams, D. Q. The Indo-European words for hair : reconstructing a semantic field. *JIES* 16 (1–2), 1986; 69–93.

5. Adrados, F. R. Greek *ἀλόπεξ*, O. I. *lopāśa*, Av. *urupis*, Lat. *erolpēs* and the IE laryngeals with appendix. *Spw. Forschungen* (Knobloch FS), IBK 23, Innsbruck, 1985; 21–28.

6. Agrawal, P. K. A note on the antiquity of seal. *Ptv* 8, 1975–76; p. 141.

..the word *samudraḥ* in *ṚV* VI. 69.6d is interpreted as "(properly) sealed"..

7. Agrawala, V. S. Notes on Sanskrit words.

..see 42.5 above..

8. Amarasimha. Ṛgveda men ullikhita śaryaṇāvat pada — eka vivecana (Hindi). *KURJ* 14–15, 1980–81.

..cf. *VBD* IV. 79.11..

9. Andronikashvili, M. K. The names of fire-light-lustre and related vocabulary designating color in ancient Indo-

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Iranian and Kartvelian languages. *SP* : *Soviet Scholars*, 6WSC, 1984; 10–14.

..considers *śuc*, *ruc*, *svar*, *guṇa*, *piś*, *citra*, etc. and their cognates in Georgian and other Kartvelian lgg... cosiderable similarity both in the phonetic make-up and semantics.. suggests ancient genetic and areal relations bet. these lg.-systems..

10. ANGIRASA, Ramakanta. Bhāratīyaparamparāyāṁ lokasaṁgrahapadamīmāṁsanam. *PURB* (Arts) 19 (1), April 88; 105–111.

..ref. to Vedic and *Up.* passages..

11. ARYA, Jagadish. Ṛṣi Dayānanda ke Vedabhāṣya men 'savitā' pada aura usakī vividha prakriyāon men vyākhyā (Hindi). *Vedavāṇī* 41 (3), Jan. 89; 11–15; 41 (6), April 89; 18–26.

. the word *savitā* in Swami Dayananda's Veda-comm...

12. BADER, F. De skr. *anyá* – à skr. *ā́rya* – : noms i.e. de l'autre.' *BSL* 80 (1), 1985–86; 57–90.

..(*áraṇa* - " stranger " / *nitya*- " own " — two terms in opposition : *ṚV* III. 53. 24; V. 85. 7; etc.).. *ari*-, *aryá*-, *árya*-, *ārya*- = the other..

13. BADER, F. Rev. of *Ricostruzione linguistica e recostruzione culturale*. *BSL* 80 (2), 1985 (86); 104–108.

..considers : *apā́ṁ napāt*; *vṛtra-hán*; *nā́satyā*..

14. BAILEY, H. W. Vedic *kṣumpa*- and connected data. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 17–20.

..*kṣumpa*- occurs only once in *ṚV* (1. 84. 8).. Sāyaṇa explains it as *ahicchatraka*; Mādhava as *ahicchatra*.. author connects it with **súmpa*- (= 'soft', 'spungy').. if the base *seu*- 'soft' is the source of the plant name *hauma*-, *sóma*-, it can be treated as 'fungus'..

15. BAILEY, H. W. A note on *nákula* 'ichneumon'. *ALB* 50, 1986; 247–249.

..*AV*-word *nákula*.. suggests Indo-Ir. origin..

16. BAILEY, H. W. Iranica in Caucasian. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Tübingen, 1987; 33–36.

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..avest. *varəšə*–'some kind of plant'; *vṛkṣa* (*ṚV* X. 94. 3) 'herb'..

17. BALASUBRAHMANYAM, M. D. An accentual note on the Vedic *voḍhave*. (in) *Surabhi* (E. R. Sreekrishna Sarma Fel. Vol.), Tirupati, 1983; 229–240.

..see *VBD* IV. 79. 32..

18. BALASUBRAHMANYAM, M. D. Vedic *vikṣipa* and Pāṇini 3. 1. 135.

..see 25. 14 above..

19. BALODHI, J. P. Phenomenology of aggression in ancient Indian thought (an analysis of Rigveda).

..see 58. 5 above..

20. BAMMESBERGER, A. On the formation of Vedic *ī́ja-a-*. *GL* 22 (2), 1982; 104–106.

..from *aj*–(cf. *sīd-ā-* : *sad-*)..

21. BAPAT, Shailaja. The meaning of the term *ānanda* in the philosophy of the Upaniṣads.

..see 58. 6 above..

22. BÄUMER, Bettina (ed.). *Kalātattvakośa*.

..see 35. 5 and 74. 4 above..

23. BEEKES, R. S. P. GAv. *uzirəidyai* and *rarəša*. *MSS* 38, 1979; 9–20,

..Appendix : Skt. *irajyáti, inakṣati, ānā́śá*..

24. BEEKES, R. S. P. On laryngeals and pronouns. *KZ* 96, 1982–83; 200–232.

..1. Sk. *goṣā́niḥ*; 2. laryngeal umlaut in Sk.; 3. Sk. *sīm* and related forms (Sk. *śamī*)..

25. BEEKES, R. S. P. Skt. *uttāná-*. *KZ* 98 (1), 1985; 47–48.

26. BEEKES, R. S. P. On IE "wine." *MSS* 48, 1987; 21–26.

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27. BEEKES, R. S. P. The word for 'four' in PIE. *JIES* 15 (1-2), 1987; 215-219.

..considers Sk. words *catvāraḥ, catvāri*..

28. BELARDI, Walter. Il nome del "Avesta"; all ricerca di un significato perduto. *Rendiconti Acad. Naz. Lincei* 34, Rome, 1979; 251-273.

..(English summary)..

29. BHAGWAT, Bhagyashree. A note on *vīhi* in the Maitrāyaṇī Saṁhitā. *VIJ* 25 (1-2), 1987 (1992); 42-45.

..(also *SP*, 34 AIOC, 1989; p. 15).. the form *vīhi* occurs in *MS* with three diff. accents; author discusses the *padapāṭha* of the verb.. *MS* 1.1.13; 1.8.6; 1.10.2 — to be derived from the root *vi*.. at other places, from the root *i* with *vi*..

30. BHARGAVA, P. L. The word *asura* in the Ṛgveda. *ABORI* 64, 1983; 119-128.

..in most of the hymns of the *ṚV*, the word *asura* (and its variants) meant nothing but mighty.. what led to the change in the meaning of the word *asura* towards the end of the *ṚV*-period? Probably the application of this word in the older sense of 'mighty' to some of the hostile beings imperceptibly led to a change in its meaning.. *asura* and *deva* in *Avesta*.. critique of ELIADE's views (as expressed in *A History of Religious Ideas* = *VBD* IV. 47.39)..

31. BHATTACHARYA, Lakshminarayana. *Ṛgvedagatamantreṣu vyomaśabdārthavivecanam*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 5.

..*vyoman* in *ṚV*..

32. BHTTACHARYA, Ram Shankar. A wrong conjecture regarding the reading *granthavistara* in the *Maitrāyaṇī-Brāhmaṇa-Upaniṣad*.

..see 20.197 above.. also, *VBD* IV. 20.255..

33. BHATTACHARYA, Ram Shankar. Kaṭhopniṣadgatasya 'jāgrata' iti pāṭhasyāśuddhiḥ.

..see 20.31 above.. also, 79.34 below..

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34. BHATTACHARYA, Ram Shankar. The word *jāgrata* in Kaṭha Upaniṣad.

..see 20, 32 above.. also, 79. 33 above..

35. BHATTACHARYA, Ram Shankar. Word *nārāyaṇa*. *A. C. Swain Fel. Vol.*, 1985.

..(Art. 11).. *nārāyaṇa* = resting place or goal of *nāra* (= collection of *naras*)..

36. BHOWMIK, S. K. Tribal interpretation of the word *arya*. *SP*, 33 AIOC, Calcutta, 1986; p. 455.

..*arya* or *ar* originated in Austro-Asiatic or Asura lgg.; in Santali *aryao* (*arjao*) means "to cultivate"..

37. BISWAS, Kamal Priya. The interpretations of *samañjantu* in the Chāndogyabrāhmaṇa. *SP*, 33 AIOC, Calcutta, 1986; p. 8.

..*Ch Br* 1. 2. 15.. interpretations suggested by STÖNER ("unite") and Guṇaviṣṇu and Sāyaṇa ("purify") are only partial.. only comm. on *PāraskaraGS* try to bring out the sense both of *sam* and the root *añj*..

37A. BLAZEK, Václav. The diffusion of agricultural terms from Mesopotamia. *Arch Or* 60, 1992; 16–37.

..considers IE (IA) and Dravidian words wh. are likely to be of Sumerian origin..

38. BODEWITZ, H. W. Prāṇa, apāna, and other prāṇas in Vedic literature. *ALB* 50, 1986; 326–348.

..lists the various meanings of the *prāṇas* that are found in Vedic lit. .. see 80. 39 below..

39. BOMHARD, Allan R. An etymological note : PIE *Hs-tér-*. *JIES* 14, 1986; 191–192.

..Vedic *stṛbhiḥ*..

40. BRAHMACHARI, Usha. Vaidika sāhityamān 'ṛṣi' nī vibhāvana (Guj.). *Svādhyāya* 24 (1–2), 1987; 181–206.

..discusses the word *ṛṣi* as it occurs in various Vedic texts..

41. BRÜCKNER, Heidrun. Śaṅkara's use of the term *ākhyāyikā* in his *BAUBḥ*.

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..see 20. 132 above..

42. BUDDHAPRAKASH. Śabda aura saṁskṛti (Hindi). *NPP* 60 (3-4), Amar Nath Jha Comm. Vol., 1956; 185-214.

..considers words like *brahman, gaṅgā, śivaliṅga*..

43. BUDDRUSS, Georg. Zu Pañcaviṁśa-Brāhmaṇa 14.6.6.

..see 15. 29 above..

44. BURROW, T. A note on the equation Sanskrit *dhur-* : Hittite *turiya*. (in) *P. K. Narayana Pillai Fel. Vol.* (*VBD* IV. 87. 143); 17-22.

45. BURROW, T. Śvaghnin. *Kratylos* 17, 1972/74; p. 157.

..the 'true' etymological root of *śvaghnin* wd. have been *śvagh* "to gamble"..

46. BURROW, T. Some notes on Sanskrit etymology. *Ṛtam* 11-15 (B. R. Saksena Fel. Vol.), 1979-83; 81-87.

..*aráṇi-* (=firestick); *alají-* (= inflammation of the eye); *clasāndra-*; *avaṭīṭa-*; *aṣṭ(h)i-*..

47. BURROW, T. On the derivation of the Sanskrit word *nimitta*. (in) *K. K. Handiqui Fel. Vol.*, Gauhati, 1982; 51-55.

..*n.* derived from the root *mā* (*mi*) 'to ascertain'..

48. BURROW, T. A note on the Indo-Iranian root *kan-* 'smell' and on the etymology of Latin *canis* 'dog'. *TPS*, 1983; 155-164.

49. BURROW, T. Notes on some Dravidian words in Sanskrit. *IJDL* 12 (1), 1983; 8-14.

50. BURROW, T. Vedic *urvárī* "lady of choice, wife." *JRAS* 1984 (2); 209-216.

..[*urvárī* = 'tow, oakum': this is the meaning given by *BR* and repeated by most of the dictionaries.. also, *u.* = (*AV* 10.4.21) *ādhikyaprāptā strī*: superior woman (APTE); a wife presented for choice (*MW*)].. author considers evidence derived from MIA, particularly Pali.. *urvarī*, perhaps derived from root *vṛ* 'to choose'; therefore, = lady of choice.. this meaning suits most of the contexts..

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51. BURROW, T. Miscellaneous notes on Sanskrit etymology. *K. S. Birth-Cent. Comm. Vol.*, KSRI, Madras 1985; 43–49.

..*oja-* (*Ṛkprātiśākhya*) meaning 'odd' numbered; may be explained as Prakrit in origin, being derived from *ayuj-*.. also considers *varuḍa-*; *vali-*..

52. BURROW. T. The Vedic verb *pávate* 'goes, moves, (wind) blows, (Soma) flows. *BSOAS* 49 (2), 1986; 292-298.

..(GELDNER, RENOU transl., wrongly, *pavate* = is purified).. *pávate* in *ṚV* IX and elsewhere means 'runs, flows, streams' (S. S. BHAWE).. BURROW provides additional evidence in support of this..

53. BURROW, T. Four contributions to Sanskrit etymology. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Tübingen, 1987; 57–64.

..1. *kṛ-*, *kiráti* "to scatter"; 2. *chaṭā* "mass, lump, assemblage; 3. *pitta-* n. "bile"; 4. *biḍāla-* "cat"..

54. BURROW, T. Two homonymous verbs in Sanskrit. (in) *Ben Schwartz Mem. Vol.*, Peeters, Louvain, 1988; 489–492.

..1. *javate* "thinks"; 2. *smayate* "smears, salves"..

55. CAILLAT, Colette. Vedic *ghraṁsá-* "heat" of the sun, Ardhamāgadhī *ghiṁsu* "burning heat", Jaina Māhārāṣṭrī *ghiṁ-* "hot season". *ABORI* 68, 1987; 551–557.

56. CAMPANILE, E. A proposito di ved. *bhūthas* e *bhūtas*. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 101–105.

57. CAMPANILE, E. Sul presente di *(*s*)te H2-*. (in) *Scritti in onore di Riccardo Ambrosini* (ed. E. C.), Giardini, Pisa, 1985.

..skr. *sthāti*..(in the rev. of the book, F. BADER considers *vṛtrahan*, *ṛjiṣran*, *ṛjra*, *vala*, *vṛtra*).. see 79. 13 above)..

58. CAMPANILE, E. [Ṛv *govindú*]. (in) *Studi indoeuropei* (ed. E. C.), Pisa, 1985; 51–52.

..*boänd*.. *ṚV* IX. 96. 19 : *govindú*; gopā-Indra..

59. CARDONA, George. On Yāska's etymology of *daṇḍa*.

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..see 26. 10 above..

60. CARDONA, George. On Sanskrit *bhunákti* ' aids, serves, protects.' *Ars Linguistica* 15 (Hoenigwald Fel. Vol.), Tübingen, 1987; 65–72.

61. CARDONA, George. On Indo-Iranian **tva-* ' the one.' (in) *Warren Cowgill Comm. Vol.* (Untersuchungen zur idg. Sprach- und Kulturwissenschaft, N. F. 3), de Gruyter, Berlin, 1987; 1–6.

..*tva-* has appositional force.. (pronominal **t* plus appositional ** - we / a -*)..

62. CARDUCEI, Paola. *Riguardo alcune radici verbali per la conoscenza nel X libro del Ṛgveda.*

..see 3. 32 above..

63. CATSANICOS, Jean. A propos des adjectifs hitt. *Su-hmili* et véd. *sū-máya-*: quelques remarques sur le traitement du groupe *°V–Hx Co* à la jointure des composés. *BSL* 81 (1), 1986; 121–180.

64. CEJKA, Mirak. [IE agricultural terminology].

..see 45. 37 and 77. 6 above..

65. CHAUHAN, D. V. Ṛgvedīya tṛṣu āṇi vāghat (Mar.). (in) *Prajñāñjalī* (L. J. Fel. Vol.), Poona, 1985; 183–198.

..*ṛṣu* = snowy region; *tṛṣu* = *tri* + *ṛṣu*; *bādhat* = sprinkler, provider of water..

66. CHINMAYANANDA, Swami. The pranava – Om. *Tap. Pras.* 23 (10), Oct. 85; p. 5.

57. CHRISTOL, Alain. [*ā dyām tanoṣi.* note de phraśeologie]. *BSL* 81, 1986; 181-204.

..(Homer and Veda)

68. COSTA, Gabriele. Isoglosse vs. isoide nelle lingue indeuropee orientali; ved. *nṛn cyautná* – e gath. *šyaoθna.* –, *AGI* 72, 1987 (88), 49–54.

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69. CREPAJAC, Ljiljana. Razmatranja o dva indoevropska leksemska minimuma. *Ling.* 20, 1980; 67–76.

..**snā / snə, snāu-* "to swim"; **nāu-s* "ship"..

70. CREVATIN, Franco. Problemi di antichità indoeuropee : note sull'occupaziene della terra. *Incontri Linguistici* 8, 1982–83; 27–35.

..on *śatpati* and Lat. *possidēre* from **potis sadere*..

71. CREVATIN, Franco. Per incertam lunam sub luce maligno. (in) *Problemi di sostrato nelle lingue indoeuropee* (ed. F. C.), Giardini, Pisa, 1983; 109–115.

..OIA. *bhaṅgā-* ..

72. CREVATIN, Franco. Paralipomena etimologici ed esegetici. *InL* 9, 1984 / 85; 190–192.

..1. Ved. *samrāj* ; *svarāj-*; 2. Ved. *sabhā* .

73. DANGE, Sadashiv A. Hotṛvūrya. *SP*, 35 AIOC, Haridwar, 1990; p. 145.

..*hotṛvūrya* occurs in *ṚV* only twice – I. 31.3 and VI. 70.4 – in both places loc. sing.; Sāyaṇa understands it as meaning 'sacrifice selected by *hotṛ*; the Vedic trad. does not support this explanation..

74. DAS, Karuna Sindhu. Semantics of some Upaniṣadic words in the Vedānta Sūtra — a critique. *SP*, 32 AIOC, Ahmedabad, 1985; p. 279.

..about 50 *Vedāntasūtras* devoted to determining the meanings of words from some 16 *Up.* . words like *śūdra, sat, ākāśa, prāṇa, jyotis, gāyatrī, vaiśvānara, bhūman.* and *daharākāśa* (from *ChU*); *attā* and *vajra* (*Kaṭha*); *antaryāmin* and *akṣara* (*BAU*); *prāṇa* (*Kauṣ*); *setu* (*Muṇḍaka*).. most of these words (except *śūdra*) are made to mean *brahman* with the help of some semantic device.. (sentence-meaning is stronger than word-meaning)..

75. DAS, R. P. Altindoarisches *kāca* – "(Joch-) Strick; Joch" und die sippe um tamilisches *kā* "Strange; Joch." *Die Sprache* 31 (2), 1985 / 86; 256–278.

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76. DAS, R. P. [The plant named *pāṭa*]. (in) *Studies on Indian Medical History*, Groningen Or. Series – II, Groningen, 1987.

..as mentioned in *AV* (Ś. and P.).. also considers whether it was used as a surrogate of Soma.. (identified with Āyurveda-plant; *pāṭha, paṭalā*).. (arguable) synonyms: *jayantī, jayā, vijayā*..

77. DASS, A. C. A note on morpheme *-vi*. *VIJ* 24 (1–2), 1986 (1989); 66–75.

..*-vi* is one of the most ancient polysemic morphemes of IA lg... is applied both ways prior and after a root to modify its basic meaning..

78. DASS, Ayodhya Charan. The primary meaning of Agni.

..see 50. 3 above..

79. DESAI, Bejon N. Aramati. *Vedapradīpa* 2 (8), Feb. 88; p. 12.

..(Vedic semantics).. *aramati* = enlightened righteous intellect...

80. DESHPANDE, Madhav M. A note on *kāka-peyā nadī*: a crow-drinking river. *JOIB* 23 (3); 155–163.

81. DESHPAKDE, Saroj. *Idam* in the cosmological statements in early Upaniṣads.

..see 22. 32 above..

82. DUCHESNE-GUILLEMIN, Jacques. Post-script, errata, varia. (in) *Edgar C. Polomé Fel Vol.*, Mouton de Gruyter, Berlin, 1988; 123-131.

..on Persian *sūrnāy*, Sk *mā*, etc...

83. DUNKEL, George. IE hortatory **éy éyte*: Ved. *éta... stávāma*, Hitt. *ehuzwa it*, Hom. *ei d'áge*. *MSS* 46 (K. Hoffmann Fel. Vol. III), 1985; 47–79.

84. DUNKEL, George, Indogermanisch **át*, vedisch *átha*. *Historische Sprachforschung* (*KZ*) 101 (1), 1988; 53–78.

85. DWIVEDI, K. N. Ṛgvedikaguṅgunāmānusandhānam. *Sāg.* 23 (2), 1984; 79–80.

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..Guṅgus named after the river Guṅgu (*ṚV* II. 32.8).. Guṅgu assimilated to the modern river Lohgadh.. Guṅgus vanquished by Divodāsa..

86. ELIZARENKOVA, T. Y. Notes on contests in the Ṛgveda. *ABORI* 68, 1987; 99–109.

..(*ṚV* as the first Indian and the last IE text).. discusses words meaning contest or competition in *ṚV*: *āji*, *tarus*, *dhana*, *pṛt*, *pṛtanā*, *pradhana*, *bhara*, *mīḷha*, *vāja*, *vidatha*, *vivāc*, *spṛdh*.. some common semantic motivations relevant for the most part of this terminology.. all these words possess well-established IE etymologies.. suggests that one deals here with an IE institution wh. touches all spheres of life of Aryan society.. [the killing-of-Vṛtra-myth is in essence a creation-myth].. verbal contests..

87. EMENEAU, M. B. Indo-Aryan origin of Gondi *cuḍ* (*ḍ*)- " small ". *Ind. Taur.* 14 (Caillat Fel. Vol.), 1987–88; 195–199.

..from *kṣudra*..

88. ESNOUL, A. -M. A propos de Catur. *Studia Iranica* 11, 1982; Leiden; 83–88.

89. ETTER, Annemarie. Vedisch *kám – ákam*. *Risch Fel. Vol.*, 1986; 220–228.

..Ved. *ákam* is an artificial word created to explain *nā́ka*..

90. FALK. H. Vedisch *upaniṣád*. *ZDMG* 136 (1), 1986; 80-97.

..various meanings of *u.* considered : (1) the earliest and still widely prevalent : " Sitzung zu Füssen des Lehrers; die dabei vorgetragen Geheimlehre " (This least conforms to the original sense except for the last part " geheime Lehre "); (2) " Verehrung eines höchsten Wesens " (OLDENBERG); (3) " die magische Äquivalenz " (SCHAYER); (4) " connexion " (RENOU); (5) " Voraussetzung "; (6) " bewirkende Macht "; (7) " Unterordnung ".. *upaniṣad*– action or agent ?..

91. FATAH SINGH. An intelligent approah to the Vedas.

..see 30.44 above..

92. FATAH SINGH. Pra-yaga. *Veda-Savitā*, ES 5 (7), Dec. 85; 25–28.

..to be contd. in further issues.. *p.* = process of integration..

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93. FATAH SJNGH. [Om]. *Veda-Savitā* 8 (9), April 88; 274-275.

94. FLOYD, Edwin D. 'Famous name' in Indic, Greek, and Tocharian re-examined. *SP*, 33 ICANAS, Toronto, 1990.

..*śrutyaṁ nāma*, Gk. *onomaklutas*, Toch. *nom-kiyu*.. combination of 'fame', 'birth', and 'song'..

95. FORSSMAN, Bernhard. Vedisch *sākám. Die Sprache* 32 (1), 1986; 22–28.

..*sākám* goes back to an adj. of the type *apāka*..

96. FORSSMAN, Bernhard. Ein etymologischer Beitrag zum vedischen : *ūrú*—. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 339–343.

97. FORSSMAN, Bernhard. Vedisch *āyavasa. Ars Linguistica* 15, Hoenigswald Fel. Vol., Tübingen, 1987; 115–119.

98. FORSSMAN, Bernhard. *jīvagrāham, jivagṛbh. SII* 13/14, (Wilhelm Rau Fel. Vol.), 1987; 69–76.

..(*Maitrāyaṇī Saṁ*. II. 2. 12; 24. 18–20)..

99. GANGAL, V. V. Was the title *bhagavat* originally Buddha's? *VIJ* 24 (1–2), 1986 (1989); 115–117.

..(ref. D. D. KOSAMBI's view that *bhagavat* was originally Buddha's title – *Myths and Reality*)..G. connects it with Ṛgvedic *Bhaga*.. Bhāgavata rel. originated and grew in Sun-worship of *ṚV*.. *Bhaga* = pre-rise aspect of the sun.. occurrence of the word *bhagavat* in *Ch Up* and *BAU* (among other *Up.*)..

100. GANGESHWARANANDA, Swami. Vedamen Śrīrādhā (Hindi). *Vedapradīpa* 2 (6), Dec. 87; 22–24.

..Rādhā in the Veda.. *rādhas* = indicative of Rādhā..

101. GEORGIEV, V. I. Die i. e. Wurzel **yag*- " religiös verehren, opfern." (in) *Johann Knobloch Fel. Vol.* (65th birthday), IBK 23, Innsbruck, 1985; 111-113.

102. GEROW, E. What is *karma* (*kiṁ karmeti*) ? An exercise in philosophical semantics.

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..see 61.28 above..

103. GEROW, E. A note on *pitṛvyá* (?). *IIJ* 28 (4), 1985; 291–293.

..*pitṛvya-* found accented in at least four diff. ways; first occurrences in *ĀśvGS* 1.24, *BaudhŚS* 24.32, *Sāmavidhāna-Br.* 1.5.8, *JB* 3.221.. author tries to explain the accent in the light of Pāṇini's rules..

104. GHOSH, Abhijit. A note on the Vedic word *matyá*. *IJL* 9 (1), Calcutta, 1982; 36–48.

..occurrences; earlier interpretations; the word originally (*YV* and *Br.*) meant 'a heavy bamboo-stick' → 'a heavy staff' used as 'clod-breaker' → a 'leveller', a 'harrow'.. (*AV* VIII. 8.11) seems to have been connected with an Austro-Asiatic word for 'bamboo', 'stick', etc. (cf. Santali *mat* = bamboo).. also evidently connected with later Sk. word *madikā, madī*..

105. GHOSH, Abhijit. The etymology of OIA. jīmúta-. *SP*, 33 AIOC, Calcutta, 1986; 466–467.

..*jīmūta* (= stormcloud, thundercloud, raincloud) occurs first, but only once, in *ṚV* in a late hymn containing several foreign words.. author connects *jīmūta* with Khasi *jiṅmut* 'mist', Sora *jum-'moid* '(be) hazy', Santali *jāput* 'heavy, cyclonic, long rain', Mundari *japud* 'heavy, cyclonic'..

106. GHOSH, Amal Kumar. Antiquity of *gehu, gohu,* or *gam*. *SP*, 33 AIOC, Calcutta, 1986; p. 467.

..*godhūma* in Vedic lit... discusses how *godhūma* (and for that matter, *gahu*) came to be staple food of the Aryans..

107. GONDA, J. *Nidhipati* (*AVŚ* 7.17.4 etc.).

..see 6.20 above..

108. GONDA, J, Varcas. *VIJ* 22 (1-2), 1984 (1987); 10–20.

..*varcas* is a power of energy, especially proper to the sun..

109. GONDA, J. Parameṣṭhin. *JAOS* 105 (3), Ingalls Fel. Vol., July Sept. 85; 439–457.

..grammatical formation of the word.. *p.* is often used as a descriptive, distinctive significant adjective denoting a characteristic quality or attribute of a deity or of a concept of entity

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19.113 J

regarded as a divine person.. discusses the various occurrences of the word in Vedic texts and epics.. concludes : the word *p.* always denotes "one or the One who is in the Highest"— sometimes occurs as an epithet and as such can be applied to diff. gods and in other cases is the designation of a figure of the Highest rank, whether regarded as identical with another High Being — often with Prajāpati — or functioning as an independent otherwise anonymous deity.. (the name *p.* does not occur in *ṚV*, while it is comparatively frequent in *AV*).. once introduced, it obviously met the requirements of those thinkers, believers, and authors who by adopting it showed that in this respect they shared views and convictions of adherents of religions in other parts of the world..

110. GONDA, J. The pronoun *ka* and the proper name *Ka*. *ALB* 50, 1986; 85-105.

..*ṚV* X. 121.. (this pronoun expressed the idea of unspecified individuality).. *Ká* = Prajāpati.. ritual formulas of the type *ká.. tá..*

111. GONDA, J. Notes on *āyuḥ*. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E 182–197.

..the word group (*āyuḥ*) did not originally denote such ideas as "vital power, vitality or vigour", but something like "full length of existence" or "duration filled with existence"..

112. GONDA, J. Notes on *púrīṣa*. *ABORI* 68, 1987; 1–14.

..(RENOU, *IIJ* 4, 104 ff. : the basic meaning "loose earth or soil" explains all other senses).. G. attempts to modify and amplify R.'s argument.. food, excrement, and the soil that is ritually used in building the great fire-place are considered to represent three successive aspects or stages of one and the same substance : what in the earth is mud, moist, and fertile soil corresponds to excrement in human body.. draws attention to a relation bet. *purīṣa* and Indra.. discusses the adj. *purīṣya* and the function of Agni *purīṣya*..

113. GONDA, J. Vāja in the Ṛgveda. *R. C. Agrawala Fel. Vol.*, 1989; 1–13.

..*vāja* expresses not a concept in the modern sense of the word but a complex of ideas, beliefs, conceptions, experiences converging in a power usually conceived of as substantial in character and manifesting in animal and vegetation life as the capacity for (continued) life, potency, strength, vitality, well-being, vigour..

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114. GONDA, J. *Prayer and Blessing. Ancient Indian Ritual Terminology.*

..see 54.178 above..

Rev. : K. K. RAJA, *ALB* 54, 213–14.

115. GONDA, J. The meaning of Vedic *iṣ*. (in) *Perspectives in Indology* (B. N. Mukherjee Fel. Vol.), Harman Publ. House, New Delhi, 1989; 1–8.

..*iṣ – ūrj* (complementary notions) = power substance manifesting itself as 'invigorating power, etc.' and 'refreshing food, etc.'..

116. GOTŌ, Toshifumi. *utsaṅgá-* and related topics. *MSS* 39, 1980; 11–36.

..semantic change in *u.* since Vedic times ('make-shift carrier' > 'apron, lap')..

117. GOTŌ, Toshifumi. Altindisch *rándhra-* und uridg. *lendh. MSS* 44 (Karl Hoffmann Fel. Vol. I), 1985; 77–91.

..*rándhra* = (originally, Vedic) loin, (later) cavity.. (*randh / radh* 'unterliegen')..

118. GOTO, Toshifumi. Ṛgvedisch *vipanyā́, vipanyú,* und *vipanyā́mahe. IIJ* 32 (4), Oct. 89; 281–284.

..(ref. THIEME "Zu ṚV 10.72", *Risch Festschrift*).. T.'s assumption of root *pan* 'sich abmühen', *vi-pan* 'sich gegenseitig abmühen' is not warranted.. (cf. DUNKEL, *Studies in memory of Warren Cowglll*, p. 18)..

119. GOUDRIAAN, Teun. Vedic *kṛtyā́* and the terminology of magic. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 450–456.

..[(magic) involves ritual performances wh. most often do not imply sacrifice, wh. are executed or believed to have been executed on a small scale, usually in the individual sphere, for a specified purpose involving harming or killing a personal enemy or warding off various kinds of attacks. The ritual may be performed by professional practisers on behalf of some client.. distinction bet. 'witchcraft' and 'sorcery'.. *śānti, puṣṭi, abhicāra* (magic : productive, protective destructive)]..two aspects

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of *kṛtyā* : (1) impersonal, and (2) more personally conceived power..

120. GUPTA, Bina; WILCOX, William C. Are all names of the Absolute synonymous? *PEW* 33 (3), July 83; 285–293.

..analysis of diff. usages of the term *brahman*..

121. GUPTA, M. N. The riddle of *triṣaptāḥ* of Atharvaveda I.1.1 in relation to symbolism on seals from Mohenjodaro in the Indus valley (An archaeology-aided solution).

..see 6. 22 above..

122. GUPTA, Sudhir Kumar. Tryambaka. *Bhāratīvidyā-vaibhavam*, Sept. 84; p. 3.

..*ṚV* VII. 59. 12.. *t.* = coconut.. (see *VBD* II. 50. 78 and *VBD* III. 79. 174)..

123. GUPTA, Sudhir Kumar. Dayānandabhāṣya men *ṛbhu*. *SP*, 32 AIOC, Ahmedabad, 1985; 10–11.

..4 principal meanings in *Dbh.* : *medhāvī*, *kiraṇa*, *dhanaṁjaya*, *mahān*..

124. HAMILTON, Alfred Porter. *Compounds of the word "cow"; a study in semantics.* DD, Penn. Univ., Philadelphia, 1923; V + 59.

125. HAMP, E. P. Indic *pṛtanā* 'combat'. (in) *Papers from the Parasession on Nondeclaratives*, Chicago Linguistic Soc., 17.4.1982; 63–66.

..idg. / iran. *pṛtú*– 'ford'..

126. HAMP, E. P. A morphological comparison. *PCLS* 19, 1983; 155–157.

..Indo-Ir. *-ar* < **ṛ* (as in *ā́har*, *vā́sur*, *xšapur*)..

127. HAMP, E. P. IE **metta–*. *MSS* 43, 1984; 45–46.

..(ref. *VBD* IV. 79. 83, 84, 86.. *mā* 'to ascertain).. ai. *māti–* and *miti–*..

128. HAMP, E. P. Lat. *callum*, *callis*, Indic *kiṇa*. *KZ* 98 (1), 1985; p. 59.

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129. HAMP, E. P. *bhadrá-* 'happy, favourable'. *IIJ* 30 (3), 1987; p. 175.

130. HAMP, E. P. *Rudh-* 'obstruct. *IIJ* 31 (4), 1988; p. 301.

131. HAMP, E. P. **sor* 'woman' and Indo-Hittite. *JIES* 16 (1-2), 1988; 121-122.

132. HAMP, E. P. *ádhi*. *IIJ* 32 (4), Oct. 89; 285-286.

133. HARA, Minoru. *Utsāha*. *JORM* 40-41, KSRI, Madras, 1970-72.

134. HARA, Minoru. A note on the Sanskrit word *śīla* (2) (Jap.). *Hakkaido JIBS* 6, Oct. 91; 42-74.

135, HARDARSON, Jón Axel. Das urindogermanische Wort für "Frau." *MSS* 48, 1987; 115-137.

136. HAZRA, R. C. A hitherto obscure Vedic word on the Vrātyas — its derivation, interpretation, and historical importance. *A. N. Jani Fel. Vol.*, Baroda, 1983; 143-153.

..discusses *vrātyām* (occurring in *TāṇḍyaMBr.* and *JB*).. the study of the word *vrāti* suggests that Vrātyas belonged to Eastern India, particularly to Magadha.. *vrāti* = a city (or stronghold or settlement) of a *vrāta* or *vrātas* (which is situated in an eastern country)..

137. HAZRA, R. C. Interpretation and importance of the word *paśutṛp* in *Ṛgveda* 7. 86. 5.

..see 3. 59 above..

138. HAZRA, R. C. Interpretation and interest of a word and an expression of the Taittirīya Saṁhitā.

..see 10. 27 above.. also, *VBD* IV. 79. 205..

139. HERMAN, L. J. Semantic parallels : two foot-notes to Pokorny. *KZ*. 97 (2), 1984; p. 204.

..ref. *oṣám* 'geschwind, sogleich' ("hitzig brennend) < IE **eus*; *yu-* 'trennen' < *yu-* 'verbinden' < IE **jeu*..

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140. HOCK, Hans Henrich. On the origin and early development of the sacred Sanskrit syllable *om*. *Paper*, 1989 Annual Meeting of AOS, 1989; prepublication typed copy, pp. 13.

..ref. PARPOLA, *VBD* IV. 79. 417 : *om* was borrowed from Dravidian in the meaning 'yes').. H. argues that the chronology of Vedic attestations suggests that the meaning 'yes' is innovated, that KEITH's 'recitational' derivation of *om* is more consistent with the Vedic facts, but that in addition we need to postulate an 'exclamatory' origin for some of the uses of *om*.. cites many Vedic passages in support of his argument; acc. to him, it is necessary to go beyond the fairly late evidence in *ŚS* (as suggested by PARPOLA) *YV-saṁhitās* and *JB*; H. suggests that *om* (in the latter passages) functions as a particle of address, used with vocatives and imperatives, much as *he* is used in cl. lg. .. we must recognize two early uses of *o* or *om* : (1) as an independent particle wh. can be translated like 'lo, hey, ho'; (2) as a recitational substitution.. these two uses seem to have been identified with each other, thereby making *om* a syllable of formidable mystical significance.. the syllable *om* lends itself most readily as the ONE *akṣara* that embodies all that is shared by the three Vedas — and that wh. transcends them. The fact that it can be analysed into *three* component parts- *a, u, m* (*Ait Br* 5. 32. 1-2)- further supports this 'triune' char. of *om*, as does the fact (noted by VAN BUITENEN, *JAOS* 79, 176-187) that *om* frequently has trimoric *pluta* pronunciation..

141. HOFFMANN, Karl. JB. *vanākakṣāḥ*. (in) *Aufsätze zur Indoiranistik* I, 1975; 191-194.

..see *VBD* IV. 85. 66..

142. HOFFMANN, Karl. [Skt. *aśva-t-tha* = "horse-food"].

..(ref. to by M. MAYRHOFER, *MSS* 45, 165-69)..

143. HOFFMANN, Karl. Vedica. *MSS* 41, 1982; 61-94.

..1. *atsyu-, pāsyu-*; 2. *asra-*; 3. *ā́vayas, ā́vayat*; 4. *upanivṛkṣam*; 5. *ūhyā́te, ūhyā́the*; 6. *khadát*; 7. *ghṛtaminvā́-*; 8. *nānātyaya*; 9. *prertvan-, prártvā*; 10. *vālāpitasthá-*; 11. *ápaciti-*; 12. *uraka-*; 13. *púklaka*..

144. HOFFMANN, Karl. Vedisch *kṣaṇ*. (in) *Johann Knobloch Fel. Vol.*, IBK - 23, Innsbruck, 1985; 171-177.

..[*vi-kṣaṇ-* '(Wolle) krempeln']..

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145. HOFFMANN, Karl. Altindoar. *kācá-*. *Die Sprache* 32 (1), 1986; 29–33.

..[*kācá* = pearl (in Aśvamedha)- *kācān āvayanti*].. earliest occurrence of *kācá* in *KS* XX. 6 : 25.4 — *k.* = pearl; (or even) glistening piece of ornament..

146. HOFFMANN, Karl. Vedisch *próṣṭha*. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 129-134.

..cd. be derived from *pra* + *vas* (= spending the night out; being abroad) : *próṣṭha* = passing the night abroad; (as a concrete term) 'campbed'..

147. HULD, Martin E. Proto- and post-IE designations for "sun". *KZ* 99 (2), 1986; 194-202.

148. HUMBACH, H Der metaphorische Gebrauch von av. *gau-* 'Rind' und die Jātakas. *MSS* 41, 1982; 103–117.

..Priesterlohn in Gestalt von Tieren bei Zarathustra, *ṚV*, and Jātakas.. H. supports LOMMEL's idea that there is a hist. connection bet the ref. to the cow in *Y.* 44. 18 and the Vedic *Dānastutis*; rejects the metaphoric interpretation by LENTZ, H.-P. SCHMID, etc. ..

149. HUMBACH, H Altpersisch *avaparā atiyāiš*. *MSS* 45 (Karl Hoffmann Fel. Vol. II), 1985; 97-103.

..(Note p. 97 / 104 : Khwar *dnby-* : Ved. *dambhayati*)..

150. HUMBACH, H. Proto-Germanic **arma* – 'poor' and its cognates. (in) *Johann Knobloch Fel. Vol.*, IBK 23, Innsbruck, 1985; 189–193.

..(ved. *árma-* / *armaka-*; av. *arma-*; indo-ir. **arma-* 'lonely or solitary or isolated place')..H. rejects Avestan *armae-* : Ved. *ṛmā́* (NARTEN, *IIJ* 10. 247 ff) and connects it with Ved. *arma* (*ka*) 'solitary(?) place'..

151. HUMBACH, H. Weiteres zum Ahuna-Vairya-Gebet. (in) *Orientalia J. Duchesne-Guillemin emerito oblata*; 225–241.

..(author maintains that *ahū* is an instr. sing., later reinterpreted as nom. sing.)..

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79. 159]

152. INSLER, Stanley. The Vedic causative type *jāpayati*. (in) *Studies in Memory of Warren Cowgill (1929–1985)* (ed. Calvert WATKINS), de Gruyter, Berlin, 1987; 54–65.

153. ITŌ, Gikyo. On Yasna 51. 16. *Orient* 23, Tokyo, 1987; 1–21.

..ref. to Av. *maga* (*van*)- and Vedic *maghá*-(*van*) – Gathica XVII..

154. IVĀNESCU, G. [Das Wort für 'Mond, Monat' in den idg. Sprachen]. *SCL* 36 (5), 1985; 416–419.

155. IVANOV, V. V. Etymological studies in Sanskrit. *SP*, Soviet Scholars, 6 WSC, Philadelphia, 1984; 75–77

..*megha* (cognate to East Iranian Pamirian *mēj* 'name of a mythical horse'); *grīvā*.. in Slavic folklore and folk customs one may find striking resemblances to ancient symbolism of the horse and its parts as exemplified in *Upaniṣads*, e. g. the magic use of the eye of a horse (also cf. *ṚV* I. 50 : chariot = eye = sun).. *aśva san* – Mitannian cognate *a-aš-su-uš-śa-an-ni*.. the whole Sanskrit combination *aśva-sá-rathāya* may have pre-Indo-Iranian origin.. to the same hippological semantic field belongs Vedic *tri vṛt* (Mit. *tera-wartann* 'three rounds on a stadion)..

156. JAMISON, S. W. A Vedic-Avestan correspondence : *ṚV ánadant*– : Gāthic *nadant*–. (in) *IE Studies* IV (ed. C. WATKINS), 1981.

..*ṚV* III. 1..

157. JAMISON, S. W. "Sleep" in Vedic and Indo-European. *KZ* 96 (1), 1982–83; 6–16.

..*svapiti*, *svapti*, *svapatu* probably all these Indian innovations for the present *śasti* (with a supplative system); Vedic speakers used a potpourri of forms..

158. JAMISON, S. W. Brāhmaṇa syllable counting, Vedic *tvác* "skin," and the Sanskrit expression for the canonical creature.

..see 41. 72 above..

159. JAMISON, S. W. Linguistic and philological remarks on some Vedic body parts. (in) *Studies in Memory of Warren*

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Cowgill (*1929-1985*) (ed. C. WATKINS), de Gruyter, Berlin, 1987; 66-91.

..I. *asnā́m śī́ri-* (*MS* III. 9. 6); II. *kukṣī-* (and *āsyā́-*); *kukṣī-* (dual) in early *ṚV* = 'checks'; in later *ṚV* and *Br.* = 'checks', 'buttocks', 'pregnant belly'; III. *dhā́man-* and *kā́kṣa-* = 'fundament' (?) and 'crotch, groin' (*AV* VI 127. 2)..

160. JANERT, K. L. Zum indogermanischen Namen der Espe, Silberpappel. *KZ* 97 (2), 1984; 202-203.

..(add. to author's article on *sphya*, *KZ* 79; 89–111 = *VBD* III. 79. 216)..

161. JEFFERS, R.; PAPICELLO, W. Morphological reanalysis as a factor in etymological error : the case of Indo-Iranian *-dā* (ms). *Paper*, Annual Meeting of LSA, San Diego, CA, Dec. 1982.

162. JHA, Amarnath. Trayītattvavimarśaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 18.

..*ṚV* I. 164 : significance of the words, *indra*, *mitra*, *varuṇa*, *yama*, etc. ..

163. JHA, Sukheshwar; JHA, Sudha. Gurvartha-mīmāṁsā. *SP*, 32 AIOC, Ahmedabad, 1985; p. 164.

..the word *guru* from *ṚV* onwards ..

164. JOSEPH, Brian. Hittite *iwar*, *wa* (*r*) and Sanskrit *iva*. *KZ* 95, 1981; 93-98.

165. JOSHI, Malati Jamiyatram. 'Bhūmā'. *SP*, 32 AIOC, Ahmedabad, 1985; p. 386.

166. JOSHI, S. D. On *ádhiśākhya*. *G. B. Comm. Vol.*, Kurukshetra, 1991; 25-30.

..*ádhiśākhya* occurs only once in Vedic lit., viz. *MS* 3. 9. 2 .. that word is a *taddhita* based on a *tp* cp. and it shd. be *ādyudātta* .. it wd. mean : 'having a tree (i. e. something branch-like) grown over a tree' ..ref. to as *ayoni*, i. e. 'not coming from the earth directly'..

167. KAMAT, Nirmala Ganesh. A note on *atimukti*.

..see 20. 138 above..

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168. KAPILADEVA SASTRI. Ṛgvede Atharvavede ca 'vasiṣṭha'-śabdasya yaugiko yogarūḍhaś ca prayogaḥ. *HSAJIS* 1 (1), 1986; 197-208.

168A. KAPILDEVA SASTRI. Ṛgveda men 'dadhikrā' śabda kā prayoga tatha usakā abhiprāya (Ācārya Sāyaṇa tathā Ṛṣi Dayānandakṛta Vedabhāṣya ke pariprekṣya men) (Hindi). (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; H 86-96.

..only in *ṚV* IV. 40. 4, *dadhikrā* = *aśva* (*paśu*).. in other contexts, it has diff. meanings in accordance to the char. of *devatās*..

169. KAPILADEVA SASTRI. Ṛgveda men *draviṇodāḥ* śabda kā prayoga aura abhiprāya (Hindi). *HSAJIS* 2 (1-2), 1987; 30-37.

..*draviṇodāh* (in *ṚV*) —Agni (and not Indra) .. acc, to Dayananda, *d.* (in *pāramārthika* sense) = *paramātmā*; (in *vyāvahārika* sense) = *vidvān, śrīmān* ..

170. KAPUR, Karmanarayana. Paramātmā kā uttama nāma Om (Hindi). *Vedavāṇī* 38 (12), Oct. 86; 6-8.

171. KAPUR, Karmanarayana. Kasmai devāya haviṣā vidhema (Hindi). *Vedavāṇī* 40 (4), Feb. 88; p. 25.

..*Ka* = Prajāpati; *sukhasvarūpa* (acc. to Dayananda) ..

172. KASHIKAR, C. G. The meaning of *gataśrī*. *ABORI* 67, 1986 (87); 243-245.

(ref. A. M. GHATAGE's 'General President's Address,' 32 AIOC 1985; acc. to G., *gataśrīḥ pratiṣṭhākāmaḥ*- *TS* 2. 1, 3. 4; 7. 2. 7. 2 'one who has lost prosperity and therefore wants to regain it) ..acc. to K., *g.* = 'one who has newly attained prosperity and wants to retain it" – this is supported by *MānavaŚS* 1. 10. 35 .. (cl. Sk. understands the word otherwise).. K. also discusses *ati-yaj*..

173. KATZ, Hartmut. Zu idg. **mṛtó–*. *Die Sprache* 29 (2), 1983; 174-177.

..(OIA : *mṛtá–*; av. *mərəta*) ..

174. KATZ, Hartmut. Zu ai. *áṣṭrā-* und *árā–*. *MSS* 47, 1986; 99-108.

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..in *ṚV* : *áṣṭrā-* = (Leder) Peitsche; *árā-* = Treib-stachel)..

175. KELLENS, J. Mazdā Ahura ou Ahura Mazdā? *MSS* 43, 1984; 133-136.

176. KELLENS, J. Le racine sanscrite *kamp* à la lumière des faits iraniens. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 344–347.

177. KIEHNLE, C. *Vedisch ukṣ und ukṣ/vakṣ. Wort-geschichtliche und exegetische Untersuchungen.*

..(= *VBD* IV. 79. 251) ..

Rev. : Joel P. BRERETON, *JAOS* 103, 433–35.

178. KILLINGLEY, Dermont. Oṁ : the sacred syllable in the Veda. (in) *A Net Cast Wide* (David Friedman Mem. Vol.), Grevatt and Grevatt, Newcastle-upon-Tyne, 1986.

..notion of Speech in Vedic hymns, *Br* , *Up.* .. amalgam of ritual, mythological, and metaphysical ideas surrounding this notion..

179. KISSOCK, M. Reevaluating the reflexive status of *tanū* in Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..there is no reason to invoke a meaning for *tanū* other than ' body ' ..

180. KLAUS, Konrad. On the meaning of the root *smṛ* in Vedic literature. *SP*, 8 WSC, Wien, 1990.

.. (ref. to *ṚV*, *MS*, *ChUp*, *KenaUp*. *Śāṅkhāyana Ār.*) ..seeks to construct a " concept of memory " in Vedic and early Buddhist lit. .. (*ChUp*) 7. 13. 1 : *smara*, *smṛ*, *mat*, *vi-jñā*) ..

181. KNOBL, Werner F. Sanskrit *śāla-* m. (1) ' the *śāla*-tree and (2) ' the *śāla*-wall. *Proc. 31 ICHSANA*, Tokyo, 1984; 144–145.

..proposes same etymology for both (1) and (2) – relates both nouns to an adj. **śā́la-* derived form *śilā́* ' stone ' and meaning ' stony ' ..see 79. 183 below..

182. KNOBL, Werner F. Sanskrit *balāhaká-* m. ' rain-cloud, thunder-cloud ' and *varāhá-* m. ' boar ' — Etymology of the two

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words and relation of their meaning. *Proc. 31 ICHSANA*, Tokyo, 1984; p. 192.

..*b.* to be derived from *v.* .. *v.* = *va-rāha*; *va-* 'down, off'; root *rah* 'lie down' : **ava-rah* = lying down in a secret, secluded lair..

183. KNOBL, Werner F. *śāla-* and *viśāla-*. *KZ* 99 (2), 1986; 223–240.

..(see 79. 181 above) .. also considers etymologies of *pīṭha*, *prākāra*, *vipula*, *vaiśya* ..

184. KREYENBROEK, G. *Sraoša in the Zoroastrian Tradition.* Orientalia Rheno-Traiectina, Brill, Leiden, 1985; xiii + 200.

..[Rev. by M. : *S.* = 'obedience' or 'hearkening' .. M. BOYCE (*Hist.* I, 60-62) : structural parallel drawn bet. *S.* and Vedic Bṛhaspati.. pairing of Indra-Bṛhaspati and Mithra-S. presents at least an Indo-Ir. social ideology re warrior and priestly exercise of power] ..

Rev. : W. W. MALANDRA, *JAOS* 107 (2), 369-70; W. SUNDERMANN *IIJ* 30, 287-91.

185. KRISHAN, Y. The meaning of *prajñā-aparādha* and *karma* in Āyurveda.

..see 74. 14 above..

186. KRISHNALAL. Ṛgveda men vasu (puṁliṅga ekavacana) (Hindi).

..see 4. 30 above..

187. KUIPER, F. B. J. Ahura. (in) *Encyclopaedia Iranica* (ed. Ehsan YARSHATER) I (fasc. 7), 1984; 683 ff.

188. KUIPER, F. B. J. Was the putika a mushroom?

..see 50. 219 and 77. 28 above..

189. KUIPER, F. B. J. Note on Avestan Ahū. *IIJ* 28 (4), 1985; 287–290.

..the existence of a word *ahu-* 'lord, overlord' cannot be questioned; etymologically it has been connected with Hitt. *haššu-* 'king' and Latin *erus* 'lord'..

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190. KUIPER, F. B. J. Skt. *bhuśuṇḍī*. *MSS* 44 (K. Hoffmann Fel. Vol. I), 1985; 123–143.

191. KUIPER, F. B. J. Twice *upasṛtya*. A historical sketch. *Ernst Risch Festschrift* de Gruyter, Berlin, 1986; 215–219.

192. KUIPER, F. B. J. Rigvedic *súar* and *tvám*. *IIJ* 30 (1), 1987; 1–8.

193. LANDI, Addolorata. Sanscrite *sárapa-s* (n). (in) *Scritti linguistici in onore di G. B. Pellegrini*, Pacini, Pisa, 1983; 725–726.

194. LANKARANY, F. – Th. *Daēnā im Avesta, eine semantische Untersuchung*. SII–Monographia 10, Reinbek, 1985; VII + 190.

..(ref. to Vedic *dhénā-* pp. 22–24)..

Rev. : Gherardo GNOLI, *EW* 35 (1–3), 294–96.

195. LAYEK, Satyajit. The meaning of the word *svapna* in Vedic literature. *JOIB* 37 (3–4), 1988; 195–199.

..(also *SP*, 33 AIOC, Calcutta, 1986; 56–57).. 4 senses in the Saṁhitās : sleep; continuity of sleep; dream; dream as a deity..

196. LAZZERONI, Romano. Messop. [*kl(a)ohi* = sscr. *śroṣi*. *SSL* 22, 1982; 163–169.

197. LAZZERONI, Romano. Sscr. *etā vācā* : su una forma pronominale vedica. *SSL* 25, 1985; 43–49.

198. LAZZERONI, Romano. Gli ottativi vedici del tipo *gaména* e le forme modali autonome indoeuropee. *SSL* 27, 1987 (88); 123–150.

199. LE BOURDELLÈS H. Le flamine et la brahmane. Nature de la fonction. Étymologie. *REL* 57, 1979 (80); 69–84.

200. LEJEUNE, M. Essais de philologie mycénienne. XVI. Mycénien *to-to* et védique *táttad*. *R Ph* 53, Paris, 1979; 205–214.

201. LEVITT, Stephan Hillyer. What does ' noseless ' mean in the Ṛgveda ? *ABORI* 70, 1989; 47–63.

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..*anās* used to ref. to Dasyus (*ṚV* V. 29, 10).. mentions earlier views : *a* + *nās* 'noseless'; *an* + *ās* 'faceless', (Sāyaṇa)- 'speechless'.. study of Bhili proverbs wd. be helpful.. 'noseless' or 'faceless' (= purposeful ambiguity) = 'truthless' or 'untrue' ..both Bhili usage and lexicographic trad. show that the expression 'noseless' is a characterization of a particular physical formation of nose..

202. LIENHARD, Siegfried. Zur Deutung von skt. *pāṁsu*. *Speiminu Philologiae Slavicae – Suppl.* 26 (Werner Thomas Fel. Vol.), München, 1988; 17–19.

203. LINCOLN, Bruce. The ferryman of the dead. *JIES* 8, 1980; 41–59.

..IE **ǵeront-*..

204. LUBOTSKY, A. Gk. *pḗgnumi*, Skt. *pajrá* and loss of laryngeal before mediae in Indo-Iranian. *MSS* 40, 1980; 133–138.

205. MAAN SINGH. The etymologies in Dayānanda's *Satyārthaprakāśa*. *D. N. Shastri Comm. Vol.*, 1989; 94–126.

206. MACDONALD, John. The supreme warrior caste in the Ancient Near East. (in) *B. S. J. Isserlin Fel. Vol.*, Brill, Leiden, 1980; 39–71.

..discusses *mariyannu* (Vedic *marya*)..

207. MAGGI, D. I buoi rossi di Indra e l'Indo-vinello di mage Salomone.

..see 3. 91 above..

208. MAGGI, D. Sul nome dell'erpica. *Studi i saggi linguistici* 23, 1983; 77–91.

..on ploughs : *vṛka-*, *sīra-*, *lāṅgala-*; Lat. (*h*)*irpex*..

209. MAGGI, D. Vedico *tílvila*. (in) *Studi Indoeuropei, a cura di Enrico Campanile*, Giardini, Pisa, 1985; 109–122.

210. MAGGI, D. Interpretazione di Rigveda V. 33. 4.

..see 3. 92 above..

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211. MAGGI, D. Problemi di metodo nell' interpretazione del lessico vedico: il case di *gárta-*. *Atti del Sodalizio Glottologio Milanese* 27, Milan, 1986 (87); 113-122.

212. MAGNONE, P. The development of *tejas* from the Vedas to the Purāṇas. *SP*, 8 WSC, Wien, 1990.

..the word *tejas*, from the root *tij* 'sharpen' and hence originally meaning 'sharpness', came to express the notion of a peculiar kind of 'substance-power' with distinctive fiery connotations.. the germs of this metaphorical extension already visible in *ṚV*.. became more manifest in *Up*. (e.g. *Ch Up*, *MaitrUp*)..

213. MAHDIHASSAN, S. Is Indragopa of Brihadaranyaka Upanishad the cochineal insect? *S and C* 19, Oct. 53; p. 207.

..No.. see 79.221 below..

214. MAHDIHASSAN, S. The Vedic words Soma and Surā traced to Chinese.

..see 50.223 above..

215. MAHDIHASSAN, S. Parisrut – the earliest distilled liquor of Vedic times or of about 1500 B.C. *IJHS* 16, 1981; 223-229.

..three earliest Vedic drinks are: (1) Soma, the juice of ephedra; (2) *surā*, millet beer; (3) *parisrut*, a distilled liquor; etymology confirms their respective natures.. ref. to Chinese words..

216. MAHDIHASSAN, S. Etymology of names – Ephedra and Cannabis. (in) *Studies in Hist. of Medicine*, Mar. 82; 63-66.

..the Chinese ascetics discovered ephedra as an energiser; called it Ho-Ma (=the name given to hemp, because ephedra resembled hemp fibres in colour and form and because ephedra had originally no name).. the name and use of Ho-Ma communicated by the Chinese ascetic to his Aryan counterpart.. Chinese Ho-Ma = Aryan Soma or Haoma .. see 50.229 above..

217. MAHDIHASSAN, S. The significance of the word son in some terms found in Ṛgveda and in Chinese. *VIJ* 21 (1-2), 1983; 35-38.

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..(impact of Chinese culture upon early Aryans.. Soma= ephedra, the yellow species found on the borders of China).. similar influence of Chinese culture seen in the significance of the word 'son' (*sahasaḥ sūnuḥ*).. cf. Chinese *Tzu*..

218. MAHDIHASSAN, S. The Chinese origin of the Sanskrit word for wheat. *IJHS* 19 (1), 1984; 71–73.

..*godhūma*..

219. MAHDIHASSAN, S. Ārya and Indra as names and their significance.

..see 50.56 above.. see 79.221 below..

220. MAHDIHASSAN, S. Kashmir-lac or Kerriafici, Green. *Proc. Pakistan Acad. of Sciences* 21 (1), Islamabad, 1984; 69-76.

..*AV* V.5 ref. to *lākṣā* as being gold-hued; it was a drug with adhesive properties so that on the principle, 'like makes like', it can join parts of the body separated by wound.. the adhesiveness and yellow colour easily specify *kerriafici* wh. is regularly cultivated on *Acacia catechu* in Kashmir and must have been available, as forest product, in Vedic times..

221. MAHDIHASSAN, S. Indragopa, a red arachnid, as an aphrodisiac drug in India with the significance of the names *Arya*, *Indra*, and Indragopa. *Hamdard* 28 (1), Karachi, Jan.-Mar. 85; 49-59.

..the word *indragopa* traced to *Up.*; the name signifies protege of Indra; Indra is red god because he is fire-god : *arya* = *ar-ya* where *ar* = fire, and *ya* = implorer or worshipper; *arya* = fire-worshipper .. see 79.213 and 219 above..

222. MAHDIHASSAN, S. The beginning of Greek alchemy with its names *chemgia* and *chumeia*. *Hamdard* 28 (4), Oct.-Dec. 85; 57–93.

..[p. 59: Vedic Aryans at first killed their aged; but later exiled them as ascetics to dwell in forests (*pravāsanam*)].. [p. 61: battling against life-trying drugs of longevity: *ṚV* VIII. 48.5; X. 39.4)].. [p. 79: Śiva = 'Śi(śnade)va = 'phallus-as-god']..

223. MAHER, J. Peter. "Stone," "hammer" and "heaven" in IE languages and cosmology. (in) *Approaches to Language* ,,107

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Anthropological Issues (ed. W. C. McCormac and S. A. Warm). Mouton, The Hague, 1978; 457-492.

..(see *VBD* IV. 79. 294; also, 59. 18 above)..

224. Mallory, J. P.; Huld, M. E. PIE 'silver'. *KZ* 97 (1), 1984; 1-12.

225. Malvania, D. D. The word *pūjā* and its meaning. *Ind. Taur.* 14, 1987-88.

226. Mańczak, W. Le caractère archaique du type v. ind. *bhárāmi*. (in) *Studia indo-iranica* (Pobozniak Fel. Vol.), Polske Akad. Nauk, Krakov, 1983; 79-83.

227. Manessy-Guitton, J. Recherches sur la terminologie du " char " en védique, en mycénien, et chez Homère. *Études indo-europeennes* 20, 1987; 1-50.

228. Manohar, Vidyalamkar. Ṛṣi aura maharṣi : Veda men prayukta do śabdon para manana (Hindi). *Vedapradīpa* 3 (2), Aug. 88; 31-32, 34.

..consideration of the words *ṛṣi* and *maharṣi* used in Veda..

229. Markey, T. L. IE etyma for " left, left-handed" and markedness reversal. *The Mankind Quarterly* 23 (2), 1982; 183-194.

230. Markey, T. L. The grammaticalization and institutionalization of IE *hand*.

..see 45. 152 above..

231. Markey, T. L. Morning, evening, and twilight between. *M. Gimbutas Fel. Vol.*, Inst. for the Study of Man, Washington, D. C., 1987; 299-321.

..considers some OIA terms..

232. Maue, Dieter. Zu einem gut belegten *ghostword*. *Die Sprache* 26, 1980; 54-57.

..*abhyatītakālagata*..

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233. MAUE, Dieter. Zur Nebenüberlieferung von ai. *jaluka-* 'Blutegel'. *Veröffentlichungen der Societas Uralo-Altaica* – 14, OH, Wiesbaden, 1981; 114-117.

234. MAWET, Francine. 'Light' in ancient Iranian. *JIES* 10 (3-4), 1982; 283–299.

..Vedic cognates considered..

235. MAYER MODENA, M. L. Una antichissima isogtossa indo-mediterraneo (a proposito sanscrite *rása* – e dell' accadico *rusū-*). *Acme* 36 (2-3), 1983; 13–19.

236. MAYER MODENA, M. L. "Vedera," "illuminare," ed "esprimere" nella compurazione semantica indo-europeo-camitosemitica. (in) *Contributi di orientalistica, glottologia e dialettologia*, Milan, 1986; 43–52.

..*svar*..

237. MAYER MODENA, M. L. A proposito di alcune denominazioni della "canna" e della "radice" in ambito indomediterraneo. *AION* 8, 1986; 271–283.

..considers, among others, *śara, sūrmī, svaru*..

238. MEHENDALE, M. A. *aṁsala*. *E. Waldschmidt* (*80*) *Fel. Vol.*

.."fatty" (and then) "sacrificially rich".. eating of beef in and outside the ritual context..

239. MEHENDALE, M. A. Professor Thieme's etymology of Skt. *asi* and its bearing on the iron-age in India. *Ptv* 10, 1978–79; 79–80.

..*así* (m.) occurs in *ṚV*; = knife.. *así* from *asita* (=black); *asi* = black one.. therefore, *asi* made of iron.. iron known in *ṚV*-period..

240. MEHENDALE, M. A. On *mitradrúh* and *mitradroha*. *ABORI* 69, 1988; 249-254.

..(also in *Amalā Prajñā* : *P. V. Bapat Fel. Vol.*, Delhi, 1989; 547–551).. in Vedic context, *mitradrúh* = 'contract-deceiver'; also in Avestan; it has the same sense in some contexts of *MBh* (e.g. X, 90.4) (besides the sense, 'friend-injurer')..

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241. MICHELINI, G. A proposito di ved. *vyoman*. *SILTA* 10 (1–3), 1981; 439–441.

242. MICHELINI, G. A proposito del significato di vedico *id-* / *il-*. *RIL* 117, 1983 (1986); 53–64.

243. MIGRON, Saul. Living on in the son : Ṛgveda X. 10. 1 cd.

..see 3.96 above.. on Sk. *pra-tarā-* "continuer" (agent noun derived from *pra-tṛ-* "to bring forward, advance, continue"..

244. MISHRA, M. Some Sanskrit words containing *-ṇḍ-*. *JGJKSV* 38-39, 1982–83; 336–339.

245. MISHRA, Madhusudan. Āpaḥ in the Vedic literature. *SP*, National Seminar on "Environmental Awareness in Sk. Lit.," CASS, Univ. of Poona, 1990.

..anti-pollution (*TA* I. 26.7); medicinal utility of water (*TS* 1.7.7.1); positive attitude towards *āpaḥ* as vital natural resources..

246. MOHAPATRA, S. N. Some observations on Vaiśvānara. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 21.

..Vaiśvānara = Āditya; fire of the middle region; terrestrial fire; *prāṇa – apāna*; brilliant scholar and universal leader of human society..

247. MORANI, M. Su due doppioni dell'antico indiano. *Aevum* 56 (1), 1982; 83-86.

..*śram - / klam -*; *lopāśa - / lopāka -*..

248. MORANO, E. *Api* in the **Apištāka*. *Tucci Mem. Vol. 2*, Serie Or. Roma 56 (2), IsMEO, Rome, 1987; 943-994.

..(Avestan preverbs)..

249. MUKHERJEE, Ashok Kumar. Aspect of *daena* with special reference to the Avesta. *SP*, 33 AIOC, Calcutta, 1986; p. 89.

..*d.* (= rel.; conscience) = *dhyāna, dhī*..

250. MUKHERJEE, Probhati. Some notes on *Pancha-* an historical enigma. *J Ind Anthrop Soc* 16 (1), Mar. 1981; 19–26.

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..*pañca* (five is a very old term, starting with *ṚV* (*pañcajana*, *pañcakṛṣṭi*, etc.) and continuing up to *Manusmṛti*; there was no specificity about its composition wh. kept on changing all the time.. six hypotheses (covering nearly 2500 yrs.) are examined.. *Nirukta* interpretation : (1) *pitṛ*, *gandharva*, *deva*, *asura*, *rakṣas*; (2) *niṣādapañcamāḥ catvāro varṇāḥ* (Aupamanyava); (3) Pūru, Anu, Druhyu, Turvaśa, Yadu.. later interpretations of Skandasvāmin, Medhātithi, Nārada..

251. MUKHOPADHYAY, Biswanath. The word *hari* in the Ṛgveda. *SP*, 35 AIOC, Haridwar, 1990; p. 120.

..*h.* generally denotes the yellow colour (i.e. radiance).. various other connotations.. ref. *ṚV* X. 96..

252. MUKHOPADHYAYA, Somanath. Aupaniṣadabhāvamūlatayā vanavenaśabdayoḥ samīkṣaṇam. *SP*, 33 AIOC, Calcutta, 1986; 62–63.

..*vanavena* = Venus?..

253. MYLIUS, Klaus. *Viśvasṛj*, *Viśvasṛjaḥ* and the problem of continuity in Indian religious history.

..see 48.184 above..

254. NARTEN, J. Die vedischen Präsensstämme *hṛṇāyá-*, *hṛṇīyá-*, und Verwandtes. *MSS* 41, 1982; 139–149.

255. NARTEN, J. Vedisch *prapharvī-*. *Die Sprache* 32 (1), 1986; 34–42.

..[from **prapharva*, root *phal-*.. *Paippalāda AV* 19.2.12 *prapharvan*, *ṚV phárvara-*].. 'üppig' und / oder 'Wollüstig'? 'Mädchen und / oder 'Frau'?..

256. NARTEN, J. Griechisch *oksús* und das vedische Verb *akṣ-*. *E. Risch Fel. Vol.*, de Gruyter, Berlin, 1986; 204–214.

257. NARTEN, J. Ved. *śrīṇā́ti*, gr. *kreiōu*, *kréōu*. *KZ* 100 (2), 1987; 270–296.

258. NARTEN, J. Vedisch *dīdā́ya* 'leuchtet' und Zugehöriges. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 149–161.

..the entire form complex exhibits a rare example of how a verbal paradigm becomes petrified at a certain stage.. original *dī* is transformed into a pseudo root *dīd* in post-*ṚV* times..

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259. NATH, Mrinal Kanti. A note on Sanskrit *kulaṭā* (Pāṇini 6.1.94). *VIJ* 20 (1-2), 1982; 63-66.

..*kulaṭā* = *ku* + *laṭā* = bad woman.. (not *kula* + *aṭ*)..

260. NAVARE, S. K. Tata aura tāta (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 32–33.

..(ref. *ĀśvŚS* 2.6 : Piṇḍapitṛyajña).. *tata-tāta* = father-son..

261. NAVATHE, P. D. On the *prasthitaṁ haviḥ*.

..see 54.313 above..

262. NORMIER, Rudolf. Zu Esche und Espe. *Die Sprache* 27, 1981; 22–29.

..ash-tree and aspen-tree..

263. NUSSBAUM, Alan. *Head and Horn in Indo-European.*

..see 45.172 above.. OIA material considered..

Rev. : Raimo ANTTILA, *Lg* 64, 198–99; Donald A. RINGE, *JAOS* 108 (1), 186–87.

264. OGUIBÉNINE, Boris. *Bándhu* et *dákṣiṇā* : deux termes védiques illustrant le rapport entre le significant et le signifié. *JA* 270 (3-4), 1983; 263–275.

..(English summary : pp. 274–75)..

265. OGUIBÉNINE, Boris. Sur le terme *yóga*, le verbe *yuj*- et quelques – uns de leurs dérivés dans les hymnes védiques. *IIJ* 27 (2), April 84; 85-101.

..the term *yóga* must have designed an essential part of the sacrificial cult as known in the *ṚV*; the putting in motion, the launching of a specific activity with the ultimate goal to yoke, to join together, or to pair the objects and the entities wh. match or can match each other or wh. can be viewed as comparable or even identical acc. to Vedic archaic speculative thought. Vedic sacrifice is in fact a powerful expiatory device, a set of gestures and of designs condensing a speculative experience. The verb *yuj* and its derivatives translate thus one of the central themes of the Vedic rel. where the poet officiating in the sacrifice has to proclaim the connections and identifications bet. the phenomena to be correlated ("yoked, harnessed"),. see 79.267 below

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79.275]

266. OGUIBENINE, Boris. Le sens et la forme de véd. *āpi* "ami". Etude comparative. *BEI* 2, Paris, 1984; 153–161.

..(zu heth. *ḥap* (*p*)- "adjuster")..see 79.268 below..

267. OGUIBÉNINE, Boris. Les correspondants de védique *yuj-* et *yoga* dans le vocabulaire et les thèmes poétiques indo-européens. *BSL* 79 (1), 1984 (1985); 131–153.

..see 79.265 above..

268. OGUIBÉNINE, Boris. Étude comparative sur le sens et la forme de véd. *āpi*. *BSL* 80, 1985; 91–101.

..see 79.266 above..

269. OJIHARA, Yutaka. On the word *kuṭilikā* "poker, pickaxe" : Pāṇini 4. 4. 18.

..see 25.220 above..

270. OLSEN, Birgit Anette. On the interpretation of four Vedic verbs : *irajyáti* and *iradhanta* – *badhnā́ti* and *ubhnā́ti*. *Arbajdspapirer, udsendt af Inst. for Ling. Kobenhavns Univ.*, Copenhagen, 1988; 85-100.

271. ORANSKAJA, T. I. A sacred drink *iḍā* – what is it?

..see 54.319 above..

272. ORANSKAJA, T. I. Derivatives of the root *dakṣ* in Indo-Aryan languages. (in) *Drevnjaja Indija*. Nauka, Moscow, 1985; 57–65.

273. ORLANDI, Ch. Il "largo" e lo "stratto" : il concetto vedico di *áṁhas*. (in) *Atti del Primo Convegno Nazionale di Studi Sanscriti* (ed. O. BOTTO), Torino, 1982; 81-88.

274. PAKHALINA, T. N. Etymology of the Avestan name Zarathuštra and some of its epithets. *SP*, 32 ICANAS, Hamburg, 1986; p. 224.

275. PALSULE, G. B. *Devānāṁ-priyaḥ* : has it any Vedic antecedents? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 313-317.

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..traces passages where *devānāṁ* and *priya* occur (from *ṚV* onwards to *sūtras*).. in Veda, the two words *devānāṁ* and *priya* do not stand for a single concept (as suggested by Aśoka's title).. Kātyāyana's *Vārttika*, for the first time, considers the *aluk-samāsa, devānāṁpriya* (with no bad meaning).. in *Śābara-bhāṣya* one finds the ironic meaning of the compound..

276. PANAINO, Antonio. Vedic *tiṣya*. *InL* 11, Trieste, 1986 (88); 71-75.

277. PANDA, Snigdharani. Numeral two (*dvi*) in Ṛgveda.

..see 4.37 above..

278. PANDEY, A. N. A grammatical note on the word *abhitaḥ*. *JGJKSV* 37 (Baladeva Upadhyaya Fel. Vol.), 1983; 259–262.

279. PANDEY, Deen Bandhu. A note on the word *hariṇī* in the Śrī-sūkta. *JNSI* 32 (1-2), 1975; 20-24.

280. PANDYA, Jagruti. Aparājitā (Guj.). *Samāmnāya* 1(1), 1992; 148-161.

..in Vedic lit., *A.* denotes *oṣadhi, dik, devatā, gaṇa, śānti*..

281. PARASHAR, Aloka. Indo-European philology and etymology of *mleccha*. *45 PIHC*, Annamalai Univ., 1984; 92–100.

..see *VBD* IV. 79.412.. the word is first attested in *ŚPB* III. 2.1.24.. earlier etymologies considered.. mentions PARPOLA's suggestion (see *VBD* IV. 79,418): Sumerian *meluhha* can be linked with Sanskrit *mleccha-* over Pk. *milakkha* – *Dravid. mil-akam* (*Ta-mil-akam*)..

282. PĀRVULESCU, Adrian. "Coppice" and "coppicing" in old forestry : a note on the etymology of Skt. *vana* "forest". *American Journal of Philology*, Baltimore, 1987; 491–494.

283. PĀRVULESCU, Adrian. Skt. *sudhána* "rich" (and its cognates). *IF* 93, 1988; 46-51.

284. PĀRVULESCU, Adrian. The name of the Great Bear. *JIES* 16 (1-2), 1988; 95-120.

..Vedic *ṛkṣa* never meant "Great Bear"; its connotation "star" originated probably in a Vedic metaphor; its semantic similarity

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with Gk. 'Arktos' is illusory; the origin of the Gk. name of the "Great Bear" is very likely to be found in Gk. mythology or religion..

285. PASSI, Alessandro; ORTOLANI BARLETTA, Lucilla. L-words in the Ṛg-Veda ; a quantitative approach revisited.

..see 39. 53 above..

286. PATCHAK, V. S. Semantische Untersuchung des Wortes *ārya*. (in) *Drevnie Kul'tury Srednej Azii i Indii*, Nauka, Leningrad, 1984; 129–134.

287. PATHAK, P. V. Vṛtrahan in the Ṛgveda and Verethraghna in the Zend Avesta in the light of tectonic upheavals. *Paper*, Seminar on "Hindu Mythology and its Interrelation with World Mythology", Thane, Sept. 1984.

288. PATHAK, V. S.; MISRA, R. N. Words and image in reference to technique in Indian art.

..see 74. 26 above..

289. PATIL, V. S. *A Critical Study on Marman*. BHU, Varanasi, 1978.

290. PATYAL, H. C. Vedic notes. *BDCRI* 42, 1983; 131-132.

..considers : *niṣaṅgathi* and *niṣaṅgadhi* (*TS* 4. 5. 1. 4) = 'quiver' .. *saptapadā babhūva* (*ĀpMP* 1. 3. 14): correct reading wd. be *sakhāyau saptapadau abhūva*..

291. PATYAL, H. C. A note on the word *bhṛmalá*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 19.

..occurs in *AVŚ* 12. 1. 46; *AVP* 17. 5. 4 reads *bhramala*; also occurs in *AVP* 13. 10. 4..

292. PATYAL, H. C. Aṅguli-parigraha. *BDCRI* 44, 1985; 135-136.

..word occurs in *MānavaŚS* 8. 13. 7: = "holding of the sacrificial post by means of the fingers"..

293. PATYAL, H. C. Bhrātṛvya as a term of kinship.

..see 65. 72 above..

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294. PECA CONTI, Rita. Su vedico *mūrá*. *InL* 8, 1982–83 (1984); 41–51.

295. PELLEGRINI, Agata Sannino. Osservazioni sul significato del termine *tapas* nel Ṛgveda. *Atti del terzo convegno nationale di studi sanscriti*, Ed. Jollygrafica, Torino, 1986; 81–88.

296. PÉRIKHANIAN, A. Sur m.-perse 'kblyt'. (in) *Monumentum Morgenstierne* II, Leiden, 1982; 153-155.

..ref. Vedic *avikā́* 'Scharfmutter'..

297. PÉRIKHANIAN, A. Arm. *īakiš* et le racine i.-a **ark-/ *rak-*. *Studia Iranica* 17 (2), Paris, 1988; 131–140.

298. PINAULT, Georges. Grec *epios* : védique *āpi-* "le proche, l'intime". *Actes des sessions de linguistique et de littérature* 6, Paris, 1984 (1988); 111–128.

299. PINAULT, Georges. Védique *jīrvi-/jīvri-*. *Ind. Taur.* 14 (Caillat Fel. Vol.), 1987–88; 313–338.

300. PIRART, E. ṚS *ūrdhvá*; addendum à *ṚS ūrdhvá-*. *Travaux de ling. IE* 2, Bruxelles, 1981; 10–18.

..(see *VBD* IV. 79. 439).. syntactical study.. *ūrdhvá-* < **vurdhvá* (zero degree formation of *vrādh-*..

301. PIRART, E. L' étymologie du nom de l'aurore et la racine du verbe védique *ucháti*. *Acta Iranica* 23, J. Duchesne-Guillemin Fel. Vol., Leiden, 1984; 421–432.

302. PIRART, E. La rection de ṚS *dāś*. *IIJ* 29 (2), April 1986; 121–123.

303. PIRART, E. *ṚV Pathyā́ Svasti*. *BÉI* 5, 1987; 287-304.

304. PISANI, V. Sanscrito *nāsatyau*. *AGI* 66, 1981 (82); 16-18.

305. POLOMÉ, E. C. Der indogermanische Wortschatz auf dem Gebiete der Religion. (in) *Studien zum idg. Wortschatz* (ed. W. MEID), IBS - 52, Innsbruck, 1987; 201–217.

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79.313]

306. POLSKY, Marion Barbara. *Container/Contained : The Meaning of Parjanya in the Vedic Saṁhitās.* DD, Princeton Univ. 1981; 282.

307. PRADHAN, Shubhangi S. A note on the root *kṛ*. *SP* 34 AIOC, Visakhapatnam, 1989; p. 263.

..except the two occurrences in *ṚV* (X. 19. 2; X. 145. 2) of *kuru*, no other *sārvadhātuka* form of *kṛ* is available.. *kṛṇu* was substituted for *kṛ* in the *sārvadhātuka* forms, i. e., *kṛ* wh. belongs to 8th conjugation is conjugated as if it belonged to 5th conjugation..

308. PRAHARAJ, Sadasiva. 'Vedopakaraṇe' ityasyārthavimarśaḥ. *SP*, 35 AIOC, Haridwar, 1990; p. 21.

..ref. *Manusmṛti* 2. 105: *vedopakaraṇe* = *vedāṅge* (acc. to Medhātithi, etc.); *upākarmakaraṇe* (acc. to Rāmacandra)..

309. PRAJNADEVI. Veda ke sabhī śabda yaugika hain (Hindi). *Vedavāṇī* 39 (4), 9–16; 39 (5), 9–16.

..all Vedic words are etymologically explainable .. (in 39. 5) Indra identified with various entities; 46 passages quoted .. Megha characterised in various ways..

310. PRASHASYAMITRA, Sastri. Prajāpati kī solaha kalāen (Hindi). *Vedavāṇī* 37 (3), Jan. 85; 8-10.

..see 11. 32 above .. *YV* 8. 36 .. meaning of *ṣoḍaśī* .

311. PUROHIT, K. J. Yātudhānāḥ. *Surabhāratī* 23, 1985–86; p. 49.

312. RAI, Jai Mal. Animal names in human context. *Bharatī* (Bull. Coll. Indol.) 17, BHU, 1987–88; 67–74.

..from *ṚV* onwards.. not the result of fetishism and totemism; nor were they 'mocking' remarks or nicknames .. they served the purpose of identity of primitive voluntary groups whose members wd. bear common appellation (*sakhā*), and the identifying mark was called *lakṣaṇa* or *lakṣma* .

313. RAMANATH, Vedalamkar. Vedasaṁhitāsu haṁsaśabdaḥ. *JIDVP* 2 (2), Aug. 89; 241-247.

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..the word *haṁsa* used in Vedic lit. in the sense of (1) specific bird: swan; (2) rays of the sun; (3) horse; (4) chariot; (5) *vāyu* and *prāṇa*; (6) jivātmā and paramātmā..

314. RAM GOPAL. Interpretation of *jāraḥ kanīnām* (*ṚV* I. 66.8).

..see 3.131 above..

315. RAM GOPAL. Vedic terms *adhvara* and *yajña*. *Ṛtam* 11-15 (B. R. Saksena Fel. Vol.), 1979–83; 179–187.

..(*paper*, 5 WSC, Varanasi, 1981).. the two terms are not synonymous .. *adhvara* (adj. of *yajña*) = (1) 'methodical'; (2) (adj. in nominal sense) 'methodical sacrifice'; (3) Soma-sacrifice .. *yajña* covers a much wider sense and denotes any form of worship ..

316. RAM GOPAL. The Ṛgvedic compound *svar-dṛś*. (in) *Amṛtadhārā*, R. N. D. Fel. Vol., 1984; 337–342.

..(also in *31 PAIOC*, Poona, 1984; 223–224).. *svar-dṛś* = "one who shows heaven or heavenly light" (particularly when used as an epithet of gods)..

317. RAM GOPAL. Vedic term *vāstu* and its derivatives. *Bh. Vid.* 45–47 (J. H. Dave Fel. Vol.), 1985–87 (1987); 37–42.

..*vāstu*, wh. originally denoted 'a dwelling house, home' (*ŚPB* I. 7.3.18), later came to signify, as a result of semantic developments, not only 'a place of sacrifice' but also all that was left there after the completion of sacrifice..Rudra's epithet *vāstavya*.. also *vāstu* as signifying *chenopodium Album* (a pot-herb) whose preparation is to be offered to Rudra ...

318. RANADE, H. G. Nature of the *śrauta* (Vedic) sacrifice and related terminology.

..see 54.343 above..

319. RANADE, H. G. Some terms and concepts in the Śrauta ritual.

..see 54.345 above..

320. RASMUSSEN, J. E. [Rekonstruktion auf der Basis von ai. *stoṣi* usw., *stuṣo* usw.]. (in) *Grammatische Kategorien*;

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Funktion und Geschichte (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 384-399.

321. RASMUSSEN, J. E. Miscellaneous morphological problems in Indo European languages.

..see 45. 193 above..

322. RAU, W. Vedisch *niṣṭāva-*. *MSS* 39, 1980; 157-162.

..(see *VBD* IV. 79. 472).. *niṣṭāva*, possibly *niṣ-ṣṭhāva* from *ṣṭhiv-* (= an old man whose lack of teeth makes him speak splutteringly, especially when he is excited)..

323. RAU, W. Vedisch *tejanī-*. f. und *tedanī-* f. / *tedani-* f. *MSS* 41, 1982; 169-178.

324. RAVI PRAKASH. *Aṣṭau* in Sanskrit. *JOIB* 36 (1-4), 1986-87; 161-164.

..(also, *SP*, 32 AIOC, Ahmedabad, 1985; p. 302).. *aṣṭā* and *aṣṭan* are only the themes prevailing in both Vedic and cl. Sk., and *aṣṭau* is the plural form from the stem *aṣṭā* (as observed by Pāṇini) owing to the evaporation of *ās* into *au*..

325. RIKOV, G. T. Ètimologičeskie zametki. *Ètimologija*, 1982 (83); 148-151.

..(1) OIA *lā-* (ergreifen) Luw. *la-*; (2) Indo-Iran. *yātu*..

326. RIKOV, G. T. [Skt. *śāra*]. *Glotta* 66 (1-2), 1988; 124-125.

327. ROIDER, Ulrika. Griech. *Thumos* "Mut" – ai. *dhūmáḥ* "Rauch." *KZ* 95, 1981; 99-109.

..on the semantics of both words and of their Hitt. correlate *tuhhima-* ..

328. ROY, S. B. Bharata Dharma – "Mother-land above all". *AH* 3 : 26, July 86; 14-17.

..the word *bhāratadharma* occurs for the first time in *ĀśvGS* (1300 B. C,)..

329. SAHOO, P. C. *Marman* in Vedic literature. *AJOS* 4 (1), 1987; 87-90.

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..usually in Vedic lit., *marman* = vital part.. Dārila on *Kauśika-sūtra* (48. 32) explains *marman* as the particular place where black magic substances are to be buried..

330. SAHOO, P. C. A note on *valaga*. *BDCRI* 49, H. D. Sankalia Mem. Vol., 1990; 371–373.

..(the term *valaga* does not occur in *ṚV*; in *AVŚ*, it occurs 5 times; in *AVP*, 15 times; often in *YV-Saṁhitās* and *ŚS* of *KYV*).. commentators connect the word with the action of enclosing, covering, concealing.. *valaga* is a particular type of the practice of concealed or buried witchcraft.. *valaga* is usually associated with *kṛtyā*..

331. SAMBARAJ, Acharya. Kātīyasūtre samāgatasya iṣuśabdasya vāstavikārthanirṇayaḥ. *SS* 42 (1–2), 1987; 154-160.

..ref. *Kāt ŚulbaS .. iṣuśabdavācako lambārdhaḥ eva..*

332. SANGAVAI, Sanjay. *kuntasi* (Mar.). *Sakāl* (app.) 21.10.89; 1,7.

333. SANI, Saverio. *Madugha* ou la violence de la douceur. *BEI* 7-8, 1989-90; 239–60.

..in the love charms of *AV*, the seduction technique appears to have been twofold: winning over the antagonist's *manas* either by forcible means or by means as sweet as honey .. plant known as *madugha* seems to have been given imp. role in such contests.. *madugha* = *madhu* + *dugh* .. author suggests another derivation — *madhu* + *dha*, *madugha* .. deals blows to antagonist's *manas* ..

334. SANKARANARAYANA, S. Mīmāṁsā in ancient India. *ABORI* 62, 1981; 1–16.

..(1) in *Br.* and *Up.* periods, *m.* denotes investigation and inquiry in general; (2) during *Vedāṅga* and *Sūtra* period, *m.* denotes a branch of Vedic phonetics ..

335. SARVESWARA SHARMA, Peri. What kind of compound is the word *pratyakṣa*? *ALB* 49, 1985.

336. SAVAN, Bharati T. 'Īśvara' śabda – utpatti ane vikāsa (Guj.). *Sambodhi* 14, Feb. 1990; G. 113–121.

..evidence from Veda, *Up.*, *Pāṇini* ..

337. SCHARFE, Helmut. The Vedic word for "king".

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79.346]

..see 71.63 above .. (fem. noun *rā́j*– 'strength, power' fits all the occurrences in *ṚV*; paradigmatic correspondence *rā́j-* : *ūrjás* was still part of an active paradigm in the lg. of *ṚV* .. root *rāj* appears in *ṚV* also in several compounds as second number: here it means 'ruling over' .. in any case, word and notion 'king' are late, since hierarchical order is conspicuously absent in Vedic pantheon) ..

338. SCHERER-SCHAUB, Cristina. Le terme *yukti* : première étude. *As. Stud.* 35, Bern, 1981/82; 185-199.

339. SCHETELICH, M. Frühe Formen des Grundeigentums in Indien — *urvarā* und *kṣetra* in Ṛgveda.

..see 4.50 and 72.18 above ..

340. SCHETELICH, M. *Vṛka* und *avṛka*. Zur Symbolik der Bösen im Ṛgveda. (in) *Proc 4 Internat. Ladakh Colloquium.*

341. SCHETELICH, M. Bedeutet *vāc* in *TB* 1.1.1.4 wirklich 'Stimme'? *Altor. Fors.*, Berlin.

342. SCHINDLER, J. Ein rigvedisches Wort : *návedas*. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK-23, Innsbruck, 1985; 351–360.

343. SCHINDLER, J. Die Herkunft des Kompositionstyps ved. *dā́tivāra*. *MSS* 44 (K. Hoffmann Fel. Vol.), 1985.

344. SCHLERATH, B. 'Ahriswang,' 'Ahurānī', 'Ahu'. (in) *Encyclopaedia Iranica* I, fasc. 7; 673 ff.

345. SCHLERATH, B. Zur Bedeutung von ved. *śáṁsa*– und aw. *səngha*–, *sanha*. *Amṛtadhārā*, R. N. D. Fel. Vol., 1984; 371-375.

..(ref R. N. D., *VBD* III. 50.7: *narā́śaṁsa* = "magically potent formula produced by men or priests").. S. suggests: *śaṁsa* = Meinung, Urteil über jemanden (in Form eines wohlformulierten Spruchs)..

346. SCHLERATH, B. Beobachtungen zum Wortfeld "singen, preisen, rufen, verkünden" in Rigveda.

..see 4.51 above..

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347. SCHLERATH, B. Bemerkungen zum Gebrauch von *ubhā-* " beide " im Rigveda. (in) *Helmut Hahn Festschrift* (ed. Freyr Roland Varwig), Winter, Heidelberg, 1987; 271–279.

..see 39. 58 above..

348. SCHLERATH, B. Indo-iranisch *vástra-* ntr " Gewand, Kleidung. " *Orientalia* (NS) 59 (2), Einar von Schuler Comm. Vol., Rome, 1990; 251–254.

..considers *ṚV* and *Avesta* references..

349. SCHLERATH, B. Die Problematik von Metaphern in den Gathas. *SII* 11/12; 193–201.

..[*ṛta* = ' world-order as formulated in words ' = truth]..

350. SCHMALSTIEG, William R. An etymology of the word " to fear " in Indic, Baltic, and Slavic. *Lituanus* 29 (3), 1983; 60–65.

351. SCHMID, Wolfgang P. Wasser und Stein. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK 23, Innsbruck, 1985; 385–391.

..avest. *adu* — " Wasserlauf ", altind. *ádri-* " Stein, Fels "..

352. SCHMIDT, Gernot. Altindisch *tā́vant*. *SPhSS* 26, Werner Thomas Fel. Vol., München, 1988; 57–68.

353. SCHMIDT, Hanns Peter. *Akūpāra*. *Amṛtadhārā*, R.N.D. Fel. Vol., 1984; 377–381.

..*akūpāra* is attested in the meaning " ocean " from *VS* 24.35, *TS* 5.5.13.1 onwards and in the meaning " turtle " from *JB* onwards.. etymological meaning: (1) " whose yonder shore is not anywhere " or (2) " whose yonder shore is not small ".. discusses *kucarā*, *kúyava*, *kū́cakra*, *kunamnamā́*, *kuṣā́vā*.. (*ku*= little)..

354 SCHMIDT, Hanns-Peter. An Indo-Iranian etymological kaleidoscope.

..see 45. 217 above..

355. SCHMITT, Rüdiger. Eine neue indoiranische Namengleichung. *St. Ir.* 14 (1), 1985; 101–103.

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..Ved. *hárayāṇa* = mp. *Zariyān* N. pr...

356. SCHMITT, Rüdiger. Ein kleiner Beitrag "von Grosskönigs Gnaden". *ZPE* 65, 1986; 79–83.

..(*uta* "auch".. parallels in Vedic prose)..

357. SCHWARTZ, Martin. The etymon of *snake, snail,* and *sneak* in the light of Indo-Iranian. (in) *American Indian and IE Studies,* Madison S. Beeler Fel. Vol. (ed. K. KLAR et al), Mouton, The Hague, 1980; 461–467.

358. SCHWARTZ, Martin. The Indo-European vocabulary of exchange, hospitality, and intimacy. *PBLS* 8 (For Yakov MALKIEL), 1982; 188–204.

OIA *álithi* — [< **áthili.*]..

359. SCHWARTZ, Martin. Atharvaveda 2. 27 : *pāṭā́,* pig, and poetics.

..see 6.44 and 36.33 above..

360. SEEBOLD, E. Das Benennungsmotiv des Wörtes für 'Fisch' in den indogermanischen Sprachen. (in) *Sprachwissenschaftliche Forschungen,* J. Knobloch Fel. Vol., IBK – 23, Innsbruck, 1985; 443–451.

..(ai. *mátsya-* : idg. **mados* 'Speise Nahrung' als Grundlage)..

361. SEMEKA-PANKRATOV, E. The meaning of the term *makara* in the light of comparative mythology. *Semiotica* 49 (3-4), 1984; 191–242.

362. SEN, Nilmadhav. A note on the positive use of *api.* *SP,* 32 AIOC, Ahmedabad, 1985; p. 305.

..the solitary instance of the positive-adnominal use of *api* in cl. Sk. (of the grammarians) is a later development or reflex of the partitive use of *api* (in compounds) in some Vedic texts..

363. SEN, Nilmadhav. A note on *–tṛpti,* and *–tṛpta* 'restlessness', 'unsteadiness', 'hastiness.' *BDCRI* 50, 1990; 301–305.

..derived from a lost Sk. root *trap-* .. used in this sense in *Saṁhitopaniṣad-Br.* ..

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364. SHARMA, Arvind. The significance of the epithet *śūdra* as applied to Jānaśruti in Chāndogya Upaniṣad 4.2.5.

..see 20. 92 above..

365. SHARMA, Arvind. The precise meaning of *prete* in Katha Upaniṣad I. 1. 20.

..see 22. 103 above..

366. SHARMA, Hridaya Ranjan. A note on Vedic *kṛpá-nīlam*. *Linguistic Researches* 2, BHU, 1979.

..*k.* = 'arranging or establishing house'..

367. SHARMA, Hridaya Ranjan. A semantic study of the word *rāma* in Old Indo-Aryan. *Linguistic Researches* 4, BHU, 1982; 33–34.

368. SHARMA, Hridaya Ranjan. A critical note on the word *Iṣkriti*. *Linguistic Researches* 5, 1984.

369. SHARMA, Lakshmi. Pathyāsvasti— 'sandhipariṣkāra (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), Jodhpur, 1990; 8.

..[*vāg vai pathyāsvastiḥ*]..

370. SHARMA, Lekh Ram. Oṁkāra – eka anuśīlana (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 63.

..evidence from *Br.*, *Up.*, etc... *om* = fashioner of the creation..

371. SHARMA, Peri Sarveswara. What kind of compound is the word *pratyakṣa*? *ALB* 49; 14–29.

372. SHARMA, Satyanarayana. Kokapadaparāmarśanam. *Paramārthasudhā* 11 (2), 1988; 9–13.

..*koka* in *ṚV* VII. 104. 22; *AV* V. 23. 3–5; VIII. 6.. *koka* = *kokila*?; *vṛka* (LÜDERS)?..

373. SHASTRI, A. D. The name Vasiṣṭha.

. see 32. 71 above..

374. SHENDGE, Malati J. Rationality as a criterion for the interpretation of *Ṛgveda*.

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..see 30. 120 above..

375. SHIELDS, Kenneth Jr. Indo-European basic colour terms.

..see 45. 222 above..

376. SINGH, Ranvir. Concept of *tīrtha* in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 124.

377. SINGH, R. S.; VYAS, V. D. On the identity of and Greek impact on the Pāṇinian plant-name *siddhrakā* (Pāṇini VIII. 4.4)

. see 25. 313 and 77. 57 above..

378. SIVAPUJANA SIMHA. Śatapatha Brāhmaṇa kā māṁsa prakaraṇa : eka vivecana (Hindi).

..see 17. 31 above..

379. SIVAPUJANA SIMHA. Brahmacārī kā paridhāna kṛṣṇājina (mṛgacarma). (Hindi).

..see 6. 47 above..

380. SKALMOWSKI, Wojciech. Old Persian *Vazraka*. (in) *Acta Iranica* (J. P. Asmussen Fel. Vol.), Brill, Leiden, 1988.

..-*ka*-extension of O. Pers. counterpart of OIA *vṛddha*- "grown up, large, strong"..

381. SKÖLD, Tr. Finnish *viha* 'hatred' and its Indo-Iranian background. (in) *On the Dignity of Man* (Rundgren Fel. Vol.) [= *OS* 33-35], Stockholm, 1986; 391-394.

..(borrowed from Sk. *dvíṣam*)..

382. SLAWSKI, F. Slowiańskie *drapiti*, *drapati* i staroindyjskie causativum na *-p-*. *Studia indoiranica*, Polska Akad. Nauk, Kraków, 1983.

..Sk. *drāpayati*..

383. SLUSZKIEWICZ, Eugeniusz. Old Slavonic *čudo* "wonder" and (Old Indo-Aryan *codya* =) Middle Indo-Aryan *cojja*. *ABORI* 58-59, 1977-78; 319–326.

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384. SMITH, R. Morton. Bowdlerizing Brahmanas.

..see 36. 36 above..

385. SMITH, R. Morton. What's in a name (in ancient India)? *JIES* 12 (3-4), 1984; 293-313.

..author speculates on the etymologies of a no. of Sk. personal names in *Purāṇas* and Vedic lit. and compares them with possible analogous names used in other early IE societies.. concludes : IE peoples have common kinds of names, and much of interest can be suggested from them..

386. SORAVIA, G. Sanscrito *múkha*, Tamil *mukam*, Khmer *mūk* vs. malese *muka* ecc. *AGI* 68, 1983 (85); 1-6.

387. SORESSI, Tiziana. *Ajá-* nel Ṛigveda e nell' Atharvaveda. *SSL* 25, 1985 (86); 1-42.

..[Ved. *ajá-* nur capro]..

388. SORESSI, Tiziana. *Áṁhaḥ* in *ṚV* VI. 3.1.

..see 3. 159 above..

389. STRUNK, Klaus. Further evidence for diachronic selection : Ved. *rā́ṣṭri*, Latin *regit*, etc. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Narr, Tübingen, 1987; 385-392.

390. STUHRMANN, R. Ṛgveda X. 119 : Der Rausch der Kiebitz.

..see 3. 160 above..

391. SUBRAHMANYASASTRI, P. S. 'Prajāpatiṁ manasā dhyāyan' ityasya arthaḥ. *V. R. Comm. Vol.*, Varanasi, 1983; 12-13.

..(= *antarmukhaṁ prajāpatidevatākamantram uccārayan*)..

392. SUBRAMANIAM, K. Venkata. Gleanings from the Vedas. *Tap. Pras.* 28 (6), June 90; 31-34.

..considers the Vedic words : *svāhā, agnihotra, samit, aśva, pṛthivī-bhūmi, indra*..

393. SUDYUMNACHARYA. Ādhunikavijñānadiśā darśanaśāstrīyaṁ tvācaṁ pratyakṣam. *JIDVP* 2 (1), April 89; 118-122.

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79. 402]

..considers the word *tvak* in Vedic lit. ..

394. SUNESON, C. Some interrelated terms in ancient Indian embryology.

..see 76. 38 above..

395. SWIGGERS, P. Armenian *anag* and Sanskrit *nāga*. *IF* 87, 1982 (83); 56–57.

..[Sum. loan word]..

396. SZEMERÉNYI, Oswald. *Studies in the Kinship Terminology.*

..(= *VBD* IV. 45. 299).. see 45. 235 above..

397. TANAKA, Sumio. The meaning of *upavasatha* (Jap.).

..see 54. 431 above..

398. THATTE, Narahari Sastri. Yamāḥ. *Surabhāratī* 23, 1985-86; 9–13.

399. THIEME, Paul. Nugae etymologicae. *Navicula Tubingensis* (A. Tovar Fel. Vol.), Narr, Tübingen, 1984; 369–375.

..idg. **nos-* / **nās-* 'Nase' in ai. *dámūnas-*.. lat. *prōnus* zu ai. *āsan-* 'Mund, Gesicht'.. lat. *frōns* zu ai. *ghrā-* "riechen"..

400. THIEME, Paul. *Duroṇa* – n. (in) *Amṛtadhārā*, R.N.D. Fel. Vol., 1984; 435-444.

..discusses earlier interpretations — Indian and Western.. (the formulation of *duroṇá-* can't be analysed if we keep within the framework of Sk. only).. starts from a stem **onā-* possible equivalent of Gk. *eunē* (IE **eunā*) 'bedstead'; then *duroṇa* may mean '(a house) with bad bedstead'.. *duroṇa* = "place of discomfort"; mentioned as such by the host offering hospitality in a modest self-depracatory way; the guest, on his part, will regard it as a place of rest, recreation, shelter, refuge – as a 'temporary' home..

401. THIEME, Paul. Zu *ṚV* 10.72.

..see 3. 166 above..

402. THITE, G. U. Vedic *ánatidbhutā*, Pāli *anacchariyā*. *JUPHS* 35, 31–34.

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..(also publ. as Publ. CASS, Class A, No. 45; 1971)..

403. THOMAS, Werner. Zu skt. *tokharika* und seiner Entsprechung im Tocharischen.

..see 45. 240 above..

404. TIBILETTI BRUNO, M. G. Onomastica brahmanica. (in) *Diacronia, sincronia e cultura*, Luigi Heilmann Fel. Vol., Ed. La Scuola, Brascia, 1984; 67–89.

405. TICHY, Eva. Vedisch *dvitā́* und altpersisch *duvitā-paranam*. *MSS* 42, 1983; 207–241.

..*dvitā́* = ein weiteres Mal, ausserdem, nach wie vor, jetzt wie früher (immer)..

406. TICHY, Eva. Avestisch *pitar-* / *ptar–*. Zur Vertretung interconsonantischer Laryngale im Indoiranischen. *MSS* 45, 1985; 229–244.

407. TICHY, Eva. Vedisch *ṛtā́van* – und avestisch *aṣ̌auuan–*. *Die Sprache* 32 (1), 1986; 91–105.

408. TIWARI, Shashi. Ṛksaṁhitā ke putravācī śabdon kā arthavaijñānika viśleṣaṇa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 39–40.

..three kinds of words for *putra* : (1) specifically and exclusively referring to 'son'; (2) generally referring to 'offspring'; (3) in the sense of 'young age'..

409. TIWARI, Shashi. Ṛksaṁhitā men patnī ke vācaka śabda (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 77.

..(1) specifically referring to 'wife' : *vadhū, jāyā, patnī, supatnī, gnā, jāni*; (2) incidentally referring to 'wife' : *jani, janī, strī, yoṣā, yoṣaṇā, nārī, venā, menā*..

410. TKAČENKO, V. A. [Diminutives derived from names of the hand in IE languages].

..see 45. 243 above.. see 79. 418 below..

411. TOPOROV, V. N. IE etymologies II (1–3) (Russ.).

..see 45. 244 above.. (see *VBD* IV. 79. 149)..

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79. 420]

412. TOPOROV, V. N. Some IE etymologies III. 2 : Old Ind. *liṅga* in the IE context (Russ.). *Etimologija* 1982, 1985; 132–140.

413. TOPOROV, V. N. Indo Iranica : to the connections of the grammatical and mythoritual elements – 2. About the reconstruction of Indo-Ir. * *ka – dhā* (Russ.). *Peredneaziatskij sbornik* 4, 1986; 137–146.

414. TOPOROV, V. N. The IE ritual term * *souhetro–/ -ello–/–edhlo–* (Russ.). *Balto-slavjanskije issledovanija* 1984, 1986; 80–89.

..interpretation of the name and functions of Savitṛ..

415. TOPOROV, V. N. IE **kuen–to–* in Indo-Ir. and Tocharian (Russ.). (in) *Aktual'nyje problemy jazykov Juzhnoj Azii. Materialij konferenzii*, 1987; 154–161.

..Ved. *śvāntá-* *ṚV* I. 145. 4, X. 61. 21.. see 79. 416 below..

416. TOPOROV, V. N. Toch. A *kāsu*, B *kwäntsa, kwa(m)ts* in the light of the regional IE designation of holiness (Russ.). *Tocharian and IE Studies* 1, Reykjavik, 1987; 192–230.

..Ved. *śvāntá-* .. see 79 415 above..

417. TOPOROV, V. N. IE * *eg'h-om* (* *He-g'h-om*) * *men-* 1 sg. pron. pers. in the light of glosso-genetics. *E. Polome Fel. Vol.*, 1990.

..Old-Ind. *ahám, máma, mánas*..

418. TRAČENKO, V. A. The semantic structure of words for "hand" in the IE languages. (in) *Movoznavstvo* 1981 (2), Kyjiv, 1981; 62–69.

..see 79. 410 above..

419. TRIPATHI, Banarasi. 'Kanikradat' śabdasya vyutpattiḥ. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 40.

..'*kanikradat' iti śabdaḥ śatranta eva na tu yaṅlugantaḥ*..

420. TRIPATHI, Bhagirath Prasad. Śune = kukkurāya hitaṁ śūnyam ? *SS* 24 (2), 1970; 141-145.

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..considers the two words *śūnya- śunya* (from *śvan*)..

421. TRIPATHI, Dipti Sharma. Synonyms of Śiva : morphological and semantic analysis.

..see 50. 152 above..

422. TRIPATHI, M. P. Śakti : its etymology and semantics. *SP*, 32 ICANAS, Hamburg, 1986; p. 323.

..Ṛgvedic conception of *śakti* etymologically and semantically conveys the ideas of generation, fertilization, and a weapon..

423. TRIPATHY, Kunjabihari. *Yavana* and *yavanikā* in Sanskrit. *SP*, 32 AIOC, Ahmedabad, 1985; 311–312.

..ref., among others, to *Aṣṭādhyāyī*..

424. TSUCHIYAMA, Yasuhiro. [*manas* and *vāc* from the ritualistic points of view] (Jap. .

..see 54. 455 above..

425. TSUCHIYAMA, Yasuhiro. Vedic *várcas*. *Hokkadio JIBS* 5, Oct 90; 67–80.

426. VAN WINDEKENS, A. J. Structure et sens primitif des noms de nombre indo-européens *quetuor* " quatre " et *penque* " cinq ".

..see 45. 249 above..

427 VATKAL, Ashok Namdeo. The meaning of *muṇḍaka* and the *dvā suparṇā*–. *SP*, 33 AIOC, Calcutta, 1986; 33–34.

..(on the basis of the hazardous trek of Kailāsa).. whole Kailāsa mountain looks like the head of man; the *Up.* which originated there is *Muṇḍaka*.. *dvā suparṇā* = Gaurīkuṇḍa (where *āhutis* are offered) and Kailāsa..

428. 'Veda' tattva (Hindi). *Veda-Savitā* 5 (8), Mar. 85; 277–279; 6 (1), Aug. 85; 15–18.

..studies the occurrence of the word *véda*..

429. VEERABHADRA SWAMY, M. R. Sāyaṇācārya and western scholars : difference of interpretation.

..see 30. 141 above..

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430. VERMA, Suneeta Viṣṇupadārthaḥ. *Sāg.* 21 (2), 1983; 17-26.

..*viṣṇu* used in various senses; therefore, derived from various roots..

431. VERPOORTEN J. M. L'enfant dans le littèrature védique (Brāhmaṇa). (in) *L'enfant dans les civilisations orientales* (ed. A. THEODORIDES; P. NASTER; J. RIES), Peeters, Louvain, 1980; 75-88.

432. VERPOORTEN, J. M. La Terminologie du sacré dans a littérature rituelle védique.

..see 54. 477 above..

433. VIJANANAM. 'Rita' in Vedas. *Vedapradīpa* 2 (6), Dec. 87; p. 19.

434. VINE, Brant. Greek *épos* and IE **sep. IF* 93, 1988; 52-61.

..Vedic and Avestan data considersed..

435. VORA, P. R. Some noteworthy words of Pāṇinian system.

..see 25. 348 above..

436. VYAS, Ramakrishna. Vaidika sāhityamān guhā (Guj.). *Svādhyāya* 22 (3), April 85; 231-245.

..the word *guhā* in Vedic lit. ..

437. WERBA, Ch. H. Prakritic word-forms in the *Ṛgveda-saṁhitā*. The case of *ṛ – i, / a, u.*

..see 39. 62 above..

438. WEZLER, A. Die wahren "*Speiseresteesser*" (*Skt. vighaśin*).

..(= *VBD* IV. 73. 120; 79. 639)..

Rev. : H. BRINKHAUS, *OLZ* 79 (1), 79-80.

439. WEZLER, A. On the term *antaḥsaṁjña-*. *ABORI* 68, 1987; 111-131.

..e. g. *GautamaDS* I. 8. 2..

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440. WEZLER, A. "Credo quia occidentale" : A note on Sanskrit *varṇa* and its misinterpretation in literature on Mīmāṁsā and Vyākaraṇa. *SP*, 33 ICANAS, Toronto, 1990.

..the word *varṇa* is used (by Mīmāṁsā writers) to denote a 'sound' or a 'phoneme' (a specific element of lg. as a spoken means of communication).. distinction bet. lg. and script.. the rendering of *varṇa* as 'letter' (19th and 20th cent. Indian scholars) is wrong (and borrowed from Western writings)..

441. WINTER, W. Old Indic *sūnú-*, Greek *huiús-* 'son.' *Ars Linguistica* 15, Hoenigswald Fel. Vol., Tübingen, 1987; 405–408.

442. WOJTILLA, Gy. Notes on Indo-Aryan terms for "ploughing" and the "plough." *JIES* 14 (1–2), 1986; 27–37.

..going back from modern lgg. to the original lg... uses material offered by a few special vocabularies of agricultural terms in Hindi-belt.. attempts complex investigation with special attention to Sk... modern IA material helps a lot to reach the exact meaning of the instruments in question..

443. YOGAMAYA. Ṛgveda men 'go' pada ke arthagata āyāma (Hindi).

..see 73.82 above..

444. YOGAMAYA. *Go, dhenu, usriyā* ādi padon se abhivyakta ṛgvaidika devon ke svarūpa evaṁ kriyākalāpon kā viśleṣaṇa (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 24.

..divinities denoted by words like *go, dhenu, usriyā*, etc.: their nature and functions..

445. ZADOK, R. Assyro-Babylonian lexical and onomastic notes. *Bi Or* 41 (1–2), 1984; 33–46.

..[zu (indo-) iran. und auch zu griech. Namen der Nebenüberlieferung]..

446. ZADOK, R. The Elamite onomasticon. *Suppl. n. 40 agli AION 44*, Naples, 1984; 85.

..(p. 47 : *urun*–Varuṇa).. the names are from a period when Indo-Aryan names are attested throughout the Near East..

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447. ZIMMER, Stefan. On the meaning of jána in the Ṛgvedasaṁhitā. (in) *Saṁskṛta Saṁskṛti*, Proc. 1st Internat. Symp. on the Sanskrit Language, UNAM, Mexico, 1984; 421-428.

..(also *SP* at the above mentioned symp., 1982; p. 44).. proposes new interpretation of a certain group of vss, mainly containing the dative sg. *janāya*.. Ṛgvedic *jána-* shd. be understood as an expression for the poet himself and, therefore, translated as "I" or "we" if (and only if) (1) an i-deictic pronoun (or pronominal adv. belonging to it) is present; (2) it is in the dative singular; (3) it closes the *pāda* (this criterion is not valid for *janānām* wh. is very often found there for purely metrical reasons); (4) corresponding verbal forms in the 1st person of personal pronouns of the 1st person occur in the same verse (or, eventually, in the same group of verses).. see 79. 450 below..

448. ZIMMER, Stefan. Iran. *baga-* ein Gottesname? *MSS* 43, 1984; 187-215.

449. ZIMMER, Stefan. *viśām pati-* und *viśpáti*. *MSS* 44, (Karl Hoffmann Fel. Vol. 1), 1985; 291-304.

450. ZIMMER, Stefan. On a special meaning of *jána-* in the *Ṛgveda*. *IIJ* 29 (2), April 86; 109-115.

..(= 79.447 above)..

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS

1. ABHAYADEVA. Rāṣṭrīya jīvana (Hindi). *Veda-Savitā* 6(2), Sept. 85; 57-61.

..national life..

2. ABHAYADEVA. Ā-rambha-vidyā (Hindi). *Veda-Savitā* 7 (11), June 87; 373-374.

..*ṚV* I. 53.5; *AV* 20.21.5..

3. ADHIKARI, T. The concept of *om* according to the Gopatha Brāhmaṇa.

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..see 14. 3 above..

4. AGRAWAL, Manju. Śiva-śivā tathā jagat kī agnīṣomātmakatā (Hindi). *ŚPP* 17–18, 1977–78 (1985); 30–39.

..from the pt. of view of lit. and art.. Vedic references..

5. AKHANDANANDA SARASVATI, Swami. Apauruṣeyatā kā abhiprāya (Hindi). *Lakshman Datta Chaturveda Comm. Vol.*, Delhi, 1986; II. 2–10.

..(the meaning of *apauruṣeyatā*).. Veda = *jñāna* or knowledge.. *jñāna* : *svataḥpramāṇa*; *svayaṁprakāśita*; not *kālaparicchinna*; no *deśaparicheda*, no *viṣayaparicheda* in *jñāna*; the distinction bet. *jñātṛtva* and *jñeyatva* is *aupādhika*; *jñānahetu* is not *phalātmaka*; no distinction in *jñāna* bet. *yathārtha-ayathārtha* and *parokṣa-aparokṣa*; *jñāna* is absolutely *abādhya*; *jñāna* is *anirvacanīya*; *satya, ahiṁsā, dhyāna,* etc. are upalakṣaṇas of *jñāna*; *jñāna, ātman, brahman, viśva* — all are *ekarūpa*.. therefore, *jñāna* or Veda is *apauruṣeya* — it does not arise from any man's *anubhūti*..

6. ÁKOS, Östör; FRUZZETTI, Lina; BARNETT, Steve (ed.). *Concepts of Person : Kinship, Caste, and Marriage in India.* Harvard Univ. Press, Cambridge, Mass, 1982; xiv + 271.

7. ALPER, Harvey P. (ed.). *Understanding Mantras.*

..see 34. 13 above..

8. ANAND, Subhash. Advaita or Agape. An ancient holistic vision for modern fragmented man. *Vidyājyoti* 50; 7–30.

..concept of *bandhutva*.. *dharma* is the conscious and effective acceptance of interrelatedness..

9. ANAND, Subhash. Sāvitrī and Satyavat : a contemporary reading.

..see 53. 3 above..

10. ANGOLD, Francis. The concept of deity. *AP* 34 (6), 1963; 226–230.

11. ANIRVAN. *Buddhiyoga of the Gītā and Other Essays.* Biblia Implex, New Delhi, 1983; xvi + 192.

..*buddhiyoga* in Vedic texts.. "Vedic exegesis" (pp. 78–103)..

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12. ANJARD, Ronald P. A new dimension of soul – a new theory. *Darshana Int.* 17 (1), Jan. 77; 64–66.

13. APPELBAUM, David. The observation of self sacrifice. *Pr Bh* 90, April 85; 181–189, 194.

..*Up.* evidence.. witness as the agent of internal sacrifice.. *ātmayājī* is incorrectly drawn in the figure of 'raining in' the activity of *pratyakṣa* (sense perceptions).. conveys the notion of the conscious enrichment of sense impressions..

14. AROLE, Mira. Kūrma : sāhityika āṇi purātattvīya dṛṣṭikona (Mar.). *VSMV* 1984, 1985; 82–93.

..imp. of *kūrma* in Vedic lit. and ritual..

15. ARONSON, Harvey B. *Brahman*, masculine and neuter, in the pre-Buddhist Upaniṣads.

..see 22. 2 above..

16. ARVIND KUMAR. On *kartṛ kāraka* in grammar and logic. *SP*, 33 ICANAS, Hamburg, 1986; p. 166.

..acc. to grammarians, the substratum of the action is termed *kartṛ*; the neo-logicians reject this view and assert that the substratum of the effort conducive to an action is designated as *kartṛ*; they argue that no action can be performed unless there is favourable effort, an attribute of the soul..

17. ATMANANDA PARAMAHAMSA, Swami. *Vaidikadarśaneṣu Jñānam.*

..see 62. 3 above..

Rev. : R. T. VYAS, *JOIB* 36, 297–99.

18. BAILEY, Greg. *Materials for the Study of Ancient Indian Ideologies : pravṛtti and nivṛtti.* Publ. di "Ind. Taur."– 19, Torino, 1985; 99.

19. BAKSHI, Autar Narain. *Concept of Energy in Hinduism.* Bhavan's Book Univ., Bombay, 1985; xx + 48.

20. BALSLEV, Anindita N. *A Study of Time in Indian Philosophy.* OH, Wiesbaden, 1983; 172.

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..questions the stereotype of a cyclic Indian view of time; also notes that the spatial metaphors of time are not exclusive of any cultural pattern.. see 80. 22 below..

Rev. : Heramba CHATTERJEE, *OH* 32 (1), 3-6; J. N. MOHANTY, *PEW* 37 (4), 455-56; S. Sh, PERI, *OLZ* 83 (1988), 94-96; Charles M. SHEROVER, *JIP* 16 (3), 411-14.

21. BALSLEV, Anindita N. The issues of time and history and the encounter of world-religions. *JOIB* 38 (1-2), 1988; 27-32.

22. BALSLEV, Anindita N. Time as a theme for cross-cultural study. *SP*, 33 ICANAS, Toronto, 1990.

..[stereotypic notions, e. g. that the Indo-Hellenistic experience is cyclic while the Judeo-Christian is linear.. in 80. 20 above, the author has questioned this stereotype in view of the philosocal complexities concerning time in the Indian context; it is also noted in that book that the spatial metaphors of time are not exclusive of any cultural pattern].. in this paper the author contends that a correct appraisal of the conceptual experience of time is essential for philosophies of cultures and for an encounter of world religions.. see 80. 20 above..

23. BANERJEE, S. P. Purpose of man in the tradition of Indian orthodoxy. *JICPR* 1 (2), 1984.

24. BARUAH, G. C. The Indian concept of liberation. *Darshan Intern.* 13 (1), Jan. 73; 75-81.

25. BÄUMER, Bettina (ed.). *Kalātattvakośa, Volume II: Concepts of Space and Time.* IGNCA, New Delhi, 1992; xxxii + 478.

..*bindu*; *nābhi*; *kṣetra*; *deśa*; *sandhi*; *māna*; *laya*: *cakra*; *loka*; *kāla*; *kṣaṇa*; *krama*; *sūtra*; *tāla*; *śūnya-śūnyatā*; *pūrṇa*.. a part of this vol. discussing the first seven terms (xxviii + 170) was published in 1991.. (see 35. 5; 74. 4; 79. 22 above)..

26. BHADRASENA. Brahmadarśana (Hindi). *Vedavāṇī* 41 (1), Nov. 88; 4-10.

27. BHANDARE, V. V. Sacrifice in epics. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 107-115.

28. BHATKHANDE, S. M. Sacrifice in the Bhagavadgītā, (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 116-120.

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29. BHATTA, Jayant K. Vedeṣvahiṁsā. *Sāmmanasyam* 51-52, Brihad Gujarat Sanskrit Parisad, Ahmedabad, 1987; 9–10.

..*ṚV* X. 87.16; *ŚYV* 36.1; 1.1; 16.3; *AV* XI. 2.1..

30. BHATTA, Jayant K. Vaidikadharme śarīram. *Sāmmanasyam* 51–52, 1987; 19–20.

31. BHATTACHARYA, Bhavaniprasad. Vaidike vāṅmaye maitrī. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.) 1987; SK 41–44.

32. BHATTACHARYA, Dinesh Chandra. Consciousness (*caitanya*). *BRMIC* 40 (9–10), Sept.-Oct. 89.

..(two instalments).. mainly *Up.* evidence..

33. BHATTACHARYA, Dipak. The cātuṣkya doctrine in the Mantra-naya. *VBJ of Res* 2, Feb. 79; 92–130.

34. BHUTESHANANDA, Swami. The importance of mantra diksha.

..see 54.49 above..

35. BILIMORIA, Purushottama. Śruti and Apauruṣeya : an approach to religious scriptures and revelation. *J Dharma* 7 (3), 1982; 275-291.

36. BISWAS, Didhiti. Concept of Vedic *dīkṣā*.

..see 54.52 above..

37. BLICKSTEIN, Izidoro. Voir le *brahman* : un mirage sémiologique. *SP*, Symp. Intern. de la langue Sk., UNAM, Mexico, 1982; 6–7.

.."seeing Brahman : a semiological mirage; problems arising in the transl. of the *Kena-Upaniṣad*".. *anyad iva sad viditāt*..

38. BODEWITZ, H. W. The cosmic, cyclical dying (*parimara*). Aitareya Brāhmaṇa 8.28 and Kauṣītaki Upaniṣad 2.11–12.

..see 13.6 and 20.66 above..

39. BODEWITZ, H. W. Prāṇa, apāna, and other prāṇas in Vedic literature. *ALB* 50, 1986; 326-348.

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..discusses earlier interpretations.. concludes : the following meanings of *prāṇas* are found in Vedic lit. (1) *prāṇa* = respiration; breath; life-breath; life-soul; exhalation (as suggested by CALAND); thoratic air; smell; (2) *apāna*=inhalation (CALAND); abdominal air; flatulence; smell; (3) *udāna* = inhalation; up-breathing, air rising upwards in the upper part of the body; (4) *vyāna* = breath bet. inhalation and exhalation; air diffused in the body; (5) *samāna* = the opposite of the diffused *vyāna*, air congested in the belly, i.e., the air bet. *prāṇa* 'respiration' (or 'expiration') and *apāna* 'flatulence and excretion'..

40. BOLLÉE, William B. Traditionell-indische Vorstellungen über die Füsse in Literatur und Kunst. *Beiträge zur allgemeinen und vergleichenden Archäologie* – 5, 1983; 227–281 + 7 illust.

41. BRAUE, Donald A. "*Māyā*" *in Radhakrishnan's Thought: six meanings other than* "*illusion.*" Mot. Ban., Delhi, 1985; 14 + 184.

Rev. : Bina GUPTA, *JAS* 45 (4), 885–86.

42. BROWN, George William. Prana and apana. *Yoga Mimamsa* 29 (3), Oct. 90; 50–61.

..Vedic and *Up.* evidence considered.. *prāṇa* = thoracic breath: *apāna* = abdominal breath..

43. BROWN, W. Norman. *Man in the Universe. Some Continuities in Indian Thought.* Indian and Oxford IBH, 1966.

..Rev. : *IAC* 19 (2), 70–71; *JOIB* 17 (1), 106–8.

44. BROWN, W. Norman. Le devoir, force de vérité. *Annales ESG*, July-Aug. 73; 895-920.

..French transl. of *VBD* III. 80. 42..

45. CARDONA, George. A path still taken : some early Indian arguments concerning time. *JAOS* 111 (3), July-Sept. 91; 445–464.

..discusses treatment of "time" both as a syntactic and a semantic category, by the Indian grammatical trad... certain objections by the Buddhists to the views of Bhartṛhari and the Pāṇinīyas are set forth and resolved..

46. CHAKRAVARTI, Prabhat Chandra. *Doctrine of Śakti in Indian Literature.* Patna, 1986 (reprint); 2 + 2 + 123.

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47. CHAKRAVORTY, Meera. On the definition of *brahman* or consciousness. *SP*, 32 AIOC, Ahmedabad, 1985; p. 335.

..omnijective approach to arrive at the definition of *brahman*..

48. CHATTERJEE, Madhumita. Welfare-oriented aspect of dharma – a philosophical approach. *SP*, 33 AIOC, Calcutta, 1986; p. 636.

..welfare-aspect of *dharma* emphasised more than spiritual aspect..

49. CHATURVEDI, Giridhari Lal. *The Concept of Self-luminosity of Knowledge in Advaita Vedānta*. Adarsha Prakashan, Aligarh, 1982; vii + 197 + 42.

..Ch. 1 : " Self-luminosity in the *Up*...

Rev. : C. T. KENGHE, *AJOS* 1 (2), 167–68.

50. CHAUBEY, B. B. Nature of guruship according to the Hindu scriptures. (in) *Nature of Guruship*, Boring Union Christian College, Batala, 1974.

51. CHAUDHARI, Probhavati. Prāṇa kā vaijñānika svarūpa (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), Jodpur, 1990; 10.

..(also in the *Smārikā* of the Sammelana, pp. 9–16).. acc. to OJHA : 10 *lakṣaṇas* of *prāṇa*; *p.* as *ṛṣi*; *p.* pervades *brahmāṇḍa*..

52. CHAUHAN, Sraddha. Vaidika '*puruṣa*'–tattva : eka vivecana (Hindi). *Veda-Savitā* 4 (3), Oct. 83; 87-115.

53. CHAUHAN, Sraddha. 'Puruṣa' kī paribhāṣā (Hindi). *Veda-Savitā* 4 (3) Oct. 83; 115–117.

..[also see FATAH SINGH, "Mānava ke vyaktitva kī khoja, *Veda-Savitā* 4 (3), 118–125]..

54. CHENNAKESAVAM, S. *Concept of Mind in Indian Philosophy*.

..(= *VBD* IV. 62. 13)..

Rev. : *Dar. Int.* 21 (1), 87–88.

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55. CHOKSY, Jamsheed K. *Purity and Pollution in Zoroastrianism. Triumph over Evil.* Univ. of Texas Press, Austin, 1989; xvii + 185.

..Foreword by Richard N. FRYE..

56. COBURN, Thomas. 'Scripture' in India : towards a typology of the Word in Hindu life. *J Am. Acad. Rel.* 52 (3), Sept. 84; 435–459.

57. COCHRAN, Lisa A. Māyā : the great veil. *IPQ* (Stud. Suppl.) 25 (2), April 88; 1–12.

58. CONRAD, Dieter. Max Webers Interpretation des *Dharma* und sein Begriff der Eigengesetzlichkeit. (in) *Max Weber e l'India*, CESMEO, Torino, 1986; 37–78.

..W.'s treatment of the cl. *dharma* order in his study on Hinduism and Buddhism (*VBD* IV. 56. 57) betrays a certain bias. Differences and mutual independence of caste *dharmas* are stressed to a point of eventual conflict and incompatibility, while the common duties of all castes are almost totally eclipsed. The coherence of a specifically human order of society under the protection of the king is played down and the king's function is described as mainly confined to external politics and warfare.. W. coined the German term "Eigengesetzlichkeit" denoting the subjection of a sphere of action to its own laws or intrinsic logic. For W., the term served to define his distinctive position with respect to hist. materialism as well as the universalist ethics of Tolstoy..

59. CREEL, Austin B. *Dharma* and Justice : comparative issues of commensurability.

..see 70. 6 above..

60. CREVATIN, Franco. Vedica minora.

..see 34. 41 above..

61. CROLLINS, Ary A. Roest. *Thus were they hearing.*

..(= *VBD* IV. 80. 74)..

Rev. : *J. Dharma* 2 (4), 473–75.

62. DANGE, Sadashiv A. Ajāmitā and speech-coupling.

..see 54. 76 above..

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63. DANGE, Sadashiv A. Ghaṭa āṇi hiraṇyagarbha (Mar.). *VSMV* 1984, 1985; 1–6.

..*ghaṭa* = symbol of *yoni*..

64. DANGE, Sindhu S. Vaṣaṭkāra – symbolic significance. *Pūrṇāhuti* 16 (1), Jan. 87; 33-39.

..(also, *SP*, 33 AIOC, Calcutta, 1986; 12–13).. *vaṣaṭ* is a vessel used for pleasing the gods.. *vaṣaṭ* is as old as *ṚV*, but it hardly has any morphemic value attached to it; it gained value as a symbolic expression.. *vaṣaṭ* has to be taken as the oldest aspect of later Tantric utterances..

65. DANGE, Sindhu S. (ed.). *Ultimate in Ancient Indian Thought*.

..see 57. 29 above..

66. DE MORA, Juan Miguel. Vāc. *Amṛtadhārā*, R. N. D. Fel. Vol., 1984; 281–284.

..mentions specifically *ṚV* X. 125. 7..

67. DE MORA, Juan Miguel. On death and other subjects in the Ṛgveda.

..see 4. 16 above..

68. DE MORA, Juan Miguel. Being and nothing in the Veda and in Hegel. *Paper*, 8 WSC, Wien, 1990; 14.

..acc. to *ṚV*, the unity of being and nothing, while they are inseparable, is at the same time different from them, and therefore, as Hegel says, represents a *third* opposite to them (cf. *Nāsadīya-sūkta*)..

69. DEOBALA, Shanti. The Vedic concept of a perfect human being. *JIDVP* 3 (2), June 90; 165–176.

..Indian thinking has always emphasised the oneness of knowledge and has propagated the need for synthesising science and spirituality (*parā* and *aparā vidyā*; *saṁbhūti* and *asaṁbhūti*; etc.) ..Vedic Ṛṣis (like scientists) not bound by local limitations.. hallmark of perfect development of a human being = synthesis bet. the worldly and the spiritual demands of life.. development of a human child (who is *śūdra* at the time of birth) into a *dvija*.. Appendix : Vedic Code and Life : four *varṇas* (by *guṇa-karma*); four *āśramas*; 16 *saṁskāras*; 8 limbs of *yoga* like *yama*,

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niyama, etc.; 5 *yamas* or public obligations (*ahiṁsā, satya, asteya, brahmacarya, aparigraha*); 5 *niyamas* or personal disciplines (*śauca, saṁtoṣa, tapas, svādhyāya, īśvarapraṇidhāna*); 11 components of *dharma* (*ahiṁsā, dhṛti, kṣamā, asteya, śauca, indriyanigraha, dhī, vidyā, satya, akrodha*); 3 duties towards God (*stuti, prārthanā, upāsanā*); 5 *mahāyajñas* (*brahma-, deva-, pitṛ-, atithi-, balivaiśvadeva-*)..

70. DESHPANDE, Indu. Psychological implications of *Prāyaścitta*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 380.

..in the case of *prāyaścitta*, threat of divine anger is a psychological stressor.. see 54. 120 and 62. 18 above..

71. DEVARAJA, N. K. *Humanism in Indian Thought*. Delhi, 1988; 174.

72. DHAWAN, Neerja. *Brahmanism : A Political Concept*. Delhi, 1990; 156.

73. DUBEY, S. P. Advaitic concept of truth. *Pr Bh* 90, Aug. 85; 348–352.

..the theory of error leads us to the knowledge of the Real; the sublation of the illusory object gives us the knowledge of that wh. is not sublated, i. e., of the real..

74. DURANTE, M. Epea pteroenta. Die Rede als 'Weg' in griechischen und vedischen Bildern. (in) *Idg. Dichtersprache* (ed. R. SCHMITT), Darmstadt, 1968; p. 252.

75. DWIVEDI, R. C. Concept of the śāstra. *Ind. Taur.* 13, 1985–86; 43–60.

..(paper, 6 WSC).. ref. to *Vedāṅgas*.. mention of *vijñāna* in *Ch Up* VII. 1. 2..

76. EDITOR. Resurrection of mother-power. *Pr Bh* 93, Sept. 88; 322–329.

..ref. to *ṚV*: wife and husband being equal halves of one substance are equal in every respect..

77. ELIZARENKOVA, T. Y. Notes on contests in the Ṛgveda. *ABORI* 68, 1987; 99–109.

..more than 10 words in *ṚV* having the meaning "contest, competition" (leaving aside those meaning "military contest,

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battle" : *āji, tarus, dhana, pṛt, pṛtanā, pradhana, bhara, mīḷha, vāja, vidatha, vivāc, spṛdh*.. most of these words possess well-established IE etymologies.. diff. kinds of contests among Vedic Aryans.. Āryapradasyu contests (use of swift-moving *rathas* by Aryans).. chariot-races.. priestly contests — verbal contests.. gambling or dice-playing.. cosmic contests..

78. FATAH SINGH. The synthetic approach to human personality (A study in Vedic symbolism). *Veda-Savitā*, E. S. 3 (2-5), Mar. June 84.

..considers : *mahā-saṁhitā*; *puruṣa-saṁhitā*; symbolism of *yajña*; social aspect of *yajña*; *saṁhitā*, *sāman*, *brahman*; the basic dualism..

79. FATAH SINGH, Rāṣṭrīya caritra (Hindi). *Veda-Savitā* 6 (2), Sept. 85; 47–53.

..national life.. *AV* 13.1. 1–2; *ṚV* V. 28.3; X. 85.23: *YV* 9.23; *ṚV* X. 125.1; *AV* 3. 7. 2..

80. FATAH SINGH. Vi-paśyanā (Hindi). *Veda-Savitā* 11 (11), Jan, 91; 322-325.

81. FORT, A. O. The concept of *suṣupta* in Advaita Vedānta. *ABORI* 61, 1980; 221–228.

..traces two differing view-points : (1) in *suṣupti* one knows nothing, as if "gone to destruction" (*ChUp, Gauḍapāda-kārikā*); (2) *suṣupti* is a condition of pure bliss and the true *svarūpa* of *brahman* (*BAU*-Śaṅkara).. author emphasises the latter view, particularly Śaṅkara's position)..

82. GAMBHIRANANDA, Swami. Jñāna and bhakti. *Pr Bh* 93 (9), Sept. 88; 329–331.

..ref. to *Up.* texts..

83. GANGADHAR, P. The Vedic basis of the concept of Hayagrīva. *QJMS* 61 (1–4), 1970; 22–26.

84. GAUDA, Shashi Bala. *Bhāratīyadarśaneṣu māyāsvarūpa-vimarśaḥ*. Delhi, 1988; viii + 298.

85. GHOSH, Archana. *Śakuna* – its sense and significance in the Ṛgveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 22.

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..in *ṚV*, *śakuna* = francobine partridge; it is an auspicious omen.. *kapiñjala* (Indra praised in the form of *k.*)..

86. GONDA, J. " Attraction " and coordination in the Veda. *BSOAS* 20, 1957; 279–289.

..(= *VBD* II. 80. 48)..

87. GONDA, J. All, universe and totality in the Śatapatha-Brāhmaṇa.

..see 17. 18 above..

88. GONDA, J. *Fatherhood in the Veda*. Publ. di Ind. Taur. – 18, Torino, 1985.

89. GUPTA, Manohar Lal. Veda men 'vasu' tattva (Hindi). *Veda-Savitā* 8 (6), 1988; 195–200.

..*vasu* in Veda..

90. GURUPADANANDA SARASVATI, Swami. *Vaidikadarśaneṣvātmasvarūpavimarśaḥ*. Varanasi, 1990; 238.

91. HAGER, Berthold. *Die Entwicklung des Māyā-Bagriffes im Indo-Arischen*. Mersch, Freiburg, 1983; xvi + 226.

..(1942 DD).. based on 4 Vedas, particularly *ṚV*, *Br.*, early *Up.*, Śaṁkara's *Vedāntasūtrabhāṣya*, *MBh* Vedānta portions.. *māyā* = (1) Kunstfertigkeit, Wunderkraft, Weltbaukraft; (2) Verwandung; (3) List, Kunstgrift, Kniff, Anschlag..

Rev. : G. B., *ZDMG* 135 (1), 203; J. DEPPERT, *OLZ* 83 (1988) 2, 205–208.

92. HALBFASS, Wilhelm. *Studies in Kumārila and Śaṁkara*. Stud. zur Ind. und Iranistik, Monograph 9, Reinbek, 1983.

..major theme : Vedic revelation.. (even in their criticism of the Veda, its opponents are ultimately indebted to the Veda)..

Rev. : Heidrun BRÜCKNER, *ZDMG* 140 (2), 398–423.

93. HARA, Minoru. Atidāna, atiyajña, and atitapas. (in) *K. K. Handiqui Fel. Vol.*, Gauhati, 1982; 34–43.

94. HARA, Minoru. A note on the Hindu concept of man – Sanskrit *mānuṣya*. *J. of Faculty of Letters, Aesthetics* = Vol. 11, Univ. of Tokyo, 1986; 45–60.

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96. HATTORI, Masaaki. The view of man in Indian linguistic philosophy (Jap.). *Maeda Sengaku-hen Tōyō mi okeru ningenkan*, Tokyo, 1987; 181–200.

97. HECKAMAN, Curtis R. *Toward a Comprehensive Understanding of Ṛta in the Ṛg Veda*. DD, McMaster Univ., 1980.

..(unpublished thesis)..

98. HOSODA, Noriaki. *Hṛdaya* in Yājñavalkya's dialogue (Jap.). *JIBS* 35 (2), Mar. 87; 512–515.

..see 80. 99 below..

99. HOSODA, Noriaki. The concept of the heart (*hṛd-*, *hṛdaya*.) in ancient Indian philosophy. *Hokkaido JIBS* 2, Sapporo, Oct. 87; 141–158.

..see 80. 98 above..

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..see 80. 101 below..

101. IMANISHI, J. The concept of ātman in the anātma-vāda (1) (Jap.). *Hokkaido JIBS* 5, Sapporo, 1990; 39–66.

..see 80. 100 above..

102. JAGANNATH, Vedalankar. Vedon men bhagavattattva (Hindi). *Vedavāṇī* 41 (3), Jan. 89; 8–11.

..*bhagavat* in the Veda.. (also, *Kalyāṇa* 62. 10; 862–864)..

103. JAMISON, S. W. "Sleep" in Vedic and Indo-European. *KZ* 96, 1982/83; 6–16.

..see 79. 157 above..

104. JHA, Vijay Kant. Vaidika 'vāktattva' evaṁ haṭha-yoga ke nādānusaṁdhāna kā vivecanātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 306.

..*vāk*-principle in Veda..

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105. JOSHI, H. M. Concept and role of tolerance in Indian culture. *JOIB* 33 (1-2), Sept.-Dec. 83; 146-159.

..tolerance in Veda..

106. JOSHI, Lal Mani. Notes on religious merit (*puṇya*) in comparative light. (in) *Pandit Sukhlalji Vol.* (*VBD* IV. 87.177), 1981; 135-144.

..*puṇya* occurs in *ṚV* (rel. meaning of *puṇya* hardly found in *ṚV*) and *AV* (*puṇya* = pure), *ŚPB* (*p.* = rel. work), *ChUp*, *BAU* (*p.* = pious).. theology of *puṇya* in theistic religions differs significantly from the notion of its nature and function in the Śramaṇic systems of Indian origin..

107. KALE, P. A. The concept of bhūtātman. *SP*, 33 AIOC, Calcutta, 1986; 577-578.

..ref. *Maitrāyaṇī Up.*.. *Maitr. Up.* introduces the concept of *bhūtātman* - the elemental soul; it is *bhūtātman* who is subjected to bondage and liberation..

108. KANTAWALA, S. G. *Māyā* : a study in semantics. *Ṛtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 171-175.

..*māyā* in Vedic lit..

109, KANTAWALA, S. G. Concept of time in Indian philosophy. *D. N. Shastri Comm. Vol.*, 1989; 315-321.

..*kāla* in Vedic lit..

110. KAPANI, L. Remarques sur la notion de *vāsanā*. *BEI* 3, 1985; 79-102.

111. KAPUR, Karma Narayan. Pṛthivī ke do dvāra (Hindi). *Vedavāṇī* 39 (5), Mar. 87; 3-5

..*janmadvāra* and *mṛtyudvāra*..

112. KISHOR MISHRA. Vaidikaṁ śramadarśanam. *Sāg.* 22 (1), 1985; 89-92.

113. KOLHATKAR, B. V. The aspect '*satya*' or 'truth' in the *Brāhmaṇas*. *SP*, 33 AIOC, Calcutta, 1986; p. 584.

114. KOMAL BHAI "KESH." Pitṛloka : asthiratā men sthiratā kā bodha. *Veda-Savitā* 9 (10), May 89; 347-350.

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Rev. : Gherardo GNOLI, *EW* 36 (1–3), 308–311.

116. KRISHNA CHAITANYA. *Freedom and Transcendence.* Manohar Publ., New Delhi; 546.

Rev. : *Ind. and For. Rev.* 20, 23–24; *ToI*, 20. 3. 83, 8, 1–5.

117. KSIRSAGAR, D. R. *Manu in the Ṛgveda.*

..DD ..Manu, Minos (Egyptian), Noah (Biblical).. derived from root *man*; signifies the thinking principle..

118. KULAKARNY, V. The concept of *avidyā* in the Tripādvibhūtimahānārāyaṇopaniṣad. *SP*, 33 AIOC, Calcutta, 1986; 580-581.

..*avidyā* means not ignorance but the cause of that ignorance.. *avidyā* (= *jaḍaprakṛti*) is regarded as a real entity, distinct from but dependent upon *brahman*..

119. KULKARNI, G. V. Viveka in the Brāhmaṇa-granthas. *SP*, 32 AIOC, 1985; p. 44.

..concept of *viveka* (discrimination bet. Eternal and Non-eternal, bet. *sat* and *asat*, etc.) has greatly developed in *Br.*-texts..

120. KUPPERMAN, Joel J. Ātman and Self. *PEW* 36 (2), April 86; 159–160.

..(abstract).. the 'self' of the West is *jīva* rather than *ātman*; the relation of *ātman* to person is more like that of water to ice and steam than substance to thing..

121. KUPPUSWAMI SASTRI, S. Pūrṇaism in Indian philosophy – the wholism of ancient India. *K S Birth-Cent. Comm. Vol.* – Part I, Madras, 1981.

..(reprint of *VBD* I. 130. 19)..

122. LAINE, J. The notion of 'scripture' in modern Indian thought. *ABORI* 64, 1983; 165–179.

..concept of 'Hinduism' and 'religion'.. Hindus, to this day, look to numerous texts as their scriptures — Vedas, *Up.*, *Gītā* — but insofar as they identify with a pan Indian religiousness called Hinduism, their common basis is not a given authoritative

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text, but a faith in the possibilities of human appropriation of truth; this is the basis of the creation of 'Hinduism'..

123. LATH, Mukund. Ancient Indian music and the concept of man.

..see 37. 41 above..

124. LAUGHLIN JR., Charles D. On the spirit of the gift. *J Ind Anthrop Soc* 21 (2), 1986; 156–176.

..gift and giving in Hindu trad... Vedic evidence; *ṚV* hymn to *dāna*; Naciketas episode in *Kaṭha Up*... gift – exchange and love.. exchange as ritual..

125. LE BOURDELLÈS, H. La flamine et la brahmana: Nature de la fonction Étymologie.

..see 79. 199 above.. see 80. 126 below..

126. LE BOURDELLÈS, H. Une confirmation sur le problème *flamen brahman*. *REL* 58, 1980 (81); 124–125.

..see 80. 125 above..

127. LINGAT, Robert. Time and the dharma. *CIS* 6, 1962; 7–16.

127A. LOKESH CHANDRA. The flesh and blood of time. *SVUOJ* 27 (1–2), 1984; 1–9.

..Vedic concept of time considered among others..

128. MAGNONE, P. The development of *tejas* from the Vedas to the Purāṇas.

..see 79. 212 above..

129. MAHAPATRA, Sacchidananda. The concept of Jātavedas in the Ṛgveda. *SP*, 33 AIOC, Calcutta, 1986; 57–59.

130. MALAMOUD, Charles. Lumières indiennes sur la séduction. *Traverses* 18, 1980; 56–67.

131. MALAMOUD, Charles (ed.) *Lien de vie, noeud mortal. Les représentations de la dette en China, en Japan et dans le monde indien*. Ed. de l'Ecole des Hautes Etudes en Sciences Sociales, Paris, 1988; 208.

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..'debt' viewed in its social, judicial, and rel. implications.. figure of the debtor stands out in greater relief.. debt and death — relationship..

Rev. : Lionello LENCIOTTI, *EW* 38, 334.

132. MANSIMHA. Vedon men rāṣṭrīya bhāvanā (Hindi). *Kosala* 3 (1–2), 1980–81; 39–43.

..nationalistic sentiment in Vedas..

133. MAWET, F. "Light" in ancient Iranian. *JIES* 10 (3-4), 1982; 283–299.

134. MAZUMDAR, B. P. The concept of *dharma* in ancient India.

..see 61. 61 above..

135. MEHENDALE, M. A. Ṛta : Prādhyāpaka Lüders yāṁce vicāra (Marathi). (in) *Prajñāñjalī* (L. J. Fel. Vol.), 1988; 1–14.

..views on *ṛta* of Professor LÜDERS.. (1) word *ṛta* used in Veda always as noun (and never as adj.); (2) the word *ṛta* in the Veda has only one meaning, viz., 'satya' (= truth; cosmic power).. *ṛta* in post-Vedic lit.; *ṛta* in *ṚV* (opposite to *anṛta, druh, vṛjina, yātu*; *ṛta* = *sūkta*); *ṚV* and *satyavidyā*; *ṛta* in Vedic myths; *ṛta* manifests as light; *ṛta* and *tapas, brahman*, etc.; *ṛta* in *Avesta*..

136. MEHTA, N. D. Evolution of the conception of Praṇava or 'Om' in Sanskrit literature. *Sanskrit Research* 1, 1916; 213–240.

137. MIRASDAR, Mangala Hari. *Ṣoḍaśakala puruṣa*. *SP*, 34 AIOC, Visakhapatnam, 1989; 15–16.

..*jīva* or *ātman*, on account of being reflected by the subtle body constituted of sixteen parts, is called *ṣoḍaśakala puruṣa*.. the 16 *kalās* are : *prāṇa, śraddhā, kha, vāyu, jyotis, āp, pṛthivī, indriya, manas, anna, vīrya, tapas, mantra, karman, loka, nāman*..

138. MISHRA, Hariram. Vaiyākaraṇon tathā sāhityaśāstriyon dvārā śabda tattva kī dārśanika vyākhyā (Hindi). *JGJKSV* 43, 1987 (1991); 281–287.

..*śabda* acc. to grammarians and rhetoricians..

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139. MISHRA, Lal Bihari. Vedon men śakti-tattva (Hindi), *Kalyāṇa* 61 (3), Mar. 87; 604–608; 672–675.

..serially..

140. MISRA, Godavarisha. The concept of *sannyāsa*. *SP*, 33 AIOC, Calcutta, 1986; p. 656.

..as expounded in *Up*. .. *sannyāsa* evaluated as a means to liberation..

141. MITTWEDE, Martin. The concept of *yajña* in Yajur Veda.

..see 12. 13 above..

142. MODI, P. M. *Akṣara : the forgotten chapter in the history of Indian philosophy*. Sri Garib Dass Oriental Series–30, Indian Books Centre, Delhi, 1985; xii + 175.

..reprint of *VBD* I. 121. 37.. treats of the concept of *akṣara* beginning with early *Up*. ..

Rev. : K. JAYAMMAL, *ALB* 49, 254.

143. MOHANTY, Aditya Kumar. The concept of *saccidānanda*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 333.

..the ultimate reality is of the nature of consciousness..

144. MUKHOPADHYAY, Biswanath. The mind in the Ṛgveda. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 5.

..mind has not been personified in *ṚV* like other abstract ideas or principles..

145. MULLIK, B. R. The significance of *aum*. *Theosophist* 90 (6), Mar. 69; 406–410.

146. MUNSHI, Shehnaz. Indo-Iranian concept of *asha* (*ṛta*). (in) *Ultimate*, Bombay Univ., 1991; 165 ff.

..Av. Ahura (= Asura), Av. Apam Napat (= Varuṇa), and Av. Mithra (= Mitra) form the triad responsible for guarding Asha (= *ṛta*)..

147. MURAKAMI, Shinkan. The conception of body and mind in ancient India and Buddhism (Jap.). *Nanto bukkyō* 51, 1983; 25-42.

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..see 80. 148 below..

148. MURAKAMI, Shinkan. Concepts of the self and the mind in Vedic and Buddhist literature. *Tōhoku daigaku nihon bunka kenkyūjo kenkyūhōkoku.*

..I. The mind in the Vedas; II. The mind in the *Brāhmaṇas* and in the early *Up.* .. (abstract).. see 80. 147 above..

149. MURTHY, K. K. Indian theories of beauty. *Kosala* 3 (1-2), Faizabad, 1980-81; 1-6.

..Indian quest for beauty is as old as Vedas; word *alaṁkṛti* in *ṚV* developed into *alaṁkṛti* or *alaṁkāra* of *alaṁkāraśāstra*; it connotes 'charm' in English.. in *Up.*, *sat-cit-ānanda* as compoents of spiritual beauty..

150. MUS Paul. Le stance de la plénitude. *BEFEO* 44, 1947-50; 591-618.

151. MYLIUS, Klaus. Viśvasṛjaḥ, and the problem of continuity in Indian religious history. (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 285-300.

..traces the concept thro' lit. (first occurrence *AV* XI. 7.4).. (*Raghuvaṁśa* X. 16: Viṣṇu as *viśvasṛj*).. establishes direct continuity of Indian rel. hist. ..

152. NAGARAJA RAO, H. The meaning of Dharma in Hinduism. *Aryan Path* 40 (12), Dec. 69; 529-532.

153. NARADEVA SASTRI. Catvāri vāk parimitā padāni. *SP*, 33 AIOC, Calcutta, 1986; 505-506.

..*vācaḥ catasraḥ avasthāḥ*: *parā* (*garbhāśayaḥ.*), *paśyantī* (*garbhakālaḥ*), *madhyamā* (*prasavakālaḥ*), *vaikharī* (*prasūtāvasthā*).. *vaikharī dvividhā – śliṣṭāviśliṣṭābhedena*; *viśliṣṭā āpi prāptasādhubhāvabhraṣṭabhedena dvividhā*.. *catvāri vāk parimitā* — wrongly understood by some as denoting *nāmākhyātopasarganipātāḥ*..

154. NARAYANAN, S. Tamil Vedic perception of personality. *The Vedic Path* 49 (1), June 86; 45-49.

155. NEOG, Maheshwar. *The Bhakti-Ratnākara of Śaṅkaradeva and the History of the Concept of Bhakti.* Punjab Univ., Patiala, 1982; xiv + 170 + 204.

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Rev. : B. P. MAZUMDAR, *JIH* 61, 306–09.

156. NUVANGUL, V. Boon in religious literature of India. *Pr Bh* 94, Oct. 89; 421–424.

..many ref. in Vedic and *Up*. lit. ..

157. OBERHAMMER, G. (ed.). *Offenbarung, Geistige Realität des Menschen.*

..(= *VBD* IV. 80.284)..

Rev. : R. N. D., *ABORI* 69, 398–99.

158. OBERHAMMER, G. (ed.). *Transzendenzerfahrung, Vollzugshorizont des Heils : Das Problem in indischer und christlicher Tradition.*

..(= *VBD* IV. 80.285)..

Rev. : R. N. D., *ABORI* 69, 399–400.

159. OBERHAMMER, G. (ed). *Inklusivismus : Eine indische Denkform.* Publ. of the De Nobili Res. Lib., Occas. Papers - 2, Wien, 1983; 113.

..contains article on "Inklusivismus, eine indische Weise der geistigen Werbung und Auseinandersetzung" by HACKER, two critiques by HALBFASS and WEZLER, and an evaluative postscript by the Editor.. acc. to HACKER, Inklusivismus consists in claiming for, and thus including in, one's own rel. what really belongs to an alien rel. ideology: this tendency is more prominently observable in Neo-Hinduism..

Rev. : G. B., *ZDMG* 135 (1), 202–03; R. N. D., *ABORI* 69, 401–402; J. W. DE JONG, *IIJ* 29 (1), 68–70; D. R. KILLINGLEY, *BSOAS* 48 (2), 376–77; Patrick OLIVELLE, *JAOS* 106, 867–68.

160. OGUIBÉNINE, Boris. La dakṣiṇā dans le Ṛgveda et le transfert de mérite dans le bouddhisme.

..see 56.24 above.. see 80.161 below..

161. OGUIBÉNINE, Boris. [sur la dakṣiṇā]. *Annuaire EPHE*, V section, scien. rel., Résumés des conf. et travaux 92, 1983–84; 175–180.

..see 80.160 above..

162. OGUIBÉNINE, Boris. Cosmic tree in Vedic and Tamil mythology : contrastive analysis. *JIES* 12 (3–4), 1984; 367–374.

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..author examines SHULMAN's interpretation of the Tamil myth of Murukan's struggle with Cūr, and compares it with Vedic concepts of Cosmic Tree..

163. OMKAR, Shri. Śraddhā. *Vedavāṇī* 36 (7), May 84; 4–6.

164. O'NEIL, L. Thomas. Speaking the unspeakable : Śaṅkara on śabda. *Dar. Int.* 20 (2), April 80; 53–60.

165. O'NEIL, L. Thomas. *Māyā in Śaṅkara. Measuring the Immeasurable.* Mot. Ban., Delhi, 1980; xi + 222.

..Part I, Chh. II–V : hist. survey of the terms *māyā* and *saṁvṛti*.. *māyā* in *ṚV* = wondrous creative power; the special ability of the gods to create or assume a particular form and project themselves on to the exterior .. *māyā* from root *mā* 'to measure'..

Rev. : Alessandro CIMINO, *EW* 32, 194–96.

166. PADOUX, André. Mantras, what are they ?

..in 34. 13 above.. see 54. 325 above.. see 80. 168 below..

167. PADOUX, André. Early speculations about the significance and powers of the Word. (in) *Vāc : The Concept of the Word in Selected Hindu Tantras*, SUNY Press, Albany, 1990; 1-29.

..(Ch. 1 in the book).. in India, throughout the ages, a 'linguistic theology' has evolved.. *śabda* is eternal — Veda as revelation.. speculations about the power of the word occur from *ṚV* onwards.. Vedic speculations, as expressed in the hymns, are based upon a kind of primacy of the Word.. author considers the term *vāc* in Vedic lit. (particularly *ṚV* X. 71 and 125).. the term *akṣara*.. syllable *oṁ* (in Indian thought, as early as Vedic times, the condensed, the concentrated, has always been given primacy over the extended, the dilated).. the breaking up of *oṁ* into its constituent phonemes (*a* + *u* + *m* + ?) to wh. are ascribed theological or cosmic meanings..

168. PADOUX, André. The Mantras. (in) *Vāc : The Concept of the Word in Selected Hindu Tantras*, SUNY, Albany, 1990; 372–426.

..(Ch. 7 in the book).. definition and characteristics of *mantras*.. *man* + *tra* = an instrument of thought (not ordinary

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thought; conceptual, discursive, differentiating form of thought — it is more intense, more effective, and one-pointed).. see 80. 166 above..

169. PANDE, Baleshwar. *Nature and Destiny of Man: Social, Moral, and Intellectual.* Delhi, 1986 (reprint); 248.

170. PANDIT, M. D. *Zero in Pāṇini.* Publ. CASS B 12, Univ. Poona, 1990; 201.

..(1) linguistic zero; (2) *it*-zero; (3) *anuvṛtti*-zero..

Rev. : K. K. RAJA, *ALB* 55, 162–63.

171. PANIKKAR, R. Le temps et l'eternité dans la pensée indienne. (in) *Mensch und Zeit,* Erasmus Jahrbuch 1951, Zürich, 1952; 219–252.

..cf. *VBD* IV. 80. 311, 312..

172. PARIKH, Vasant. Concept of destiny in Indian philosophy. *SP*, 32 AIOC, Ahmedabad, 1985; 356–357.

173. PARIKH, Vasant; PANDYA, Vinod; PATHAK, Kishor. *Saṁskṛta Sāhityamān Mānava* (Guj.). Arts College, Amreli, 1985; 4 + 110.

..chh. 2–4 : man in Vedic lit. ..

Rev. : Ramesh BETAI, *Svādhyāya* 23 (2), 221–23.

174. PARRINDER, Geoffrey. *Avatar and Incarnation : A Comparison of Indian and Christian Beliefs.*

..see 56. 28 above..

175. PARRY, J. The gift, the Indian gift, and the 'Indian gift.' *Man* 21, 1986; 453–473.

176. PATEL, Gautam V. A concept of saṁnyāsa in Gītā and Manusmṛti. *Bh. Vid.* 45–47, 1985–87; 201–203.

..word *saṁnyāsa* not found in any Vedic *mantra*; nor in early *Up.*; occurs once in *Muṇḍaka Up.*; occurs, with greater details, in *Jābāla* and *Paramahaṁsa*.. the words *pravrajyā* and *pravrajet* do not mean *saṁnyāsa* as such.. see 80. 177 and 179 below..

177. PATEL, Gautam V. Vedas, Manusmṛti, and Gītā (a comparative study). *SP*, 33 AIOC, Calcutta, 1986; 665–666.

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..concepts like *saṁnyāsa, yajña*, etc. in these texts.. show a development.. see 80.176 above and 80.179 below..

178. PATEL, Gautam V. The concept of Vaikuṇṭha – a later development. *JOIB* 25 (3-4), 1986 (1988); 163–169.

..(*paper*, 6 WSC).. Vedic references (?).. in Vedic lit, it is Indra who is described as being born as the son of Vaikuṇṭhā; therefore, *vaikuṇṭha* in Vedic lit. is an epithet of Indra..

179. PATEL, Gautam V. Saṁnyāsa – a later developed concept. *SP*, 7 WSC, Leiden, 1987; p. 114.

..word *saṁnyāsa* not found in *Saṁ.*, *Br.*, *Ār.*, older *Up.*; occurs in *Muṇḍaka Up.* .. concept discussed in *Dharmasūtras*.. see 80.176, 177 above..

180. PATHAK, Ganesh Kumar. Prācīna bhāratīya kāla-vijñāna (Hindi). *VJ* 34, Dec. 85; 129–133.

..'time' in ancient India.. *AV* VIII. 2.21.. [4,32,00,00,000 years = life of creation]..

181. PATHARIYA, Satya. Īśvara kā sarvottama nāma Om (Hindi). *Vedavāṇī* 41 (7), May 89; 7–8.

..*om* = best name of God..

182. PATHARIYA, Satya. Rāṣṭrabhūṣaṇa mānava. *Vedavāṇī* 39 (8), June 87; 1–3.

..*samu 'ro 'si nabhasvān; māruto' si marutāṁ gaṇaḥ; avasyūr asi duvasvān*..

183. Patriotism, the Vedic concept. *Organiser* 17 (50), 13.7.64; p. 12.

184. PELICAN, Jaroslav. *The Vindication of Tradition*. Yale Univ. Press, New Haven, 1984.

..trad. is the living faith of the dead; traditionalism is the dead faith of the living.. it is traditionalism that gives trad. such a bad name..

185. PODDAR, Hanuman Prasad. Rasādvaita (Hindi). *Kalyāṇa* 61 (7), July 87; 839–844.

..*Up.* citations..

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186. POLEY, Utz. On the structure of *ṛta* and *brahman* (*brahmodya*). (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 745–755.

..in the discussion of the absolute finest structure of *ṛta* and *brahman*, a new approach causing further typological sequences in the literary field as well as in the geometric-ornamental area is proposed.. *ṚV* is an illustrated book without illustrations, the imagined pictures are geometric ornaments.. selections from the basic design of 432 positions result in diff. ornaments wh. are already known.. ref. *ṚV* 1. 164; X. 97; X. 114..

187. POST, Kennth H. The failure of contract among the fishes. *ABORI* 65, 1984; 11–26.

..hist. of the study of "contract" in Vedic texts reviewed.. the role of Mitra in cosmic and political order.. discusses two stories involving contracts and Mitra-Varuṇa.. "Manu and the fish" and "Purūravas and Urvaśī".. *Nirūḍhapaśubandha*.. why are extreme asceticism and eternal recurrence as foundation of law an improvement on contracts?..

188. PRITHIPAUL, K. D. *Moha : A Study in the Metaphysics of Error in the Brahmanical Tradition.* Southern Publications, Madras, 1988; 172.

..(relation of *moha* to *māyā* and *avidyā*)..

189. PUNJABI, Shakuntala. 'Manas' – a critique. *D. N. Shastri Comm. Vol.*, 1987; 362–370.

..*manns* in Veda and *Up.*..

190. RAGHUNATHA IYER, N. Viveka, the basic note of Indian culture. *J Madras Univ.* (*H*) 37 (1–2), 1965–66; 36–67.

191. RANA, B. S. Place and time as the determining factors of *dharma* in ancient Indian society. (in) *Essays in IHC*, INCS, New Delhi, 1986; 229–232.

..dynamic conception of *dharma*..

192. RANADE, H. G. Some terms and concepts in the Śrauta ritual.

..see 54. 345 and 79. 319 above..

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193. RANGANATHANANDA, Swami. India's vision of *samanvaya* I. *Pr Bh* 92, Dec. 87; 483-491.

..(to be contd.).. *samanvaya* ; its early evolution in Vedic culture; its fullest expression in the Advaitic vision of the *Up.*..

194. RATNAM, Ram Kumar. Duḥkha : advaitic perspective. *IPQ* (St. Suppl.) 25 (2), April 88; 13-24.

195. RAU, Wilhelm. *Die Brennlinse im alten Indien.*

..see 77. 41 above..

196. RENTELN, Alison Dundes. The concept of human rights. *Anthropos* 83, 1988; 343-364.

..rights and duties are always correlative; therefore, duty-based moral systems can accommodate human rights.. in addition, the presumed universality of human rights is called into question.. there do not even exist articles on the concept of human rights in all societies (e.g. Indian)..

197. SAHOO, P. C. Black-magical significance of water in the Veda. *SP*, 33 AIOC, Calcutta, 1986; p. 27.

..mentions *udavajrapraharaṇa* in Veda..

198. SAHU, R. J. Implication of different concepts of *Prāṇa* and *Prāṇāyāma* in the ancient and mediaeval Sanskrit texts. *Yoga-Mīmāṁsā* 29 (3), Oct. 90; 1-17.

..*prāṇa* in Vedic lit., particularly in *AV*, *Chāndogya*, *Kena*, *Kaṭha*, *Praśna*..

199. SAMUDRA, K. D. Concept of sacrifice in the Manusmṛti and the Yājñavalkyasmṛti. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 92 ff.

..imp. given to 5 *mahāyajñas*.. these are different from *śrautayajñas* in 2 respects : (1) householder is himself the agent; no priest is required; (2) main idea of 5 *mahāyajñas* is to discharge one's duties to gods, sages, manes, etc.; they are morally and spiritually more progressive and ennobling than *śrautayajñas*.. see 54. 356 above..

200. SANKARANARAYANAN, S. *Mīmāṁsā* in ancient India. *ABORI* 62, 1981; 1-16.

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..(1) in *Br.* and *Up.*, *m* denotes investigation and inquiry in general; also denotes doubting purity of a given thing; (2) in *Vedāṅga-Sūtra* period, *m.* denotes a branch of scienee of Vedic phonetics; the terms *ānvīkṣikī* and *nyāya* include what is known as *karmamīmāṁsā*..

201. SARASWATI, Baidyanath. *The Spectrum of the Sacred*. Concept Publ. Co., Delhi, 1984; xx + 173.

..Part I (2–104): of theoretical nature; (1) 'the concept of the sacred'; brief interpretation of Hindu society and rel.; in India, rel. pervades the entire social structure ('Hinduism is a social system rather than a mere rel.' — rev.); (2) 'the sacred complexes in Indian cultural traditions': diff. notions of the sacred developed in three diff. cultural traditions (oral, textual, and transcendental) and formed a set of rel. phenomena..

Rev.: D. M., *Arch Or* 57, 78–79.

202. SATYA PRAKASH SARASVATI. Concept of vrata in the Vedic literature. *JIDVP* 3 (2), June 90; 221–254.

..*vrata* in *YV* and *AV*.. the word to be derived from *vṛ* (and not from *vṛt* as suggested by V. M. APTE, *VBD* I. 94.4).. P. V. KANE's views reproduced..

203. SATYAVRATA SIDDHANTALANKAR. Civilization and culture. *Vedic Path* 48 (3–4), Mar. 86; 4–13.

204. SATYAVRATA SIDDHANTALANKAR. The concept of Vedic realism. *AH* 6 : 57, Feb. 89; 31–33.

205. SCHMIDT, Hanns-Peter. Turandot in Indien. *SII* 13/14, 1987; 203–217.

..the *motif* is shown to be of Indian origin..

206. SCHWARZ, Arturo. La dimansione materna, cosmogonica, illuminante ed erotica di vāc. (in) *Atti del terzo convegno nazionale di studi sanscriti*, Ed. Jollygrafica, Torino, 1986; 89-111.

207. SEN, Debabrata. *Concept of Knowledge: Indian Theories*. Calcutta, 1984; xii + 296.

208. SENGAKU, Maeda. The Ātman-doctrine: general introduction. (in) *Iwanami kōza*, Toyōshiso 6 : Indō-shiso 2, Tokyo, 1988.

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80.218]

209. SENSHARMA, Deba Brata. The conception of tattva in Indian philosophy. *VIJ* 4 (2), Sept. 66; 204-208.

210. SESHAGIRI RAO, K. L. *The Concept of Shraddha (in the Brahmanas, Upanishads, and Gita)*. Mot. Ban., Delhi.

211. SHARMA Ganesh Dutta. Concept of Rita in Rigveda. *SP*, 7 WSC, Leiden, 1987; p. 151.

..*ṛta* denotes the law of nature and good conduct of man..

212. SHARMA, J. M. Dayananda's concept of Guru. *AH* 7: 70, Mar. 90; 3-5.

213. SHARMA, Krishnalal 'Sūdena'. *Vaidika evaṁ Saṁskṛta Sāhitya men Śakuna evaṁ Adbhuta Ghaṭanāen* (Hindi).

..see 73. 63 above..

214. SHARMA, Ramanath. 'Ahiṁsā' viṣayaka paramparāgata avadhāraṇāon kī samīkṣā (Hindi). *JMSUB* 39-40 (1), Humanities No., 1990-91; 143-180.

..*ahiṁsā* in Vedic trad...

215. SHARMA, Ram Murti. Concept of Puruṣa in Indian philosophy. *JOIB* 30 (3-4); 165-171.

216. SHARMA, Ram Murti. Sacrifice in the Vedānta philosophy. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 83-87.

21 . SHARMA, Satyaprakash. Aupaniṣada darśana men kāla-brahma kī parikalpanā (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 604.

..*kāla* and *brahman* are two different concepts, but they have been brought on a par — cf. *Kaivalya-*, *Subāla-* *Śvetāśvatara-Up*...

218. SHARMA, Srikrishna. Vāk-tattva kā vaijñanika vivecana (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 9.

..4 forms of *vāk*: (1) *bekurā* (*vācaspatya*); (2) *subruhmaṇyā* (*brāhmaṇaspatya*); (3) *gaurivītā* (*aindra*); (4) *āmbhṛṇī* (*bhauma*).. their *maṇḍalas* also mentioned..

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219. SHARMA, Tirthanath. Bhāratīya ādarśat vairāgya (Assam.). *Manideep* 4 (9), Guwahati, July 64; 621–623.

..*vairāgya* from Vedic and *Up.* pt. of view..

220. SHARMA, Urmila Devi. Asura vicāra-vimarśa (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 22–23.

..the chief *prāṇa* necessary for living is *asura* — it is Varuṇa in Mitrāvaruṇa, *apāna* in *prāṇāpāna*, *sthāvara* in *sthāvarajaṅgama*, *andhakāra* in *prakāśa-andhakāra*..

221. SHASTRI, S. V. Śapathas in ancient Sanskrit texts — a material source of culture. (in) *P. H. L. Eggermont Jubilee Vol.*, Leuven, 1987; 159–166.

222. SHUKLA, Badrinath. Svasvāmibhāva. *JGJKSV* 37 (Baladeva Upadhyaya Fel. Vol.), 1983; HS 71–73.

..*svatva* = *yatheṣṭaviniyogakarmatvayogyatā*; *svāmitva* = *yatheṣṭaviniyogakartṛtvayogyatā*..

223. SHUKLA, C. K. The upaniṣadic concept of *kāma* as physical appetite.

..see 22.111 above..

224. SHUKLA, Kumkum. Veda men satya kī avadhāraṇā (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 31.

..'truth' in Veda..

225. SHUKLA, Pratibha. Jīvanaśālā kā nirmāṇa (Hindi). *Veda-Savitā* 6 (10), May 86; 334–335.

..creation of the 'house of life'..

226. SHUKLA, S. N. Man in the Veda and Avesta. *AJOS* 1 (2), Aligarh, 1984; 117–128.

..man has a purpose and that purpose is to deliver good to the society as well as to himself; only thro' this good has he to achieve the highest goal of his life, viz., the Ultimate Reality..

227. SIEGEL, Lee. *Fires of Love / Waters of Peace — Passion and Renunciation in Indian Culture.* Univ. of Hawaii Press, Honolulu, 1983; 11 + 122.

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80. 234]

228. SIMHA, Rajendra Prasad. Vaidika kālīna raṣṭrīyatā (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 13.

..nationalism in Vedic times..

229. SINGH, Ranvir. Concept of *tīrtha* in Vedic literature.

..see 79. 376 above..

230. SINHA, K. P. A new light on the *apauruṣeyatva*, *nityatva*, and *abhrāntatva* of the Vedas. (in) *K. K. Handiqui Fel. Vol.*, Gauhati, 1982; 18–26.

..views of diff. systems of philosophy and their crit. .. the *śābdika* (linguistic) aspect of the Veda may be non-eternal, but the *tāttvika* (essential) aspect is eternal..supersensuous experiences can't be brought under the purview of logic, and are, therefore, *svataḥpramāṇa*.. there is *samanvaya* in these supersensuous experiences.. Vedas are characterized by self-validity, impersonalness, and eternality..

231. SINHA, Ranjit. *Dharma kī Hindū Avadhāraṇā* (Hindi). Central Book Depot, Allahabad, 1977; xiii + 313.

..the Hindu concept of *Dharma*..

Rev. : Maya MALAVIYA, *JGJKSV* 36, 334–35.

232. SMART, Ninian. On *apauruṣeya śruti*. *PEW* 36 (2), April 86; p. 164.

..(abstract).. the notion of *śruti* as a primordial source of ritual actions is intelligible, but some shift of emphasis took place once it was treated in effect as a *pramāṇa* and so as a source of propositional knowledge..

233. SMITH, R. Morton. Sin in India.

..see 61. 104 above..

234. SMITH, R. Morton. Time in India, the paradox of state and motion. *EW* 38 (1–4), 1988; 93–105.

..to us Time is a linear process, but in India it is cyclical; Time was linear in Vedic times down to the success of the atomic theory of Prakudha Kātyāyana in the 6th cent. B. C. .. time has made differences in India, but society has never been represented as different from that of any present, and the static past causes less anxiety than the unknown future wh. is in the hands of man, in whom there is no confidence..

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235. SPERA, Giuseppe. *Notes on ahiṁsā*. Ind. Taur. Publ. Series – 13, Torino, 1982.

236. SREEKRISHNA SARMA, E. R. Concept of man in the Vedic and Upaniṣadic literature. *K. K. Handiqui Fel Vol.*, Gauhati, 1982; 56–61.

..considers the word *puruṣa* (as against *prajā, manuṣya, martya, nara*).. *puruṣa* is nearest to the creator..*Ṣoḍaśakalaḥ puruṣaḥ* = man as a biological and psychic being and also transcending both these aspec's.. the spirit of Vedic lit. is that man is at liberty to do and achieve what he wants.. happiness is the aim of life..

237. SREERAMAMURTI, P. The concept of *mahāvākyas* according to the Vaiyākaraṇas. *K. S. Birth-Cent. Comm. Vol.*, Part 2, KSRI, Madras 1985; 195–198.

..see 80.244 and 245 below..

238. SRIMANNARAYANA MURTI, M. Thunder and lightning in the Vedic literature. *SP*, 34 AIOC, Visakhapatnam, 1989; 26–27.

..epithets denoting the attributes of physical objects of nature came to be viewed distinctly from their substrata: while some of them became independent divinities, others came to be viewed as accessories like weapons and tools or as associative divinities..

239. SRINIVASAN, K. R. History, culture, and language : a nexus. (in) *Essays in IHC*, IHCS, New Delhi, 1986; 275–286.

240, SRIVASTAVA, O. P. Śulka in ancient and early medieval India. *JGJKSV* 37 (1-4), 1983; E 129–161.

..*śulka* in Vedic texts..

241. SRIVASTAVA, Urmila. Jīvema śaradaḥ śatam. *SP*, 32 AIOC, Ahmedabad, 1985; p. 52.

242. STAAL, Frits. On the Indian concept of the body.

..see 20.117 above..

243. STAAL, Frits. The sound of religion.

..see 47.128 above..

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80.252]

244. SUBRAHMANYAM, Korada. *Discourse – oriental and occidental view-point.* Central Univ., Hyderabad.

..(typescript).. discourse or *mahāvākya* is the largest unit of a linguistic composition.. Indian views acc. to *Vyākaraṇa, Alaṁkāraśāstra,* and *Darśanas*.. see 80.237 above and 80.245 below..

245. SUBRAHMANYAM, Korada. *Mahāvākyavicāraḥ.* Visakhapatnam, 1986; xii + 102 + 16.

..(DD, Andhra Uhiv.).. *mahāvākya* is 'the complete unit of lg. both in Vedic and spoken lgg... shows how the concept was developed in various *darśanas* and *śāstras*.. see 80.237 and 244 above..

Rev. : S. D. LADDU, *ABORI* 69, 396.

246. SUBRAHMANYA SASTRI, S. Vaidikadarśanadṛṣṭyā samatāyāḥ sūcanam. *Vrajagandhā* 1 (1), Srikrishna-Satsangabhavan Prakashan, Mathura, April 85; 31–32.

247. SUDHI, Padma. *Aesthetic Theories of India.* BORI, Poona, 1983; 34 + 232.

..considers Vedic evidence..

Rev. : Anandaprakash DIKSHIT, *ABORI* 64, 339–41.

248. TAIMINI, I. K. The wisdom of the Upanishads : the significance and use of praṇava.

..see 22.121 above..

249. TANAKA, Sumio. The concept of 'ancestors' in ancient India (Jap.). *Hozan Kyōgaku Taikai Kiyo,* Oct. 84; 115–125.

250. TEJOMITRA. Vaidikasaṁhitāsu lokānāṁ parikalpanā. *JIDVP* 2 (2), Aug. 89; 231–239.

..three *lokas*; four *l.*; seven *l.*; 14 *l.*; infinite no. of *l.*..

251. TEJOMITRA. Aśvibhyāṁ Dadhīcā madhuvidyopadeśaḥ. *JIDVP* 3 (2), June 90; 279–281.

..deals with Vedic education rather than with *madhuvidyā*..

252. THIEME Paul. The concept of truth in Rig Veda. *SP,* 1st Week-end Seminar, Maharshi Vedic Univ., Feb. 85, 114

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..the underlying concept of *ṚV* is truth; the technique for arriving at Truth may be called *Dhiyam Yoga* (which has obvious parallel to Transcendental Meditation.. the *ṛṣi* sees Nature as being in the service of higher powers of an ethical char...

253. THITE, G. U. *Animalism in Ancient India.* Publ. CASS, Cl. A, No. 47, Univ. Poona, 1973.

..reproduced from *JOIB* 21 (3), 1972; 191–209...

254. TIWARI, Kapil N. (ed.). *Suffering : Indian Perspectives.* Mot. Ban., Delhi, 1986, xiii + 302.

..(collection of 17 papers).. Karl H. POTTER, "Suffering in the orthodox philosophical systems : Is there any?" ('suffering' as transl. of *duḥkha* is inadequate; acc. to orthodox philos. systems, there is no suffering, i.e. 'undeserved' *duḥkha*).. *duḥkha* is at the heart of Ind. philos., rel., lit., and social views; this does not mean that Indians have a pessimistic or negative perspective of man's role in the world.. *karma* and *duḥkha*.. B. K. MATILAL, "On the universality of suffering".. Arvind SHARMA, "Suffering in Hindu theism" (considers Vedic *saṁhitās*, *Up.*, philosophical systems, devotional theism).. see 64. 62 above..

Rev. : George CHEMPARATHY, *JAOS* 108, 500–501; Jayendra SONI, *Anthropos* 83, 648–50.

255. TRIPATHI, Banarasi. Vaidika vāṅmaya men *vāk* aura *mana* (Hindi). *SP*, 33 AIOC, Calcutta, 1986; p. 80.

..creation is the result of the union of *vāk* and *manas*..

256. TRIPATHI, Bhagirath Prasad, Vagish Shastri. Nigama aura āgama kā samanvaya (Hindi). (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; H. 97–102.

..harmonising *āgama* and *nigama*..

257. TRIPATHY, Rama Chandra. The concept of Puruṣottama and Lord Jagannātha. *SP*, 32 AIOC, Ahmedabad, 1985; p. 418.

..ref. to *puruṣa* in *Puruṣasūkta* (*ṚV*) and *p.* in *Up*...

258. TÜRSTIG, Hans-George. The Indian sorcery called *abhicāra*. *WZKSA* 29, 1985; 69–117.

..studies, among others, material from Vedic texts.. 'magic', 'witchcraft', 'sorcery'.. *kṛtyā*.. *yātuvidyā*.. *abhicāra*.. *ṣaṭkarmā-*

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80, 264]

ṇi.. the term *abhicāra* is used in diff. ways : evil practices; particular magic rite; sorcery; a particular rite incorporated into Tantric texts..

259. UPADHYE, P. M. Sacrifice in the Puranic Tradition. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 121–126.

..*bhakti* is newly oriented sacrifice..

260. URUBSHUROW, Victoria. Indian *mantra* as 'transformative' speech act. Metaphysically rethinking J. L. Austin's 'performative' utterance. *AJOS* 2 (1–2), 1985; 15–34.

..(also in Aligarh Or. Series, Viveka Publ., 1985; iv + 20).. [Hindu *mantra*, three aspects : 'phonetic' (noises), 'phatic' (grammatical), 'rhemic' (sense).. further three aspects : 'locationary' (utterance), 'illocationary' (performatory utterance), 'perlocationary' (doing an action)].. Vedic *mantra*, *m.* in *Br.*, *m.* in *Up.* — all these represent 'transformative' speech.. *mantra* words, when properly uttered acc. to dictates of trad., exhibit a 'transformative' effect on both speaker and world.. (1) sacred speech is meaningful; its meaning derives from phonetic sounds; (2) sacred speech carries force; its force derives from an 'exercitive' doing (not merely saying) of something in the utterance; (3) sacred speech engenders a definite effect; its effect derives from the sympathetic correspondence bet. subject and object..

261. VAIDIKA, Vedavati. Aupaniṣadika artha vinimaya men dāna aura dakṣiṇā (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 31–33.

..*dāna* and *dakṣiṇā* in *Up*...

262. VARADACHARYA, V. Prapatti. *JORM* 42–46, 1972–77 (1987); 44–56.

..ref. to *nyāsavidyā* in *TA* 10.63 (*Mahānārāyaṇīya Up.*); *nyāsa* or *prapatti* is a *brahmavidyā*; ref. to *ṚV* VIII. 19.5 (as interpreted by *Āśv GS*, Haradatta, Devasvāmin)..

263. VATSYAYAN, Kapila (ed). *Concept of Space : Ancient and Modern*. IGNCA, New Delhi, 1991; xxiv + 665.

264. VERMA, S. D. Vedic Rta Chit and Sri Aurobindo's supermind. *The Vedic Path* 46 (3), Dec. 83; 32–38.

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265. VERMAN, Jyesht. Vedic concept of nationalism in modern perspective. *SP*, 32 AIOC, Ahmedabad 1985; p. 58.

266. VIRENDRA, Sushma; CHANDRA, Bhupesh. Non-violence in the Vedas. *Pr Bh* 91, Feb. 86; 65–70.

..in the Vedas, *ahiṁsā* means reverence for life.. *ahiṁsā* occupied a pivotal place in the Vedic concept of cosmic moral order.. Vedic sacrifice did not involve killing of animals.. spirit of selflessness or renunciation strengthens principle of *ahiṁsā*.. concept of non-violence originated in the Veda..

267. VYAS, R. T. The concept of non-violence in Vedic literature. *VIJ* 24 (1–2), 1986 (1989); 37-45.

..bulk of textual evidence tends to underscore the fact that most of the Vedic rituals and daily as well as seasonal sacrifices were performed with simpler items of milk and cereals and that the animal sacrifices were looked upon as anomaly introduced by greedy knaves and were denounced in no uncertain terms..

268. WAYMAN, Alex. The gait (*gati*) and the path (*mārga*) — reflections on the horizontal. *JAOS* 105 (3), 579–588.

269. WAYMAN, Alex. O, that Liṅga ! *ABORI* 68, 1987; 15–54.

..*liṅga* as grammatical gender; *l.* as sexual differentiation; *l.* in the six *Darśanas*; *l.* and *liṅgin*; the śaivitic *l.* — is it phallic or erotic? *l.* and prosperity thro' death; the iconic *l.* – representations; varieties of *l.*; *l.* down, up, and lost; is a *l.* necessary?..

270. WELBON, G. R. Person, text, tradition : India's Ācārya. *Hist. Rel.* 25 (3–4), 1986; 368–377.

271. WERNER, Karel. The Vedic concept of human personatity and its destiny. *JIP* 5 (3), 1977–78; 275–289.

..see 80.272 below..

272. WERNER, Karel. Indian concepts of human personality in relation to the doctrine of the soul. *JRAS* No. 1, 1988; 73-97.

..the paper examines the early understanding of the human personality as it was developed, in clear dependence on earlier Vedic notions, in the old principal *Up.* before the rise of later

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81.1]

schools of Hindu thought, and in early Buddhism (particularly in Pali canon).. see 80.271 above..

273. WEZLER, A. Rejoinder. *WZKSA* 25, 1981; 139–141.

..refutes BODEWITZ's criticism of his book *Die wahren 'Speiseresteesser'* (*VBD* IV. 73.120; 80.484) in *WZKSA* 24, 239–42..

274. WINDFUHR, Gernot L. The Word in Zoroastrianism. *JIES* 12 (1-2), 1984; 133–178.

..in Z. the Word, as a correlate of truth, is ultimately the manifestation on earth of *mazdā*. The word makes dialogue possible, and thro' dialogue is formed the truly *vohu manah* of Zarathushtra.. for Zarathushtra, verbal poetic art is the true intermediary, the *meso-cosmos*, bet. the cosmos of reason and the cosmos of practical existence.. it is thought-speech-act..

275. WITZEL, M. Sur le chemin du cial. *BEI* 2, 1984; 213–279.

..Vedic concepts tend to be related to natural phenomena..

276. YAWALKAR, R. G. On death — some considerations. *SP*, 32 AIOC, Ahmedabad, 1985; p. 424.

..death shd. be regarded as a 'force'.. *Yamasūktas* need to be considered in a different light..

277. YOGAMAYA. Ṛgveda men 'go' tattva kī vyākhyā evaṁ vibhinna artha (Hindi). *MUSRJ* 9 (2), 1984; 1–22.

..concept of *gau* in *ṚV*.. see 73.82 above..

278. YOUNG, Katherine. Euthanasia : traditional Hindu views and the contemporary debate. *ARC* 14 (2), Montreal Univ., Spring 1987; 20–27.

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS : ANATOLIANS : INDO-IRANIANS : INDO-ARYANS : THE ARYAN PROBLEM

1. ADRADOS, F. R. Arqueologia y diperenciación del Indoeuropeo. *Emerita* 47, 1979; 261–282.

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2. ADRADOS, F. R. *Die räumliche und zeitliche Differenzierung der Indoeuropäischen im Lichte der Vor- und Frühgeschichte.*
..see 45.3 above..

3. AKHTAR, Jamna Das. Indo-Aryan rulers of ancient Western Asia and their documents. *Ptv* 10, 1978–79; 66–69.

4. ALEXANDER, S. M. Was there an Indo-European art? (in) *The IEs in the 4th and 3rd Mill. B. C.* (ed. POLOMÉ), 1982; 87–103 + fig.

5. ALLCHIN, F. R. Archaeological and language-historical evidence for the movement of Indo-Aryan-speaking peoples into South Asia. (in) *Ethnic Problems of the History of Central Asia in the Early Period* (*2nd mill. B. C.*, Nauka, Moscow, 1981; 336–349.

5A. ALUR, K. R. Aryan invasion oi India and Indo. Gangetic civilization — archaeo-zoological approach.
..see 82.4 below..

6. ANTHONY, David W. The "Kurgan Culture", Indo-European origins, and the domestication of the horse : a reconsideration. (in) *Current Anthropology*, Chicago Univ. Press, 1988.

7. ARABAGIAN, Ruth Katz. Cattle raiding and bride stealing. *Religion* 14, 1984; 107–142.
.. discusses the role of the goddesses and women in the male-dominated IE culture. The masculine orientation of the IEs is associated by the author with pastoral nomadism and its attending warrior ideology; author suggests that this state of things is to be found wherever these cultural forms prevail.. she further suggests that cultural technologies are responses to the ecological situation of a people.. see 81.22 below..

8. The Aryan problem : Home of the Aryans; expansion of Aryan culture. *JMadras Univ.* (H) 54 (1), Jan. 82; 29-49.

9. Aryans originated in India : study. *MLBD Newsletter*, June 90; p. 7.

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81.16]

.. acc. to K. R. ALUR (archaeologist) the inferences drawn from the pottery and coins excavated show that the Aryans migrated from India..

10. The Aryan problem. *Anusandhana Patrika* 9, Bharatiya Anusandhan Parishad, Ambejogai, Jan. 1992; 9–18.

..report of Seminar organized by the Mythic Society, Bangalore, 21–23 July 1986.. brief summaries of papers presented.. inaugural speech by T. R. JAYARAMAN..

11. The Aryan problem (Mar.). *Ravivāra Sakal*, 18.10.92; Suppl. 1–6.

.. (ref. *Sakal*, April 92 : papers by G. P. PRADHAN and M. A. MEHENDALE).. KHAIRE, "Home of the Aryans, myth and reality"; also papers by Jnaneshwar KULKARNI and Mahendra BIDKAR.. M. A. MEHENDALE : The Aryan home : change in the view of B. G. TILAK..

12. BADER, F. Introduction à l'etude des mythes indoeuropèens de la vision les Cyclopes. (in) *Studi Indo-Europei* (ed. CAMPANILE), Pisa, 1985; 9–50.

13. BADER, F. La nom des Aryens. *BSL* 81 (1), 1986; xvi-xviii.

..(Exposé)..

14. BHARADWAJ, O. P. On the trail of the Mitannis. *SP*, 33 ICANAS, Toronto, 1990.

.. imp. evidence of vestiges of the Mitannis in the region of Baluchistan and Bannu in NW Pakistan.. this evidence suggests the Indian origin of the Mitannis..

15. BHOWMIK, Suhrid Kumar. Tribal interpretation of the word Arya (some points for consideration of the scholars). *Folklore* 30 (4), April 89; 72–76.

.. with the help of the tribal lgg, and culture, specially of the Austro-Asiatic group, we can obtain a clear idea about the Āryas and their culture.. (ref. to Pandit Amulya Charan VIDYABHUSHAN's book, *Vedādigranthe āryaśabdena vyavahārah*)..

16. BIRNBAUM, H. Indo-Europeans between the Baltic and the Black Sea. *JIES* 12 (3–4), 1984; 235-259.

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17. BITTEL, Kurt. *Hattuscha, Hauptstadt der Hethiter Geschichte und Kultur altorientalischen Grossmacht.* Du Mont Buchverlag, Köln, 1983; 227 + 138 illus.

Rev. : Karl HACKER, *Mundus* 21 (2), 91-92.

18. BLAŽEK, Václov. Some names for the wheeled vehicles in the Indo-European languages and their diffusion among the languages of Eurasia.

.. see 45. 24 above..

19. BONGARD-LEVIN, G. M. [Indo-Aryan] (Russ.). *VDI* 1979/3 - 149, 1979; 3-26.

20. BONGARD-LEVIN, G. M. Aryan and Non-Aryan in ancient India (Russ.) (in) *Ancient Cultures of Central Asia and India* (Russ.), Leningrad, 1984; 71-78.

21. BOSE, Pramathanath. *Epochs of Civilization.* Asian Ed. Services, New Delhi, 1978, xii + 339.

.. (reprint of 1913)..

22. BRENNEMAN JR., Walter L. Serpents, cows, and ladies: contrasting symbolism in Irish and Indo-European cattle-raiding myths. *Hist Rel* 28 (4), May 89; 340-354.

.. ref. Bruce LINCOLN, *VBD* IV. 81. 203, 204 (the cattle-raiding myth provides a paradigm for the social class of warriors).. cultural technologies and responses to the ecological situation of a people.. attending these technologies will be particular symbols and values, and these symbols and values will be essentially similar wherever the particular technology is found : for instance, the symbolism of the serpent in pastoral nomadic cultures will be generally interpreted as negative and life-destroying, while in subsistence-level cereal grain-culture it will have a generally positive and life-giving quality.. author amplifies the work of Bruce LINCOLN and Ruth Katz ARABAGIAN (see 81.7 above) thro' the carrying on of their methods..

23. BRENTJES, B. The peacock and the Aryan problem. (in) *Etničeskie problemy drevnej istorii zentral'noj Azii,* Moscow, 1978.

24. BRENTJES, B. Betrachtungen zur Frühzeit Vorderasiens. *OLZ* 80 (4), 1985; 325-331.

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81.33]

..(rev. art. on Hans J. NISSEN, *Grundzüge einer Geschichte der Frühzeit des Vorderen Orients*, Wiss. Buchges., Darmstadt, 1983, xv + 220)..

25. BRENTJES, B. Archäologisches zu den Wanderungen der Indoiraner. *Altorientalische Forschungen* 13 (2), 1986; 224–238.

26. BUTI, Gian Gabriella. The family and the tribe: remarks on Indo-European social setting. (in) *Studien zum indogermanischen Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 9–20.

27. BURROW, T. The early Aryans. (in) *A Cultural History of India*, OUP, Oxford, 1975; 20–29.

28. CAMPANILE, E. (ed). *Problemi di lingua e di cultura nel campo indoeuropeo.*

.. see 45. 30 above.

29. CAMPANILE, E. Histoire et préhistoire d'une formale poétique indo-européenne.

.. see 45. 32 above.

30. CHARACHIDZÉ, Georges. Les Indo-européens et la Caucase. *Rev. Etud. Géorgiennes et Caucasiennes*, Paris, 1986; 211–222.

.. rev. of the work by GAMKRELIDZE and IVANOV (see below in this section)..

31. CHAUHAN, D. V. The Ṛgvedians in Anatolia. *VIJ* 23 (1-2), 1985 (1988); 35–54.

32. CHITALE Sripad. Bhāratahī āryon kā mūlasthāna hai (Hindi). *Anusandhāna Patrikā* 7, Ambejogai, Jan. 91; 21–25.

.. India is original home of the Aryans: ref. to M. T. SAHASRABUDDHE's res. .. no ref. in *ṚV* to the advent of the Bhāratīyas from outside..

33. CREVATIN, F. *Ricerche di antichità indeuropee.*

..(= *VBD* IV. 81. 64)..

Rev.: P. DE BERNARDO, *ZCPh* 39, 347-50; J. P. MALLORY, *Kratylos* 26, 73 79; R. SCHMITT. *KZ* 94, 292-94,

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34. CREVATIN, F. Problemi di antichità indeuropee : note sull' occupazione della terra. *InL* 8, 1982-83 (1984); 27–35.

.. (Ved. *sátpati-* ~ lat. *possidāra*)..

35. CREVATIN, F. Rilletura. *InL* 8, 1982–83 (1984); 172–175.

.. reply to J. P. MALLORY's rev. 81. 33 above..

36. CROSSLAND, R. A Indo-European origins : the linguistic evidence. *Past and Present* 12, 1957; 16–46.

37. DANDAMAEV, Muhammad A.; LUKONIN, Vladimir G. *The Culture and Social Institutions of Ancient Iran.* CUP, 1989; xiii + 463.

.. (English transl. by Ph. L KOHL with D. J. DADSON)..

Rev. : Pierre BRIANT, *BSOAS* 54 (2), 374-76.

38. DEMOULE, J. -P. Les Indo-européens ont -ils existe? *L'histoire* 28, 1980; 109–120.

39. DEPPERT, Joachim. East or west – the precedent : the Aryan schism. (in) *India and the West* (ed. J. DEPPERT), H. Goetz Mem. Vol., Mar ohar, New Delhi, 1983; 45–138.

.. schism alienating the Avestan and Vedic tribes from one another .. instigated by the manipulator Zarathustra.. in *Brāhmaṇa* period, Brahmins made money out of ritualism wh. was thwarted by *Up.* monism.. author speaks of "Vedic cattle barons" and "Uṣas libertine sexuality".. see 81. 39A below ..

39A. DEPPERT, Joachim. East or west – the precedent : the Aryan schism : II The Indo-Iranian schism. (in) *India and the West* (ed. J. D.), Manohar, New Delhi, 1983; 51–102.

.. see 81-39 above ..

40. DERGACHEV, V. Neolithic and Bronze Age cultural communities of the steppe zone of the USSR. *Antiquity* 63, 1989; 793–802.

41. DESHPANDE, Madhav M.; HOCK, Peter Edwin (ed.). *Aryan and Non-Aryan in India.*

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81.47]

..(= *VBD* IV. 81.71)..

Rev.: K. MEENAKSHI, *IHR* 10, 143-146: K. MYLIUS, *OLZ* 78 (1983), 175-76; K. R. NORMAN, *AO* 43, 133–37.

42. DEXTER, M. R. Proto-Indo-European sun maidens and gods of the moon. *The Mankind Quarterly* 25 (1–2), 1985; 137–149.

43. DIAKONOFF, I. M. On the original home of the speakers of Indo-European (Russ.). *Vestnik Drevnei Istorii*, 1982; Part I: 161, 3–30; Part II: 162, 11–25.

..see 81.44 and 81.62 below..

44. DIAKONOFF, I. M. On the original home of the speakers of Indo-European. *Soviet Anthropology and Archaeology* 23 (2), 1984; 5–87; also, *JIES* 13 (1–2), 1985; 92–174.

..(English transl. of 81.43 above).. (ref. GAMKRELIDGE; IVANOV, 81.64 and 65 below).. analyses arguments of G. and I.; concludes: the two scholars have been carried away in their conclusion about the time and location of the original IE-speakers (and their migrations); their linguistic data are not sufficient for the suggested conclusions.. acc. to D., the Balkan-Carpathian area was the homeland of the speakers of IE..

45. DIEBOLD JR., A. Richard. *The Evolution of the IE Nomenclature for Salmonid Fish: The Case of 'Huchen' (Hucho Spp).*

..see 45.49 above.. PIE homeland: precisely the area posited for the IE homeland by the Kurgan hypothesis.. (Rev. by HOLTSMARK: in trad. discussion of the 'IE salmon problem', it has been claimed that PIE **lóksos* necessarily identified the North German Plain as the IE homeland [*VBD* III. 81.172])..

Rev.: Erling B. HOLTSMARK, *Lg* 63, 183.

46. DILLON, Myles. *Celts and Aryans.*

..(= *VBD* IV. 81.78)..

Rev.: V. P. KALYGIN, *VJa* 1979/5, 141–44.

47. DOLGOPOLSKY, Aron. The Indo-European homeland and lexical contacts of PIE with other languages. *Mediterranean Language Review* 3, Wiesbaden, 1987; 7–31.

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48. DOLGOPOLSKY, Aron. Cultural contacts of Proto-Indo-European and Proto-Indo-Iranian with neighbouring languages. *Folia Linguistica Historica* 8 (1-2), Berlin, 1989; 3-36.

49. DROBIN Ulf. *Indogermanische Religion und Kultur? Eine Analyse des Begriffes indogermanisch.*

.. (= *VBD* IV. 81.80)..

Rev. : F. BADER, *BSL* 77 (2), 63-64; R. SCHMITT, *Kratylos* 27, 181.

50. DUMÉZIL, G. *Études Indo-Européennes 1-4.*

.. (rev. rejects D.'s Dreifunktionenlehre)..

Rev. : R. KÖDDERITZSCH, *Kratylos* 30, 65-69.

51. DUMÉZIL, G. *Heur et malheur du guerrier. Aspects mythiques de la fonction guerrière les Indo-Européens.* Flammerion, Paris, 1985; 236.

..(2nd ed).. Indian evidence considered..

52. DVIVEDI, Vindhyeshwari Prasad. *Āryon kā Ādideśa aura Unakī Sabhyatā* (Hindi). Bombay, 1989; 246.

.. original home of the Aryans and its civilization .. *Bhūmikā* : Balaram JAKHAR; *Prastāvanā* : K. C. PANT..

53. EULER, Wolfram. Gab es eine indogermanische Götterfamilie? (in) *Studien zum idg. Wortschatz* (ed. W. MEID), IBS 52, Innsbruck, 1987; 35-56.

54. FATON, A. 10,000 ans de civili ations anatoliennes. *Archeologia* 183, 1983; 16-25.

55 FRYE, Richard N. *The History of Ancient Iran.* Handbuch des Altertumswissenschaft III. 7, Verlag C. H. Beck, München, 1984; xvi + 411 + maps.

Rev. : J. R. RUSSELL, *JAOS* 108, 324-25.

56. FUSSMANN, Gérard. L'entrée des Aryas en Inde. *Ann. du Collège de France*, 1988-89; 514-530.

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81.62]

57. GAMKRELIDZE, T. V. The Indo-European proto-language and the problem of the original homeland of the Indo Europeans. *Proc. 31 ICHSANA*, Tokyo, 1984; 200–201.

.. homeland = a particular area in south-west Asia.. this wd. explain numerous common lexical loans in PIE, Proto-Semitic, and South Caucasian, as well as other ancient Near Eastern lgg...

58. GAMKRELIDZE, T. V. Indogermanische Sprache und indogermanische Migrationen (Zur Frage der idg. Ursprache und Urheimat) (Russ.). (in) *B. B. Piotrovski Fel. Vol.*, Leningrad, 1985; 356–363.

59. GAMKRELIDZE T. V. Neueres zum Problem der indogermanischen Ursprache und der indogermanischen Urheimat. *KZ* 100 (2), 1987; 366–377.

60. GAMKRELIDZE, T. V.; IVANOV, V. V. The original home of the Indo-Europeans (Russ.). (in) *Science in USSR* 2, 1981; 80–92.

61. GAMKRELIDZE, T. V.; IVANOV, V. V. The ancient Near East and the Indo-European problem : temporal and territorial characteristics of PIE based on linguistic and historico-cultural data. *Soviet Anthropology and Archaeology* 22 (1), 1983; 51–96.

.. see 81.64 below..

62. GAMKRELIDZE, T. V.; IVANOV, V. V. The problem of the original homeland of the speakers of related dialects and on the methods of its determination (Russ.). *VDI*, 1984; 107–122.

.. (English resume).. a propos of 81.43 above..authors discuss the hypothesis of DIAKONOFF (*VDI*, 1982) acc. to wh. the original home of PIE-speakers may have been Balkano-Carpathian region; they analyse the data that contradict D.'s hypothesis-among them Semitic loan-words in IE. The data seem to confirm the view of the authors that the original homeland of PIE-speakers must have been in the Near East, in region of the Halaf culture..

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63. GAMKRELIDZE, T. V.; IVANOV, V. V. Indo-European and the Indo-Europeans : A reconstruction and historical typological analysis of a proto-language and a proto-culture (Russ.)

.. (= 45.70 above).. reconstruction of PIE: authors' glottal theory of IE consonantism; fresh approach to the problem of Urheimat; constant concern with 'phonetic naturalness'; new picture of the migrations of the Proto-Iranians and the Indo-Aryans.. (acc. to authors, original homeland of the IEs was in the region of Lake Urmia)..

Rev. : Witold MANCZAK, *Fol. Or.* 24, 270–72; Brent VINE, *Lg* 64, 396-402.

64. GAMKRELIDZE, T. V.; IVANOV, V. V. The ancient Near East and the Indo-European question : temporal and territorial characteristics of Proto-IE based on linguistic and historico-cultural data. *JIES* 13 (1–2), 1985; 3–48.

.. see 81.61 above.. the interaction of PIE with the Semitic and Kartvalian (Caucassian) lgg. suggest a specific area in the Near East as the original IE homeland where these contacts cd. have come about (the Balkans being ruled out as a possible homeland).. see 81.71 below..

65. GAMKRELIDZE, T. V.; IVANOV, V. V. The migrations of tribes speaking the IE dialects from their original homeland in the Near East to their historical habitations in Eurasia. *JIES* 13 (1–2), 1985; 49–91.

.. also in *Soviet Studies in History* 23 (1-2), 53-95.. the most ancient linguistic community to become differentiated from PIE lg. and to continue an independent existence in isolation from the latter must be considered to be the Anatolian dialectal group; after the differentiation of Proto-Anatolian dialectal group, the Greek-Armenian-Aryan dialectal group must have emerged from the PIE lg.-system and then later must have broken up into Gk., Armenian, and Indo-Ir. dialects.. the archaic hymns of *ṚV* provide evidence of the differentiation of a special dialect group wh. later constituted the beginnings of Iranian lgg., alongside other groups within the Indo-Ir. linguistic community; *ṚV*-hymns contain several Iranian hydronyms and toponyms of southeastern Iran and Afghanistan and proper names wh. already have specifically Iranian phonetic characteristics (cf. Hariyūpīya = Iranian Haliab or Arioab in Afghanistan); in some cases it is difficult to differentiate early Iranian

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from Old Indic; however, the entire complex of lexical borrowings leaves no doubt that these forms belong to early Iran-stratum.. the picture of the routes of PIE-speakers migrating into their new habitations on the Eurasian continent from their original homeland in the Near East, and their contacts with the speakers of other Igg. corresponds to a certain extent with the anthropological picture of migration and mixture of races in Western Eurasia, : see 81.71 below..

66. GAMKRELIDZE, T. V.; IVANOV, V. V. The problem of the original homeland of the speakers of IE languages. *JIES* 13 (1-2), 1985; 175–184.

.. (in response to DIAKONOFF, 81.43 and 44 above).. see 81.71 below..

67. GAMKRELIDZE, T. V.; IVANOV, V. V. *Indo-European and the Indo-Europeans.* de Gruyter, Berlin/New York, 1988; 1496.

.. English transl. of 81.63 above by Johanna NICHOLS.. original homeland of IE to the southwest of the Caucasus.. authors also propose the reconstruction of PIE consonant-system..

68. GAUR, R. C. OCP culture and the Indo-Aryans. (in) *Studies in Orientology* (Basham Comm. Vol.), Y. K. Publishers, Agra, 1988; 31–39.

.. (also in *Corpus of Indological Studies*, 1992; 259-266).. wd. it not be possible that the 'Pre-Harappans' of the archaeologist were the same as the Indo-Aryans of the historian? ..

69. GEORGIEV, V. I. Die drei Hauptperioden des Indoeuropäischen.

.. see 45.73 above..

70. GIMBUTAS, M. Old Europe in the fifth millennium B.C.: the european situation on the arrival of the Indo-Europeans. (in) *IEs in 4-3 Mill. B. C.* (ed. E. C. POLOMÉ), 1982; 1-60.

71. GIMBUTAS, M. Primary and secondary homeland of the Indo-Europeans. Comments on Gamkrelidze-Ivanov articles. *JIES* 13 (1-2), 1985; 185–202.

.. ref. 81.64-66 above.. mainly concerns arch. evidence (G. and I.'s usage of arch. materials is too superficial; the chronology

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used in many cases is incorrect; much of the published information unknown to them)..

72. GOEL, Sita Ram. The home of our Aryan ancestors. *Organiser* 15 (47), 9.7.1962; 7–8.

73. GOODY, J. Indo-European society. *Past and Present* 16, 1959; 88–92.

74. GRANTOVSKIJ, E. A.; RAUVSKIJ, D. S. On the Iranian and "Indo-Aryan" population of the Northern Black Sea region in antiquity (Russ.). (in) *Étnogenez narodav Balkan*, 1984; 47-66.

75. GUIRAUD, Ch. La religion indo-européenne. Linguistique et civilisation. *L'information grammaticale* 22, Paris, 1984; 18–22.

..(a propos of the work of Jean HAUDRY, particularly 81. 81 below)..

76. HAJIRNISH, V. G. National Seminar on the "Aryan Problem"— a short report. *Saṁśodhaka* 59 (3–4), Dhulia, 1991; 76–84.

..(report on the Seminar organized by the Mythic Society, Bangalore, July 21-23, 1991).. see 81.10 above..

77. HARMATTA, J. *Iranians and Finno-Ougrians, Iranians and Hungarians* (in Hung.). Acadèmia Press, Budapest, 1977.

78. HARMATTA, J. Migrations of the Indo-Iranian tribes. *A Ant H* 26, 1978; 185–194.

79. HARMATTA, J. (ed.). *Prolegomena to the Sources on the History of Pre Islamic Central Asia.* Akadémia's Kiadó, Budapest, 1979; 339.

Rev. : G, GNOLI, *OLZ* 78 (6), 533-42.

80. HARMATTA, J. Proto-Iranians and Proto-Indians in Central Asia in the 2nd mill. B. C. (linguistic evidence). (in) *Ethnic Problems*, Nauka, Moscow, 1981; 75–83.

81. HAUDRY, Jean, *Les Indo-Européens.*

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81. 91]

..(= *VBD* IV. 81. 152).. see 81. 75 above and 81. 84 and 186 below..

Rev. : P. FLOBERT, *RPh* 57 (2), 297-98; G. MAGOULAS *Glossologia* 2-3, 219-23; P. TROST, *LF* 110, 53.

82. HAUDRY, Jean. Les origines indo-européennes selon V. I. Georgiev. *EIE* 5, Lyon, 1983; 51–59.

.. ref. 45. 72 above..

83. HAUDRY, Jean. L'origine des Indo-Européens. *Nouvelle École* 42, July 85; 123–128.

84. HAUDRY, Jean. *Die Indo-Europäer : eine Einführung*. Thule-Bibl., Wien, 1986; 171.

.. German transl. of 81.81 above.. revised..

85. HAUDRY, Jean. Beowulf dans la tradition Indo-Européenne. *Études indo-européennes* 19, 1986; 1–54.

.. includes Vedic and Avestan evidence..

86. HAWKES, Christopher. Archaeologists and Indo-Europeanists : Can they meet? Hindrances and hopes. (in) *M. Gimbutas Fel. Vol*, Inst. for the Study of Man, Washington, D.C., 1987; 203–215.

87. HENDERSON, N. B. Further evidence on Indo-European origins. *The Mankind Quarterly* 28 (4), Washington, 1988; 421–426.

88. HENNING, W. B. The first Indo-Europeans in history. (in) *Society and History*, Karl August Wittfogel Fel. Vol. (ed. G. L. ULMAN), Mouton, 1978; 215–230.

89. HODGE, C. T. Indo-Europeans in the Near East. *AnL* 23 (6), 1981; 227–244.

90. HUOT, J. -L.; YON, M.; CALVET, Y (ed.). *De l'Indus aux Balkans*. Ed. Recherche sur Civilisations, Paris, 1985; 478.

91. *Indo-European Society and Religion : A Symposium*. *The Mankind Quarterly* 26 (1–2), Washington, 1985, 116

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..(report on Symp. organized at 11th Intern. Congress of Anthropological and Ethnological Sciences, Vancouver, Aug. 1983).. E. C. POLOMÉ, "The study of rel. in the context of religion and culture" (pp. 5-18); M. Robbins DEXTER, "IE reflection of virgity and autonomy" (pp. 57-74)..

92. JETTMAR, K. Fortified 'ceremonial centres' of the Indo-Iranians. (in) *Ethnic Problems of the Ancient History of Central Asia* (*2nd mill. B. C.*), Moscow, 1981; 220–229.

93. JETTMAR, K. Kafiren, Nuristani, Darden : Zur Klärung des Begriffssystems. *Anthropos* 77, 1982; 254–263.

94. JUCQUOIS, G. Indo-Européens. (in) *Encycl. Universalis* (2nd Ed.), Paris, 1985; 1026–1029.

..(also "Die Urheimat und die Religion der Indo-germanen"— Y. ATSUHIKO's paper)..

95. JUSTUS, C. F. Indo-Europeanization of myth and syntax in Anatolian Hittite : dating of texts as an index. *JIES* 11 (1-2), 1983; 59–103.

95A. KAK, Subhash C. The Indus tradition and the Indo-Aryans. *Mankind Quarterly* 32 (3), 1992.

96. KAPOOR, Karam Narain. India — the home of the Aryans. *AH* 2 : 17, Oct. 85; 13–15.

97. KERNS, John Cowler. *Indo-European Prehistory*. Heffers, Cambridge, 1985; v + 183 + 4 maps.

98. KILIAN, Lothar. *Zum Ursprung der Indogermanen: Forschungen aus Linguistik, Prähistorie und Anthropologie.* Habelt Sachbuch-3, Bonn, 1983; 178 + 66 illustr.

..(2nd enlarged ed., 1988: 254+illustr.).. author attempts synthesis of linguistic, prehistoric, ethnological, and anthropological approaches.. Idg. Heimatgebiet (not identical with the Urheimatregion) wd. be the region from North Sea in Northwest up to Balkan and West Ukraine in Southeast).. (this is contrary to the view of M. GIMBUTAS)..

Rev.: J. HAUDRY, *EIE* 11, 29-40; Wolfgang P. SCHMID, *IF* 90, 278-80; F. Lochner VON HÜTTENBACH, *Kratylos* 29, 160-63.

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99. KLEJN, L. S. A brief validation of the migration hypothesis with respect to the Catacomb culture. *Soviet Anthropology and Archaeology* 1 (4), New York, 1963; 27–36.

..see 81.100 below..

100. KLEJN, L. S. The coming of Aryans : who and whence? *BDCRI.* 43, 1984; 57–69 + illustr.

..mainly based on archaeological evidence.. regards the Catacomb culture complex of the Black Sea region as an initial link in the chain of cultures leading to Indo-Aryan culture..see 81.99 above..

101. KLEJN, L. S. [Die Indoarier und die skythische Welt : gemeinsame Quellen der Ideologie]. *NAA* 5, 1987; 63–96.

..(English abstract).. recently an Indo-Aryan component has been identified in Scythian culture and lg...

102. KLENGEL, Horst et al. *Kulturgeschichte des alten Vorderasiens.* Akademie Verlag, Berlin, 1989; 564 + illustr. etc.

..in the valley of Tigris and Euphrates..

103. KNOBLOCH, E. *Beyond the Oxus.* Ernest Benn, 1972.

104. KOCHANOWSKI, Vama De Gila. Aryan and Indo-Aryan migrations. *Diogenes*, No. 149, Florence, Spring 1990.

105. KOPEČNÝ, František. [On the original home of the Indo-Europeans] (Czesch). *Z pr Mk* 21, Prague, 1980; 416-422.

106 KUZMINA, E. E. [Advent of Indo-Iranians] (Russ.). (in) *Sammelband über Vorderasien* (Russ.) (ed. I. M. DIOKONOFF), Moscow, 1986; 169–228.

..(English abstract)..

107. LAL, B. B. The Indo-Aryan hypothesis vis-à-vis Indian archaeology. (in) *Ethnic Problems : Central Asia in the Early Period*, Moscow, 1981; 280-294.

107A. LAZZERONI, R. Cultura vedica e cultura indo-europea. (in) *Atti del primo convegno nazionale di studi sanscriti* (ed. O. BOTTO), AISS, Torino, 1982; 53–60.

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108. LAZZERONI, R. Indoeuropeo e Indoeuropa : un problema di metodo. (in) *Problemi della recostruzione : un dibatto* (= *In L* 9), 1984-85; 89–100.

109. LELEKOV, L. A. On the latest solution of the Indo-European problem (Russ.). *VDI* 3, 1982; 31–37.

..rejects the views of GAMKRELIDGE and IVANOV (see above)..

110. LEOPOLD, Joan. Friedrich Max Müller and the question of the early Indo-Europeans (1847-1851). *Études Inter-Ethniques*, Paris, 1984; 21–32.

111, LEROY, Maurice. Les Indo-Européens et leurs errances. *Bull. Acad. Belgique* 74 (5), Brussels, 1988; 176–194.

112. LINCOLN, Bruce. *Myth, Cosmos, and Society - Indo-European Themes of Creation and Destruction*. Harvard Univ. Press, Cambridge, Mass., 1986; xvi + 278.

..*ṚV* X. 90. 11–12 : acc. to the author, this passage refers to the repetition of cosmogonic action; each performance of sacrifice was felt to re-create the world, dispersing material substance from its microcosmic form to the macrocosm, and thus sustaining creation..

113. MACQUEEN, J. G. *The Hittites and Their Contemporaries in Asia Minor*. Thomas and Hudson, London, 1986.

..rev. and enlarged ed. (first publ. 1975)..

114. MAGGI, D. ' Questionario ', ' riposta '. (in) *Riconstruzione linguistica e riconstruzione culturale* (ed. F. CREVATIN), Trieste, 1983; i-xxiii.

..M.'s answers to questions on the limits of cultural reconstruction when working with linguistic data..

115. MAHULKAR, D. D. From Kikkuli to Kaniṣka : a socio-linguistic appraisal of ancient North-West India. *JMSUB* 30 (1), 1981; 31–38.

..Anatolian arch. discoveries help the study of Indo-Aryan beyond the borders of India.. dialectical variety of the Vedic lg... pre–Pāṇ. and non–Pāṇ. traditions of grammar..

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81. 123]

116. MAKKAY, J. The earliest use of helmets in South-East Europe. *Acta Arch. Acad. Scient. Hung.* 34 (1–4), Budapest, 1982; 3-22.

..the boars' tusks and horned helmets were a characteristic armour of early IE peoples..

117. MAKKAY, J. Metal forks as symbols of power and religion. *Acta Arch. Acad. Scient. Hung.* 35 (3-4), 1983; 313–344.

..discovered in Bogazköy, Iran, Mykene; three- or two-pronged; male earth-divinity..

118. MAKKAY, J. Angaben zur Archäologie der Indogermanenfrage, I. Idg **pel* und die Grabenanlagen. *Acta Arch. Acad. Scient. Hung.* 38, 1986; 13–29.

..ref. Vedic *pur*; avest. *vara-* ..(*ṚV* IV. 26 ff.)..

119. MAKKAY, J. The linear pottery and the early Indo-Europeans. *M. Gimbutas Fel. Vol.* Inst. for the Study of Man, Washington, D. C., 1987; 165–184.

120. MALLORY, J. P. Time perspective and PIE.

..see 45. 146 above..

121. MALLORY, J. P. Indo-European and Kurgan fauna I: wild mammals. *JIES* 10 (1–2), 1982; 193–222.

..first in a short series of articles that will seek to compare the linguistic evidence for PIE fauna with ostelogical remains derived from the Kurgan trad. and neighbouring cultures..

122. MALLORY, J. P. PIE and Kurgan fauna II : fish.

..see 45. 147 above..

123. MALLORY, J. P. *In Search of the Indo-Europeans. Language, Archaeology, and Myth.* Thames and Hudson, London, 1989; 288 + 175 illustr.

..Introd. Ch. : brief hist. of the discovery of IEs; explains the genetic model (August SCHLEICHER, 1821–68) and wave model (Johannes SCHMIDT, 1843–1901).. IE hypothesis presupposes a PIE lg. spoken by a population in some area of Eurasia severely more confined than their earliest hist. distribution.. Chh. 2–3 : spread of the IEs in Asia and Europe.. *either* assume that the

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Indo-Aryans divided south of an earlier staging area wiih some moving east and others far to the west (GHIRSHMAN) *or* assume an initial IA settlement not only of North Mesopot. but also of the Iranian plateau itself before 1400 B. C. (BURROW).. Swat valley culture offers itself as a most attractive candidate for early IAs or Kafiri; the area makes an excellent fit with the geographical scene depicted in *ṚV*.. Chh. 4-5 : PIE culture and IE rel... Ch. 6 : " IE homeland problem "; the author favours Pontic-Caspian Steppe (agreeing with GIMBUTAS).. Ch. 7 : arch. evidence for PIEs .. Epilogue : author deals with the Aryan myth..

Rev. : J. W. DE JONG, *IIJ* 34, 138-42; Giorgio STACUL, *EW* 39, 317-18.

124. MAŃCZAK, Witold. Le problème de l'habitat primitif des Indo-Européens. *Folio Linguistica Historica* 5 (2), The Hague, 1984; 199-210.

..see 81. 125 below..

125. MAŃCZAK, Witold. [On the original homeland of the Indo-Europeans] (Polish). (in) *Studia nad etnogeneza Slowien.*, Wroclaw, 1987; 113-120.

..see 81. 124 above..

126. MARKEY, Thomas L. Indo-European theophoric personal names and social structure.

..see 45. 151 above..

127. MARTINET, André. *Des steppes aux Océans : L'indo-européen et les 'Indo-Européens.'* Payot, Paris, 1986; 274.

..covers both linguistics and culture .. M. avoids the depiction of IEs as static, distant from ourselves both in time and in culture..

Rev.t T. ARNAVIELLE, *R Lar R* 90 (2), 253-56; Sheila M. EMBLETON, *Lg* 63, 426-27; G. JACQUOIS, *CILL* 13 (1-2), 244-45; W. P. LEHMANN, *Word* 38 (3), 205-09; D. SLUSANSCHI, *SCL* 38 (4), 350-52.

128. MAX MÜLLER, F. *Biographies of Words and the Home of the Aryas.* Asian Educational Service, New Delhi, 1987; xxvii + 278.

..(also 1985 and 1990)..

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81. 138]

129. MAYRHOFER, Manfred. Welches Material aus dem Indo-Arischen von Mitanni verbleibt für eine selektive Darstellung?

..see 41. 93 above..

130. MAYRHOFER, Manfred. The earliest linguistic traces of Aryans outside India and Iran. *JKRCOI* 50, 1988; 87–95.

..in ancient Near East : Anatolia..

131. MCCONE, Kim R. Hund, Wolf, und Krieger bei den Indogermanen. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 101–154.

132. MEID, Wolfgang. *Dichter und Dichterkunst in indogermanischer Zeit.*

..(= *VBD* IV. 81.239).. Vedic evidence considered..

Rev.; F. BADER, *BSL* 81 (2), 123–25; L. HERTZENBERG, *OLZ* 78 (1983), 178–80; G. NAGY, *Kratylos* 25, 209.

133. MEID, Wolfgang (ed.). *Studien zum indogermanischen Wortschatz.*

..see 45. 162 above..

134. MEID, Wolfgang. Zur Vorstellungswelt der Indo-Germanen anhand des Wortschatzes. (in) 81. 133 above.

135. MEID, Wolfgang. *Archäologie und Sprachwissenschaft. Kritisches zu neuen Hypothesen der Ausbreitung der Indogermanen.* IBS - Vorträge und kleinere Schriften-43, Innsbruck, 1989.

136. MISHRA, Shyam Sunder. Comparative philology and Arya problem. *Bhāratīya Itihāsa Saṁkalana Samiti Patrikā* 3, 1985; 195–202.

..Aryan migration is a myth.. clear affinities of ancient Egyp ians, Semites, Greeks, and Romans with ancient Hindus..

137. MISRA, Satya Swarup. *The Aryan Problem : A Linguistic Approach.* Mun. Man., New Delhi.

138. The Mittani invocation and its implications. *MR* 123 (4), April 68; 276–286.

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139. MORRIS, Charles. *The Aryan Race, its Origin and its Achievements.*

140. NAGEL, Wolfrom. Indogermanen und alter Orient; Rückblick und Ausblick auf den Stand des Indogermanenproblems. *Mitteilungen der Deutschen Orientalischen Gesellschaft*, Berlin, 1987; 157-213 + 15 fig.

..(ref. to Mittani - Arier)..

141. NARAIN, A. K. The Chinese homeland of the First Indo Europeans. *Proc. 31 ICHSANA*, Tokyo, 1984; p 200.

..examines lit. and arch. sources related to the movement of the Tocharian-speaking Yüeh-chih people and argues in favour of a Chinese homeland of one of the first IE-speaking peoples..

142. NEMESKÉRI, Jánas; SZATHMARY, László. An anthropological evaluation of the Indo-European problem : the anthropological and demographic transition in the Danube basin. *M. Gimbutas Fel Vol.*, Inst. for the Study of Man, Washington, D.C., 1987; 88-121.

..the first two waves of Indo-Europeanization in the Caspian Basin involved a cultural transformation of the local population whose survival appears to have been a significant demographic factor in this geographic region throuhout the Copper Age..

143. NEUSTUPNY, J. Archaeological comments to the Indo-European problem. *Origini* 10, 1976; 7–18.

144. NISSEN, Hans J. *Grundzüge einer Geschichte der Frühzeit des Vorderen Orients* Wissenschaftliche Buch-Gesellschaft, Darmstadt, 1983; xv + 220 + illustr., map.

145. NUSSBAUM, Alan. *Head and Horn in Indo-European.*

..see 45.172 and 79.263 above..

Rev. : S. LEVIN, *GL* 27(2), 108–113; E. C. P., *JIES* 15 (3-4), 399–400.

146. O'FLAHERTY, W. The Indo-European mare and the king. *Slavic Hierosolymitana* 5-6, 1981; 25–32.

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81.153]

147. OGUIBÉNINE, Boris. L'Asie Mineure ancienne et la migration des Indo-européens selon T. V. Gamkrelidze et V. V. Ivanov. *Études Indo-Européennes* 4, 1982; 63–74.

..(ref. GAMKRELIDZE–IVANOV, above)=

148. OGUIBÉNINE, Boris. *Essais sur la culture védique et indo-européenne.* Testi Lingusitici – 6, Giardini, Pisa, 1985; 192.

..principally dealing with the Vedic theory of sacrifice (reasons for and advantages of sacrifice)..

Rev. : Franco CREVATIN, *IIJ* 31, 142–44; C. H. WERBA, *Sprache* 31 (2), 320–21.

149. OLENDER, M. The Indo-European mirror : monotheism and polytheism. *History and Anthropology* 3, London, 1987; 327–375.

150. OTTEN, Heinrich; RÜSTER, Christal. *Keilschrifttexte aus Boghazköy. Heft 33 : Texte in hurristischen Sprache.* Gebr. Mann Verlag, Berlin, 1987; xviii + 50 + 50 pl.

Rev. : N. BOYSAN-DIETRICH, *Mundus* 25 (1), 36–37.

151. PARKES, Peter. Livestock symbolism and pastoral ideology among the Kafirs of the Hindu Kush. *Man* 22 (4), 637–660.

152. PARPOLA, A. Arguments for an Aryan Origin of the South Indian Megaliths.

..(= *VBD* IV 81.268).. (acc. to SUNDARA, none of the arguments put forth by the author seems to be reasonable or correct)..

Rev. : A. SUNDARA, *IHR* 5, 222–25.

153. PARPOLA, A. *The Coming of the Aryans to Iran and India and the Cultural and Ethnic Identity of the Dāsas. Studia Orientalia* 64, Helsinki, 1988; 195–302.

..Dāsa, Dasyu mentioned in *ṚV* represent the first (pre-Vedic) wave of Aryan migration in India, cir. 2000 B. C.; the idg. char. of these people-groups confirmed by the etymological connection of *dāsá-* with Gk. *doulos*.. the second wave of migration, about 200 yrs after this – this wave (Sauma Aryans) is responsi-

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ble for the rel. and culture of Veda and *Avesta*, and is related to Mitanni-dynasty of North-Syria .. author produces considerable arch. evidence for these hypotheses.. Harappa people did not belong to IE ancestry.. P. proposes a Proto-Aryan homeland on the steppes of South Russia.. *pur* refers to circular forts of Bactria and not to fortified cities of IV civil. ..

Rev. : H. FALK, *IIJ* 34, 57–60; K. R. NORMAN, *AO* 51, 288–96; Johann TISCHLER, *ZDMG* 140 (2), 397-98.

154. PITTMAN, Richard S. Possible new solutions for some sticky old problems.

..see 45.185 above..

155. POLOME, E. C. Lexical data and cultural contacts : a critique of the study of Prehistoric isoglosses and borrowings. (in) *Logos semantikos*, Eugenio Coseriu Fel. Vol. (ed. H. GECKELER et al), de Gruyter, Berlin, 1981; 505-513.

156. POLOMÉ, E. C. (ed.). *The Indo-Europeans in the Fourth and Third Millennia.* Linguistica Extranea, Studia 14, Karoma, Ann Arbor, 1982; IX + 186 + fig., tab.

..contains, among others : H. L. THOMAS, "Arch. evidence for the migrations of the IEs"; C. WATKINS, "Aspects of IE poetics"; E. C. POLOMÉ, "IE culture, with special attention to religion"..

Rev. : F. BADER, *BSL* 78 (2), 73 76; J. HAUDRY, *EIE* 3, 55-59; F. VILLAR, *Emérita* 54 (1), 162–64; Lochner VON HÜTTENBACH, *Kratylos* 27, 66-71.

157. POLOMÉ, E. C. Indo-European culture, with special attention to religion. (in) *81.156 above*; 156–172 + 2 fig.

158 POLOMÉ, E. C. The Indo-European heritage in Germanic religion : the sovereign gods. (in) *F. R. Adrados Fel. Vol.*, Ed. Gridos, Madrid, 1988; 401-411.

..see 81.161 below..

159. POLOMÉ, E. C. Introduction to Diakonov 1984; 1984.

..see 81.162 below..

160. POLOMÉ, E. C. *Some thoughts on the methodology of comparative religion, with special focus on Indo-European.* JIES Monograph Series – 4, 1984; 9–27.

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81.166]

..failings of much of 19th cent. res. into IE rel. (e. g. neglect of the sources, subjectivism, 'naturalistic' interpretation.. ref. to comparative studies by K. KERÉNYI and R. N. D.; 20th cent. approaches : M. ELIADE (e. g. his typology of the sky-god); advocates of the social perspeetives: e. g. VENDRYES who substituted *conceptual* comparisons for the agrarian rituals and magico-naturalistic myths; G. DUMÉZIL (no. of flaws in D.'s approach, e. g., the presupposition of a social organization for PIE period wh. can't be adequately accounted for; not "enough attention to the ecology of IE homeland, wh. implies an essentially pastoral economy"; "the mythology as explained by D. does not reflect the prominence of cattle in the livelihood of the early IEs"..

161. POLOMÉ, E. C. Germanic religion and the Indo-European heritage. *The Mankind Quarterly*, Washington, D. C., 1985; 27–55.

..ref. to Vedic rel. .. see 81.158 above..

162. POLOMÉ, E. C. Recent Russian papers on the Indo-European problem and the ethnogenesis and original homeland of the Slavs. *JIES* 13 (1–2), 1985; 1–2.

..introduction.. ref. GAMKRELIDZE, IVANOV, DIAKONOV above.. see 81.159 above..

163. POLOMÉ, E. C. A critical examination of Germano-Indo-Aryan isoglosses and their significance for the reconstruction of Indo-European culture. (in) *Sk. and World Culture* (Proc. 4 WSC), Berlin, 1986; 280–290.

164. POLOMÉ, E. C. Der indogermanische Wortschatz auf dem Gebiete der Religion. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), Innsbruck, 1987; 201–217.

. see 45.162, 187 and 81.133 above..

165. PRAKASAM, M. S. Socio-economic metamorphosis of the Aryans and the agencies operated. *J Soc Res* 15 (2), Sept. 72; 77–90.

166. PUHVEL, Jean. La transposition du mythe à la saga dans la narration épique indo-européenne. (in) *Cahiers pour un*

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temps : Georges Dumézil (ed. Jacques BONNETI), Pandora, Paris, 1981; 173–186.

..for English version, see *VBD* IV. 81. 288..

167. PUHVEL, Jean. *Analecta Indoeuropea* (*1952–1977*).
..see 45. 189 above.. (also *VBD* IV. 81. 290)..

168. PULGRAM, E. Indo-European and Indo-Europeans.
..see 45.190 above..

169. RAJ, Subhash. *Aryans in Space and Time.*

170. RENFREW, Colin. Archaeology and the Indo-European languages — an unresolved problem. *Paper*, 50th Anniversary Conf. of the Prehist. Soc., Norwich, 30. 3. 1985.

171. RENFREW, Colin. *Archaeology and Language: The Puzzle of Indo-European Origins*. Cape, London, 1987; xiv + 346 + illustr., maps.

..(also CUP, New York, 1988).. IEs originated in Anatolia (Asia Minor), producing off-shoot settlements wh. migrated eastward toward India and westward to Greece and Balkans, and eventually to Danube basin, as part of the very initial spread of food-producing peoples from c. 6000 B. C, onward.. acc. to R., a major linguistic change cd. only come about with a major change in ecological adaptation.. R. wd. make PIEs partners in the origins of food-production and participants in the process of creating urban civilizations from the beginning.. R. speaks of three mechanisms of lg. replacement : 'system collapse' model, 'elite dominance' model, 'demography / subsistance' model.. there is no unambiguous arch. evidence for wholesale migration or violent conquests.. (R. rejects the views of GIMBUTAS and DUMÉZIL; discusses IV civil, wh., acc. to him, is IE in char.; Vedic lg.; IE mythology)..

Rev. : E. CAMPANILE, *Kratylos* 33, 53–56; *Current Anthropology* 29 (3), 437–68; I. M. DIAKONOV, *A Arm L* 9, 79–87; Joseph H. GREENBERG, *AA* 90, 1029–30; Jay H. JASANOFF, *Lg* 64, 800–802; K. R, NORMAN, *Lingua* 76, 91–99; *The Quarterly Rev. of Arch.* 9 (1), 1–3: 8–10; Ralph M. ROWLETT, *Hist Rel* 29 (4), 415–18.

172. RIVIÈRE, Jean Claude. Georges Dumézil et les Indo-Européennes.

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..see 45.198 above..

173. ROY, S. B. *Early Aryans of India* (*3100-1400 B. C.*). New Delhi, 1989; 196.

174. SAGGS, H. W. F. *Civilization before Greece and Rome*. Batsford, London, 1989; vi + 322 + 16 pl. + 4 maps.

..deals with ancient Egypt, Hittites, Hurrians, IV civil. ..

Rev. : D. J. WISEMAN, *JRAS* (3rd series) I (2), 261-62.

175. SAHASRABUDDHE, M. T. *Āryamūlasthāna – Bhārata*.

176. SANKALIA, H. D. The Aryan enigma : a review article. *ToI*, 13. 9. 1981; 8 : 1-5.

177. SARIANIDI, V. South-West Asia : migrations, the Aryans and Zoroastrians. *Information Bulletin* 13, Internat. Assn. for the Study of the Culture of Central Asia, UNESCO, 1987; 44-56.

178. SATHE Shriram. *Aryans : who were they*? Bhāratīya-Itihāsa-Saṁkalana-Samiti, Mysore 1991; 82.

..Aryans were neither a race, nor invaders, nor nomads, nor foreigners..

179. SAYCE, A. H. The Aryan problem – fifty years later. *Antiquity* 1, 1927; 204-215.

180. SCHLERATH, B. Ist ein Raum/Zeit-Modell für eine rekonstruierte Sprache möglich ?

..see 45.207 above..

181. SCHLERATH, B. Können wir die urindogermanische Sozialstruktur rekonstruieren ? Methodologische Erwägungen. (in) *45.162 above*; 249-264.

..see 45.162 above.. (DUMÉZIL's general tripartite theory does not hold)..

182. SCHMALSTIEG, William R. [On the IE-problem: a propos of 81.63 above]. *VJa* 37 (1), 1988; 32-45.

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183. SCHMITT, R. Aryans. (in) *Encycl. Iranica* II, Routledge Kegan Paul, London, 1987; 684–687.

184. SCHMOECKEL, R. *Die Hirten, die die Welt veränderten.* Rowohlt, Hamburg, 1982.

185. SCOTT, D. A. Zoroastrian traces along the upper Amu Darya (Oxus). *JRAS* 1984 (2); 217–228.

..ancient Zoroastrian etements existed in the Wakhan reaches (till 1896), only to be crushed by a late enforcement of Islam; support for the feasibility of this comes from the adjacent Hindu Kush. There the well-known Kafir community, with archaic Indo-Ir. roots, had maintained for centuries its own polytheistic rel. despite being surrounded by Islam.. pockets of similar archaic beliefs have maintained themselves to the present among the Dards..

186. SERGENT, Bernard. Penser– et penser malles indo-européens. *Annales : Écon., Sociét., Civilis.* 37, 1982; 669–681.

..(a crit. rev. of 81. 81 above)..

187. SHAFFER, Jim G. Indo-Aryan invasions: cultural myth and archaeological reality? (in) *The People of South Asia : The Biological Anthropology of India, Pakistan, and Nepal* (ed. John R. LUKACS), Plenum Press, New York, 1984.

..(paper presented at 9th Annual Wisconsin Conf. on South Asia, Nov. 1980).. early Vedic lit. does not describe invasion of Aryan tribes into India, but a fundamental reconstructing of indigenous society that saw the rise of hereditary social elites; linguistic similarities bet. Indian and European lgg., wh. are cited as proof for the Indo-Aryan invasion, have alternative explanations..

188. SHASTRIN, Narendra Nath. Mesapotamiar Boghaz Koi Śilālipi (Assam.). *Prakash* 12 (12), Guwahati, Oct. 1987; 67–72.

189. SHER, Ya. A. Verbal mythopoetic formulae and their representational parallels. *SP*, 33 ICANAS, Toronto, 1990.

..considers rock-drawings in Soviet Central Asia and IE and Indo-Ir. verbal mythological formulae.. certain formulae mus have arisen in the epoch of IE community itself..

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81. 196]

190. SHEVOROSHKIN, V. Indo-European homeland and migrations. *Folia Linguistica Historica* 7 (2), The Hague, 1987; 227-250.

191. SHIELDS, Kenneth Jr. Sociolinguistics and the reconstruction of PIE.

..see 45. 223..

192. SINGH, G P. India from Ariana to the Gaṅgā valley (New light on the original homeland and expansion of the Aryans). *50 PIHC*, Gorakhpur Univ., 1989-90; 132-133.

..Ariana extended from the Vaṁkṣu (Oxus) basin South-east of Hindu Kush to Kabul valley, lying within the geographical limits of ancient Bhāratavarṣa in tact till the dawn of 6th cent. B.C.: one of the earliest centres of the Aryans in pre-*ṚV*- and *ṚV*-periods.. common home of ancient Vedic Aryans and Irano-Aryans.. Ariana = Arjika of *ṚV* and Ariryana Vaijam of *Avesta*..

193. SKOMAL, S. N. In search of the Proto-Indo-European archaeological assemblage. *The Mankind Quarterly* 20 (1-2), 1985; 175-192.

..recommends (1) the need for an archaeologically applicable definition of PIE-IE society; (2) analysis of the arch. remains of historic cultures assumed to have spoken IE dialects..

194. SKOMAL, S. N.; POLOMÉ, E. C. (ed.). *Proto-Indo-European. The Archaeology of a Linguistic Problem*, Marija Gimbutas Fel. Vol.. Inst. for the Study of Man, Washington, D.C., 1987; 396.

Rev.: Erling B. HOLTSMARK, *Lg* 64, 631-33.

195. SMITH, R. Morton. Sanskrit names in the Near East of the second millennium B. C. *AJOS* 3 (1), Spring 1986; 7-10.

..ref. to Mitanni and other records.. the names are the kind of names the Vedic-speaking peoples had..

196. THOMAS, Homer L. Archaeological evidence for the migration of the Indo-Europeans. (in) *81. 156 above*, 1982; 61-86 + 2 tables + maps.

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197. THOMAS, Homer L. The Indo-Europeans : some historical and theoretical considerations. (in) *81. 194 above*, 1987; 145–164.

198. TRIPATHI, D. N. Protohistoric interconnections between India and Western Asia. *SP*, 33 ICANAS, Toronto, 1990.

..Indo-Aryan lg. was spoken in SW Asia during the 2nd mill. B. C. .. gods mentioned in the Mitanni treaty are Ṛgvedic and not proto-Aryan (as suggested by THIEME).. arch. evidence : variety of seals and inscriptions... author discusses the not so well-known Indo-Aryan personal names from Western Asia..

199. TRIPATHI, G. C. On the nature of Indo-European religion. *Darshana Int.* 9 (3), July 1969; 33–43.

200. TRUBAČEV, O. N. Ein Fall der Typologie : das Problem der " alten Arier " und die arische Trennung. *O. Szemerényi Fel. Vol.* (= *VBD* IV. 87.178), 1979; 903–908.

201. TRUBAČEV, O. N. Indoaric v Skifii i Dakii (Russ.).

..see 41. 153 above..

202. UNTERMANN, Jürgen. Ursprache und historische Realität : der Beitrag der Indogermanistik zu Fragen der Ethnogenese. (in) *Studien zur Ethnogenese*, West. deutscher Verlag, Opladen, 1985; 133–164.

203. VARMA, Thakur Prasad. Ārya samasyā para kucha sphuṭa vicāra (Hindi). *V. S. Wakankar Fel. Vol.*, Ujjain, 1987; II : 27-38.

..some thoughts on the Aryan problem.. imaginary distinction bet. Arya and Draviḍa..

204. VIDYANANDA SARASVATI, Swami. *Āryon kā Ādi Deśa aura unakī Sabhyatā* (Hindi). Vaidika Yatimaṇḍala, Dinanagar (Pb); 36.

..Aryan homeland and its civilization .. Ārya–Dasyu war is a fiction.. (*ṚV* I. 164. 20; *dvā suparṇā*... as basis of a MD seal)..

205. VINOGRADOVA, N. M. Die Swat-Kultur (zum indoarischen Aspekt). *SP*, Soviet Scholars : 6 WSC, 1984; 177–183.

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81.212]

206. WALD, Lucia; SLUŞANSCHI, Dan. *Introducere in studiul limbii şi culturii indoeuropene*. Ed. Ştiinţifică şi Enciclopadica, Bucarest, 1987; 368.

Rev. : V. POPOVICI. *LşL* 1987 (4), 537–40.

207. WARHADPANDE, N. R. Bhāṣāṁce vargīkaraṇa āṇi āryāṁce mūlasthāna (Mar.). *Navabhārata* 40 (10), July 87; 15-21.

..classification of lgg. and the homeland of the Aryans.. concepts of IE and of advent of IEs into India are unteneble.. see 81.208 below..

208. WARHADPANDE, N. R. *The Aryan Invasion : A Myth.* Nagpur, 1989; vi + 257.

..see 81.207 above..

208A. WARHADPANDE, N. R. Kapolakalpita Ārya (Mar.). *Saṁśodhaka* 59 (1–2), Mar.-June 91; 66–76.

..imaginary Aryans.. neither linguistic, nor lit., nor arch. evidence in favour of Aryan race as invaders of India.. IV civil. is Vedic.. Vedic lg. and rel. spread out of India in far regions.. before that, there were no IEs or Aryans..

209. WATKINS, Calvert. Aspect of Indo-European poetics.

..see 45.259 above.. also in 81.156 above, 104–120.. (=*VBD* IV. 81.356)..

210. WATKINS, Calvert (ed. and rev.). *The American Heritage Dictionary of Indo-European Roots.*

..see 35.91 above..

211. WATKINS, Calvert. The Indo European background of a Luvian ritual. *Die Sprache* 32 (4), Manfred Mayrhofer Fel. Vol., Part II, 1986; 324–333.

..(contains Vedic data).. ref. to Indra's dragon-slaying (*ṚV* I.32) = also to *Kauśikasūtra* 48.32-4 .. Indo-Aryan presence in Eastern Anatolia .. (similarities bet. the Anatolian and IA data are only to be explained by common inheritance, not by contact)..

212. WATKINS, Calvert. In the interstices of procedure. Indo-European legal language and comparative law.

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..see 45. 261 above.. comparable Indo-Ir. traditions suggest idg. hierarchy of ownership categories..

213. WATKINS, Calvert. How to kill a dragon in Indo-European.

..see 41. 156 and 45. 262 above..

214. WERNER, Karel. The Indo-Europeans and the Indo-Aryans : the philological, archaeological, and historical context. *ABORI* 68, 1987; 491-523.

215. WILHELM, G. *Grundzüge der Geschichte und Kultur der Hurriter.* Wissens. Buchgesellsch., Darmstadt, 1982; IX+152.

..considers Indo-Aryans of Mitanni..

216. WOLFE, Susan J. On terms of consanguineal kinship in PIE. (in) *Papers in Linguistics* 19 (4), Edmonton, Alberta, 1986; 425-447.

217. ZAGARALL, Allen. *Trade, women, class, and society in ancient Western Asia.* Current Anthropology, Chicago Univ. Press, 1988.

218. ZIMMER, Stefan. Indogermanische Sozialstruktur? Zu zwei Thesen Émile Benvenistes. (in) *Studien zum idg. Wortschatz* (= 81. 133 above), 1987; 315–329.

..zu indo-ir. **dam–, *vis'–, *zantu–, *dasyu–*..

219. ZIMMER, Stefan. On dating proto-IE : a call for honesty. *JIES* 16 (3–4), 1988; 371–375.

..two aspects of the term PIE : (1) the bulk of reconstructed grammatical and lexical terms; (2) a natural lg. once spoken by a certain people in antiquity, not recorded in written documents.. IE begins to be recorded cir. 2000 B. C. (*terminus ante quem*).. author's appeal to linguists and archaeologists to abstain from using the term IE or PIE for anything older than roughly 2500 B. C...

220. ZIMMER, Stefan. The investigation of Proto-Indo-European history : methods, problems, limitations. (in) *When Worlds Collide* (ed. J. GRAPPIN; Th. MARKEY), Ann Arbor, 1989.

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82.5 J

82. History and Culture of India

1. Aagastya. *Some Doubtful Areas in the Chronology and Factual History of India.* Graphic Arts Res. Soc. of India, Bombay, 1983; 60.

..(1) India's hist. thro' Western eyes; (2) 'Aryan' immigration story; (3) 'Dravidian' race story; (4) unjust handling of Purāṇas; (5) 'Writing' in India..

2. Acharya, N. N. Presidential address : History section. *33 PAIOC*, Poona, 1989; 68–82.

..Indian culture as basis of Asian culture; slavery in India; eastward progress of the Aryans; Bharatas established in the east; grouping of Pre-Aryan and Aryan..

3. Aiyer, Velandai Gopala. *Chronology of Ancient India.* Mot. Ban., Delhi, 1987; vi + 141 + 190.

..Satya, Dvāpara, Tretā, Kali.. date of *MBh* .

4. Alur, K. R. Aryan invasion of India and Indo-Gangetic civilization — archaeo-zoological approach. *49 PIHC*, Karnataka Univ., Dharwad, 1988 (89); 701-702.

..Aryan invasion of India has its roots in the recovery of faunal remains along their migratory route from Central Asia. Horse and chariot are said to have been introduced into India by them.. contrary to such thinking, presence of horse was detected at Hallur (Karnataka) in a phase earlier than the period of the Aryan advent.. George of Baroda Univ., who examined the faunal remains of MD, states that in a great civil. like India it is incredible that horse alone shd. be absent; it is paradoxical that ass is traced when its genetical predecessor is absent.. Aryan invasion is a myth.. ref. to Indo-Soviet Seminar (Allahabad) on "Bronze-Age Cultures of India and Central Asia, Contacts and Migration and the Aryan problem"; Alur's paper on "Horse and the Aryans" .. Gangetic valley, wh. ia now a plain terrain, was an area of dense forest with deep water lakes and expansive water sheds as revealed by the recovery of faunal remains of rhinoceroses, hippopotamus, and wild elephants, and therefore, unsuited for horse-drawn chariots..

5. *Ancient Bihar : Her Contribution to Religion and Civilization.* Ramakrishna Mission Ashram, Patna, 1984; 150.

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6. ANTONOVA, K.; BONGARD-LEVIN, G. M.; KOTOVSKI, G. *Histoire de l'Inde*. Éd. du Progrès, Moscow, 1989; 676.

Rev. : E MEYER, *AESC* 37 (2), 280–81.

7. ARJUNAN PILLAI, M. *Ancient Indian History*. Ashish Publishing House, New Delhi, 1988; vi + 253.

..(Aryans and Dravidians were, in all probability, one people with occupational differences.. Dravidian problem still remains unsolved.. Aryan civilization)..

Rev. : R. S. BETAI, *Sambodhi* 14, rev. 3–5.

8. ARUNACHALAM, M. *Peeps into the Cultural Heritage of Hinduism*. Kasi Mutt, Tiruppanandal, 1982; viii + 240.

Rev. : *BITCM* (July-Sept. 79), 192–94.

9. ASTHANA, Shashi. *History and Archaeology of India's Contacts with Other Countries from Earliest Times to 300 B. C.*

..(= *VBD* IV. 82. 38)..

Rev. : Romila THAPAR, *IHR* 3, 402–04.

10. BAJPAI, Shiva G. Greek Praisoi and Sanskrit Prācya : problems of identification and its historical significance. *SP*, 4 WSC, Weimar, 1979.

..brings in evidence from Pāṇini's grammar wh. concurs with the Classical (Greek) notices of Praisoi .. identifies Śarāvatī with Sarasvatī..

11. BANDYOPADHYAY, Pranab *Hindu Culture and Civilization*. Calcutta, 1987; 130.

12. BANERJEE, A. C. *History of India*. Calcutta, 1985; 662.

..(rep. ed.)..

13. BASHAM, A. L. *Wonder That was India*. Calcutta, 1987; xix + 572.

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..Aryans directly succeeded the Indus culture whose people they destroyed or subjugated .. *ṚV*-agriculture shows the continuance of ox-drawn plough (*sīra*); technology was still chalcolithic, and *ayas* generally meant copper (not iron); *yava* is the chief food-grain; rice seems to have begun to be cultivated in the upper Indus basin (*saptasindhavaḥ*) .. *viś — kṭṣṭi* and *carṣaṇī*..

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Aryans = Bronze Age culture of Bactria (2500–1800 B. C.) = an early pre-*ṚV* wave of Aryans.. origin and arrival of *ṚV*-Aryans = the southward spread of the Andronovo culture from the steppes of Central Asia and its aftermath .. the lg. of IV civil. = Dravidian .. .. see 82. 167 above and 82. 169 below..

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..the " temple-fort " of Dashly – 3 (ancient Bactria, latter part of the 3rd mill. B. C.) and that of Togolok– 21 (in Merv, ancient Margiana, both excavated by Vikto Sarianidi — the former appears to exemplify the *puraḥ* of the Dāsas, and the latter provides the earliest arch. evidence for the *Sauma cult of the Aryans, tho' already merged with the earlier local (Dāsa) traditions.. this immigration (20th cent. B. C.) represents the earliest pre-Vedic wave of Aryan speakers in India, where they formed, among other cultures, that of the " Copper Hoards " in the Gangetic valley.. linguistic evidence for this includes the tribal names Dāsa, Dasyu, Paṇi *plus* a new etymology for the name of the Dāsa king Śambara.. see 81. 153 and 82. 167 and 168 above..

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..(rev. art. on 82.218 above).. SHARMA has rightly bracketed the tribal Ṛgvedic people in Kabul valley and Punjab around 1500–1000 B. C. with the pre-iron post-Har. peasant communities.. he has suitably answered the question why the later Vedic people cd. not attain class-based, state-based urban social formation even tho' iron had been introduced in northern India around c. 1000 B. C... (iron was first introduced in India by PGW people around c. 1000 B. C.)..

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250A. THAPAR, Romila. *Clan, Caste, and Origin Myths in Early India*. New Delhi, 1992; 18.

251. TOLA, Fernando. Justification of racial discrimination, exploitation, and violence in ancient India.

..(plan of work).. hist. of India begins with an *act of violence*: its conquest by IEs or Aryans. The conquest carried with itself for the aboriginal inhabitants of India all the consequent evils, viz., death, plunder, slavery, etc. Tho' the Veda is primarily a rel. document, it also contains valuable information about the cruel aspects of the Aryan invasion — destruction of cities of the aborigines, appropriation of their riches, their reduction to slavery. Aryans were convinced of the justice of their behaviour and thought that they had approval of their gods; therefore, this is glorified in the Veda.. every conquest has its apologists — Aryans had the Vedic poets. The main defence is that the conquered people is an inferior one — dark complexion, confused lg., lewd habits, ignorance of true gods.. Aryan conquest established in India a new political, social, and economic order

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wh. favoured the conquerors to the detriment of the conquered. The corner-stone of the new order was caste-system — caste-system had a rel. basis, it was part of the universal order.. theory of *karman* as justification..

252. TRIPATHI, D. N. Protohistoric interconnections between India and Western Asia.

..see 81.198 above..

253. TRIPATHI, Rama Shankar. *Prācīna Bhārata kā Itihāsa* (Hindi). Mot. Ban., Delhi, 1985, 1988; 16 + 394.

..(sixth rev. and enlarged ed., reprint.. hist. of ancient India).. see 82. 254 below..

254. TRIPATHI, Rama Shankar. *History of Ancient India.* Mot. Ban., Delhi, 1985, 1987, 1992 (reprints); xxix + 605.

..(= *VBD* IV. 82. 609).. (rev. 7th reprint of *VBD* I. 149. 60).. from the earliest times to the advent of the Moslem period.. exhaustive bibliography and index.. see 82. 253 above..

255. TRIVEDA, D. S. *Some Glimpses of Indian History: A New Approach* (*c. 9431 B. C.– 1950 A. D.*). New Delhi, 1984; 99.

256. UPADHYAYA, Ramji. *Bhāratasya Sāṁskṛtikanidhiḥ.* Vidyabhavan Pracyavidya Granthamala 18, Varanasi 1990; viii + 411.

257. VARMA, K. C. Some observations on Professor R. Morton Smith's reply to Professor P. L. Bhargava's review of *Dates and Dynasties in Earliest India. ABORI* 64, 1983; 335–337.

..(note on IV civil. and Aryan civil.)..

258. VARMA, M. K. The significance of Sanskrit culture. *SP*, Symp. Intern. de langue Sk., National Univ., Mexico, 1982; 43–44.

..enumerates 21 items (*ādhyātmikatā, dhārmikatā-caturvarga, tyāgatapasyā*, etc.)..

259. VENKATESWARA S. V. *Indian Culture through the Ages.* Gian Publishing House, Delhi, 1986 (reprint); Vol I: x + 336, Vol II: vi + 326.

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82. 267]

..see *VBD* IV. 82. 625..

260. WHEELER, J. Talboys. *The Religious and Cultural History of India* (*Hindu, Buddhist, and Brahmanical Revival*). Delhi, 1988 (reprint), xxiv + 500.

261. WINTERS, Clyde Ahmad. The proto-culture of the Dravidians. Manding and Sumerians. *Tamil Civilization* 3 (1), 1985; 1–9.

262. WINTERS, Clyde Ahmad. The Far Eastern origin of the Tamils. *J Tamil Studies* 27, 1985; 65–92.

263. WOJTILLA, G. [*The Fabulous India from the Oldest High-Culture up to the 18th century A. D.*] (Hung.). Budapest, 1988.

..on people and culture of pre-colonial India..

264. WOLPERT, Stanley. *A New History of India.* OUP, New York/Oxford, 1989 (3rd ed.).

..(= *VBD* IV. 82. 646)..

265. YAMAMOTO, Chikyō. [*Jap. transl. of L'Inde classique by L. Renou and J. Filliozat—VBD* II. 82. 228]. Kinkasha, Tokyo, 1979–81.

..Vol. I (Vedic) : xxv + 384; Vol. II (Brāhmaṇic) : xxiii + 588; Vol. III (Buddhist – Jaina) : xii + 509..

266. YEATS-BROWN, F. *Indian History : A panoramic view.* Delhi, 1985 (reprint); vii + 186.

267. ZOGRAF, G. A. (ed.). *Literature and Culture of Ancient and Medieval India* (Russ.). Nauka, Moscow, 1987; 275.

..(= *VBD* IV. 82. 647).. M. N. BOGOLYUBOV, "The ancient Indian name for Pleiades"; M. F. ALBADIL, "Proto-Indian texts : a reconstruction of mythological semantics"; N. V. GUROV, "Dravidian elements in the early Saṁhitās"; T. Y. ELIZARENKOVA; V. N. TOPOROV, "The structure of *AV* X. 2 : an interpretation in the light of Vedic anthropology"., Rev. : J. V.. *Arch Or* 58, 397.

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83. Vedic History and Culture

1. Affinities of Harappa and Vedic civilizations. *AH* 4:41, Oct. 87; p. 21.

..note on a Conf. held at Delhi.. views of Bhagwan Singh (83.12 below); also of S. K. Gupta..

2. Aguilar i Matas, Enric. *Ṛgvedic Society*. Brill, Leiden, 1991; vii + 174.

..reconsiders the debate surrounding the antagonistic ideologies of pastoral and agricultural peoples.. discusses similarities and differences bet. the Iranian and the Indo-Aryan cultures..

3. Ahuja, Neelam. *Culture as depicted in the Āraṇyakas*.

..see 19.18A above..

4. Anantacharya, E. Bharadwaj. *Vision of Aryan Glory*. Visakhapatnam; 72.

5. Aquique, Md. Contribution of Magadha to Vedic culture. *Ṛtam* 16–18 (G. C. Sinha Comm. Vol.), 1984–86; 1–6.

..Viśvāmitra was well acquainted with Magadha (Kīkaṭas).. Vrātya-cult in Magadha..

6. Awasthi, Vishvambhar Dayal. *Vaidika Saṁskṛti aura Darśana* (Hindi). Sarasvati Prakashan Mandir, Allahabad, 1978; 288.

..Vedic culture and philosophy.. (= *VBD* IV. 83.6).. see 83.7 below..

Rev. : Ramashankar Mishra, *Kosala* 3 (1–2), 217–18.

7. Awasthi, Vishvambhar Dayal. *Vaidika Sāhitya, Saṁskṛti, aura Darśana* (Hindi). Allahabad, 1983; 336.

..Vedic literature, culture, and philosophy.. see 83.6 above..

8. Bandyopadhyay, Santi. Vedic culture as reflected in the Śatapatha Brāhmaṇa.

..see 17.9 above..

9. Banerjee, Santi. Historicity in the Śatapatha Brāhmaṇa

..see 17.13 above..

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10. BANERJI, Santosh K. The *Ṛgveda* : a geo-cultural study. *Ṛtam* 16-18 (G. C. Sinha Comm. Vol.), 1984-86; 17-22.

..the hypothesis of efflux of Indo-Aryans from Indus plain to Iranian plateau goes contrary to the evidence of the geo-cultural thrust or direction reflected both in *Avesta* and *ṚV*..

11. BENEGAL, Som. The beginning according to the Rig Veda.

Rev. : *ToI* (mag), 29.4.79; 10 : 7-8.

12. BHAGAVAN SIMHA. *Haḍappā Sabhyatā aura Vaidika Sāhitya* (Hindi). Radhakrishna Prakashan, New Delhi, 1987; Vol. I : Āmukha + Bhūmikā + 415 + illust., Vol. II : 328.

..Har. civil. and Vedic lit. .. Vedic period dominated not by Ṛṣis and kings but by Vaiśyas.. *ṚV*-composition dates from before mature Har. civil. .. see 83.1 above..

13. BHARADWAJ, O. P. Two ancient tribes of North India : The Mūjavats and the Mahāvṛṣas. *HSAJIS* 1 (1) - Suppl., 1986; 1-69.

..discusses the origin and develop. of Śiva-Rudra cult.. representation of bull on Indus seals.. the name Mūjavat applied to the lower part of the narrowing doab of Ṛgvedic rivers Sarasvatī and Dṛṣadvatī extending down to their confluence; so called because *muñja* grass grew there in abundance; later became part of Kurukṣetra; the territory of Mahāvṛṣas lay beyond Vinaśana.. Śivas or Śibis were among the foremost of the Mūjavat tribes; to the Mahāvṛṣas belonged the people called Viṣāṇins and Paṇis in *ṚV* and Śūdras and Niṣādas in later lit. .. Mūjavats was the birth-place of Śiva-Rudra cult wh. later shifted to and prospered in Mahāvṛṣas; Śiva-Rudra cult as threat to Vedic Brahmanism.. animosity bet. Rudra-worshipping Mahāvṛṣas and their allies on the west and Viṣṇu-worshipping Kuru-Bharatas and their satellites in the east grew into fierce political struggle reflected in events like Dāśarājña..

14. BHARADWAJ, O. P. The Kurus and Kurukṣetra in the Upaniṣads.

..see 22.11 above..

15. BHARATIYA, Bhavanilal. Veda kī viśvavāra saṁskṛti (Hindi). *VJ* 34 (6), Sept. 88; 22-23.

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16. BHARGAVA, Dayanand. Paṇḍita Motilāla jī kī dṛṣṭi men vaidika saṁskṛti kī sarvāṅgīṇatā (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R.P.V.P., Jodhpur, 1990; 6.

..all-sidedness of Vedic culture acc. to Pandit MOTILAL.. acc. to MOTILAL, there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bāhya-pakṣa, mānasika-p., bauddhika-p., ādhyātmika-p.*) of 12 each..

17. BHATTACHARJEE, N. Archetype in the Ṛgveda.

..see 39.2 above..

18. BHATTACHARYA, Pradip. The Indus valley civilization and the Ṛgvedic nexus – a pre-view of K. D. Sethna's historical perspectives. *Administrator* 26 (2), 1981; 355-357.

..see 82.208, 209 above..

19. BRONKHORST, Johannes. Vedic chronology. *SP*, 32 ICANAS, Hamburg, 1986; p. 43.

..Vedic chronology usually determined on the basis of its presumed relationship with Pāṇini and Buddha; this is partly not compelling, partly downright mistaken.. some indications tend to bring down the "Vedic period" to a later time..

20. BRUCKER, Egon. *Die spätvedische Kulturepoche nach den Quellen der Śrauta-, Gṛhya-, und Dharma-sūtras : Der Siedlungsraum.*

..(= *VBD* IV. 83.21).. Part I : exhaustive introd. to *Sūtra*-lit.; Par II : "area of occupation..

Rev. : H. W. BODEWITZ, *IIJ* 27 (3), 207–10; Ivo FIŠER, *AO* 47, 218–20; K. MYLIUS, *OLZ* 79 (1984) 6, 585–86; Ludo ROCHER, *JAOS* 103, 777–78: K. RÜPING, *WZKSA* 31, 202.

21. CHAKRABARTI, Sanat Kumar. Kva pārīkṣitā abhavan? *VIJ* 23 (1–2), June-Dec. 1985; 67–70.

..*BAU* 3.3.1 : Bhuju Lāhyāyani asked Yājñavalkya where the Pārīkṣitas were.. acc. to the author, these Pārīkṣitas were earlier than the Pārīkṣitas of *MBh.*: they had performed Aśvamedha; Aśvamedha prohibited in Kaliyuga..

22. CHAKRABARTY, Haripada. *Vedic India*. Nag Publishers, Delhi.

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83.30]

23. CHAKRABARTY, Haripada. *Socio-Economic Life of India in the Vedic Period.*

..see 65.13 and 72.4 above..

Rev.: R. N. D., *ABORI* 71, 420.

24. CHAKRAVARTI, Samiran Chandra. The spread of Aryan culture in Assam. *SP*, 33 ICANAS, Toronto, 1990.

..Assam was not Aryanized early in the Vedic period (as suggested by P. C. CHOUDHURY and others).. Vedic trad. reached Assam thro' Mithila not before the very late Vedic age.. ref. to epics and *Purāṇas*..

25. CHANDRAKANTA DEVI. Vaidikadharmaḥ saṁskṛtiśca. *Sūryodayaḥ* 60 (11–12), Nov.–Dec. 83; 17–21.

26. Changing perspectives on Rigvedic-Indus valley era. *MLBD Newsletter*, Nov. 1987; p. 6.

..acc. to Srinivas RITI, recent marine excavations by the National Inst. of Oceanography justify the position that Ṛgvedic and IV settlements were identical.. the Harappans possessed a high degree of knowledge relating to ebb and flow of tides; they carried on brisk overseas trade with Behrain and African countries. After the decline of Indus cities, Dwarka and perhaps Prabhas on the Gujarat coast were busy ports for a short period in the middle of 2nd mill. B. C... see 83.52 below..

27. CHATURASEN, Acharya. *Vaidika Saṁskṛti para Dṛksparśa* (Hindi). Sanmarg Prakashan, Delhi, 1983; 224.

..a glimpse into Vedic culture..

28. CHATURASEN, Acharya. *Vaidika Saṁskṛti : Āsurī Prabhāva* (Hindi). Sanmarg Prakashan, Delhi, 1984; 214.

..Vedic culture : Asura influence.. comparative study of Veda, *Brāhmaṇa*, *Purāṇa*, *Smṛti*, etc., and the hist. of ancient Egypt, Mesopot., Babylon, Persia, Yunan, etc...

29. CHATURASEN, Acharya. *Vaidika Saṁskṛti : Paurāṇika Prabhāva* (Hindi). Sanmarg Prakashan, Delhi, 1986; 192.

..Vedic culture : *Purāṇa* influence..

30. CHAUHAN, D. V. The Yak in Ṛgveda. *ABORI* 64, 1983; 215–220.

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..Yak as part of the achievements of Viṣṇu.. autochthon of *ṚV*-Aryans was Afghanistan-Baluchistan (west of Sindhu river).. *ṚV*-Aryans were acquainted with Yak..

31. CHAUHAN, D. V. *Understanding Ṛgveda.*

..see 4.12 above..

32. CHAUHAN, D. V. The Ṛgvedins in Anatolia.

..see 81.31 above.. also *SP*, 33 AIOC, Calcutta, 1986; 49-51.. produces mainly toponomastic evidence in Anatolia to show that the Hittite people were originally residents of the Afghano-Baluch country including the Pamirs, and that their toponyms were related to the Ṛgvedian country and lg...

33, CHAUHAN, D. V. Ṛgvedic Niṣka extraction. *ABORI* 68, 1987; 627–638.

..the Ṛgvedians occupied the whole of the Afghano-Baluch country inclusive of Pamirs up to the end of 14th cent, B. C.; in addition to agriculture they obtained chops of lapis lazuli (*niṣka*) and carbelian from Badakhsan and alabastar from Seistan hills, brought to Shakha-i-sokhta and Mundigak to be transported to Mesopotamia..

34. CHHABRA, B. Ch. *Facets of Aryan Culture.* Delhi, 1988; xi + 252

35. DA CRUZ, Alberto. Our Vedic heritage. *Boletin do Inst. Menzes Braganca*, Punjim, 1990; 85-89.

36. DAVE, Janakshankar. Reconstruction of the ancient history of India and its culture based on the Ṛgveda. *SP*, 33 AIOC, Calcutta, 1986; 52–53.

..*ṚV* X. 2.1; 1.10: prove hist. reality of Yama, Vivasvat, Saraṇyū, Yamī, Mitra, Varuṇa, Tvaṣṭṛ — wh. is independently supported by the Avestan trad... *ṚV* X. 1.10 speaks of three ages, *purā* or *pauryya*, *adha*, and *uttara* corresponding respectively to the three *Purāṇa-yugas*, viz., Prājāpatya, Aditi, and Ṛṣi..

37. DAVE, Janakshankar. Identification of Ahura Mazda with Asura Madhu.

..see 49.28 above..

38. DEY, Sitanath. *Indian Life in the Śukla Yajurveda.*

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..see 12.6 above..

39. DUBE, Jagat Narayan. *Bhāratīya Saṁskṛti men Ṛṣiyon kā Yogadāna* (Hindi). Delhi, 1989; xxvii + 396.

..contribution of the Ṛṣis to Indian culture..

40. DVIVEDI, Kapil Deva. *Atharvaveda kā Sāṁskṛtika Adhyayana* (Hindi).

..see 7.11 above..

41. DWIVEDI, K. N. Ṛgveda men varṇita dāśarājña yuddha (Hindi). *Saṁskṛti* 8 (23–33), Sagar, 1981; 6–9.

..*dāśarājña* war described in *ṚV*.. fought near the bank of Paruṣṇī.. Alinas, Pakthas, Bhalānasas, Śivis, and Viṣāṇins (western kingdoms) against Ajas, Śimyus, Yakṣus, Kavaṣas, and Vaikarṇas under Bheda (on the eastern side).. technique of counter attack and favourable geographical conditions were the deciding factors in this battle..

42. DWIVEDI, K. N. Ṛgvedikaguṅgunāmānusandhānam.

..see 65.33 and 79.85 above..

43. DWIVEDI, K. N. Ṛgveda men varṇita Ārya-Anārya yuddha - eka dṛṣṭi (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 9-10.

..Aryan-non-Aryan war described in *ṚV*..

44. ELIZARENKOVA, T. Y. Notes on contests in the Ṛgveda.

..see 79.86 above..

45. FAIRSERVIS JR., Walter A. The Harappans and Vedic origins. *Paper*, IWVS, Harvard Univ., June 1989.

..[traditionally, IV civil. intervenes chronologically bet. periods of prehist. village farming and the assumed arrival of a people speaking an IA tongue : radio-carbon dating approximates this interval as running bet. 300 to 600 yrs. for the mature stages of the civilization (2300–2000 B. C. or 2500–1900 B. C.)].. new evidence complexes this relationship : (1) discovery of Har. settlements on the Iran. Plateau, Kashmir, and Central Asia — remote from Indus valley; (2) majority of Har. sites excavated indicate they were occupied less than 200 yrs.; no substantive evidence for sedentary *village* settlements; (3) there is nothing, archaeologically, that places Har. culture in the same stage of

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development as Archaic Egypt, Early Dynastic Sumer, or Shang-Yin China (instead, there is growing support for the idea that what are involved are chieftainships in significant part based upon cattle wealth).. there is some substantial evidence to suggest that Harappans spoke a Dravidian lg., but probably with IA lexemes.. artifacts of Har. suggest Inner Asian origins.. Therefore, one may speculate: (1) Harappans were in the avant-garde of movements out of Inner Asia; (2) a no. of traits described in Vedic accounts had their origin in Har. cultures. Could this mean that the later Vedic 'peoples' may well have 'borrowed' Har. concepts and traits of polity, ideology, and social organization, and claimed them as their own?..

46. FATAH SINGH. Vedism: the real Indianism. *Veda-Savitā*, ES 4, June 86; 49–52.

..serially.. (1) a comparative study of religions in the light of science; (2) education for nation-building..

47. FRAWLEY, David. The image of ocean in the Rig Vada.

..see 4. 22 above..

47A. FRAWLEY, David. *Gods, Sages and Kings. Vedic Secrets of Ancient Civilization.* Mot. Ban., Delhi, 1993; 396.

..suggests that all the peoples of the ancient world including those of Sumer, Egypt, China, and the Americas may be related to the Vedic culture..

48. GHOSH, Ramachandra. *History of Hindu Civilization as illustrated in the Vedas and their Appendages.* Delhi, 1985 (reprint); 223.

49. GHURYE, G. S. *Vedic India.*

..(= *VBD* IV. 83. 57)..

Rev.: LALLANJI GOPAL, *M in I* 64 (4), 424–29; K. V. SARMA, *IHR* 8, 122–23.

50. GOODY, Jack. [The Vedas bear the marks of a literate culture]. (in) *Oralità cultura, letteratura, dicorso* (ed. B. GENTILI; G. PAIONI), Rome, 1988; 7–17.

51. GUPTA, Sudhir Kumar. Vedon men itihāsa nahīn (Ṛgveda ke viśeṣa sandarbha men) (Hindi). *Vedavāṇī* 42 (6), April 90, 17–24; 42 (7), May 90, 17–24.

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83.58]

..(to be contd.).. there is no hist. in Veda.. acc. to Dayānanda, the Veda refers to human community as a whole; not limited to any particular period of time..

52. Harappan and Vedic people had knowledge of oceanography. *AH* 4 : Oct. 87; p. 22.

..ref. to Srinivas RITTI's paper, "Ancient shipping and shipwreck".. Bhujyu-legend.. see 83.26 above..

53. JHUNJHUNWALA, Bharat. *The Rhythm of History.* Motinagar, Faizabad, 1990; 79.

..no Aryan invasion of India; Indra was the son of the soil..

54. JOSHI, Aniruddha. India in Yāska's age. *SP*, 32 AIOC, Ahmedabad, 1985; p. 252.

..Y. mentions various peoples (e. g. Kambojas, Prācyas, etc.); ref. to cult of phallus-worshippers, *niyoga*, status of woman, daughter's share in parental property, social evils like gambling, exploitation by money lenders..

55. JOSHI, Kireet. *The Veda and Indian Culture.*

..see 34.87 and 82.102 above..

56. JYOTSNA. *Vedasya Vyāvahārikatvam.*

..see 34.89 above..

57. KAWATHEKAR, P. N. The Paṇis in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..see 4.27 above.. ref. *ṚV.* X. 108.. Paṇis lived beyond the border of the Vedic land; they were hostile to Vedic people; for the first time in the hist. of commerce, they introduced new coins in the market of the Vedic land..

58. KRISHNA KUMAR. Idolatry in the Ṛgvedic age : some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110-113.

..combined testimony of lit. and arch. evidence : some sort of symbol and crude idol worshlp was in vogue during the late *ṚV*-age. In addition to the sun-symbols, images of Indra, Aditi or Pṛthvī, and Vṛṣabha were also adored by the early Aryans.. *ṚV*-iconography was deeply influenced by the anthropomorphic

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and theriomorphic elements.. *ṚV*-Aryans were the authors of the so-called Copper Hoard / OCP culture..

59. KUIPER, F. B. J. The Aryans in the Rigveda. (in) *Leiden Studies in IE* (ed. RODAPI), Amsterdam, 1991.

..*ṚV* (cir. 1400–1000 B. C.?) does not faithfully reflect the lg. and culture of the Aryan intruders.. detailed study of Ṛgvedic lg. shows this.. gives a tentative list of *all* foreign lexemes.. discusses how a foreign myth cd. be integrated into this collection of hymns.. the meaning of 'Aryan' in *ṚV* is redefined..

60. KULKARNI, S. D. Viśvapitā Veda : Sindhū-saṁskṛti (Mar.). *Prasāda* 37 (12), July 84; 14–17.

..Veda, father of the universe : Indus civil, ..

61. KUNDU, Bibhuti Bhushan. Was India in primitive communism in the early Vedic period ? *ABORI* 66, 1985; 63–83.

..*a propos* of the views of S. A. DANGE (*India from primitive communism to slavery* : *VBD* II. 82. 67).. acc. to author, the condition of Vedic India does not corroborate the Marxist idea that the conditions of production exert very powerful influences upon social thought.. DANGE's interpretation of the Vedic period is wholly unacceptable..

62. LAZZERONI, R. Cultura vedica e cultura indo-europea. (in) *Atti del primo convegno nazionale di studi sanscriti* (ed. O. BOTTO), AISS, Torino, 1982; 53–60.

..see 81. 107A above..

63. LAZZERONI, R. Oggetto materiale e alto verbale nella cultura vedica. (in) *Problemi di lingua e di cultura nel campo indoeuropeo* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 47–52.

..ved *mah–*, Avestan *antra-mrū–* = Lat. *interdicere*..

64. MAJUMDAR, R. C. *The Vedic Age*. Bh. Vid. Bh., Bombay, 1988 (reprint); 572.

..(= *VBD* IV. 83. 82)..

65. MALAMOUD, C. Village et forêt dans l'idéologie l'Inde brahmanique. *Archives européennes de sociologie* 17, 1976; 3–20.

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83. 74]

66. MALLARI RAO, B. The Aryas and the Dasyus in the Rigveda. Comment. *Organiser* 18 (28), 22-2-65; p. 12.

..comment on SHEILA's article on the subject (83.122 below)..

67. MISHRA Gangadhar. *Vaidika evaṁ Vedottara Bhāratīya Saṁskṛti* (Hindi). Chowkhamba Rashtrabharati Granthamala – 5, Varanasi, 1981; 8 + 364.

..Vedic and post-Vedic Indian culture..

68. MISHRA, Nabakishore. An outline critical study of Vedic civilisation. *SP*, 32 AIOC, Ahmedabad, 1985; 15–16.

69. MISHRA, Vidhata. Cultural life in Vedic India. (in) *A. C. Swain Fel. Vol.*, Utkal Univ., Bhuvaneshwar, 1985; 102–106.

70. MISRA, Satya Swarup. The date of Ṛgveda and Aryan migration (An assessment of the up-to-date research – linguistic and archaeological). *JGJKSV* 38–39, 1982–83 (1986): 75–85.

..IA stage of IE started in 4000 B. C.; Boghazköi documents clearly indicate IA influence; *ṚV* was definitely written before 2000 B. C. — date of *ṚV* may even be taken to 4000 B. C.. theories of JACOBI and TILAK need to be reconsidered in the light of recent linguistic and arch. data..

71. MISRA, Yugal Kishora. Aṅga : a *mahājanapada* of Eastern India. *SP*, 33 ICANAS, Toronto, 1990.

..ref. to Aṅga first occurs in *AV*; however, the author argues that a careful study of *ṚV* wd. show that kingdom of Aṅga was established during the *ṚV* period..

72. MITRA, V. *India of the Dharmasūtras*. New Delhi, 1965.

73. MODAK, B. R. Culture and society of the Atharvaveda. *JKU* 26, 1982; 10–16.

..*AV* as a highly interesting anthropological document..

74. NATH, Raj Mohan. The decline of Vedic culture : some comments on Dr. Sampurnananda's 'The Decline and Revival of the Vedas'. *Organiser* 17 (39), 27–4–64; p. 5.

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75. NATH, Raj Mohan. The revival of Vedic culture; some more comments on Dr. Sampurnananda's 'The Decline and Revival of the Vedas.' *Organiser* 17 (40), 4-5-64; p. 6.

76. NATH, Raj Mohan. Is there history in the Vedas? *Organiser* 17 (46), 15-6-64; p. 6.

77, OAK, P. N. *World Vedic Heritage: A History of Histories.* New Delhi, 1984; iv + 1311.

..see 83. 78, 79 below..

78. OAK, P. N. World Vedic heritage. *AH* 7 : 77, Oct. 90; 19-20, 22.

..see 83. 77 above and 83. 79 below..

79. OAK, P. N. World Vedic heritage : Vedic culture and militarism. *AH* 8 : 85, June 91; 2-4.

..see 83. 77, 78 above..

80. OGUIBÉNINE, B. *Essais sur la culture védique et indo-européenne.*

..see 81. 148 above..

Rev. : R. SCHMITT, *Kratylos* 31, 188-90.

81. PAL, Raman, *Ṛgveda men Laukika Sāmagrī* (Hindi). Indo-Vision Books, Ghaziabad, 1988; xvi + 264.

..secular material in *ṚV*..

82. PANDA, Narasimha. Vedon men itihāsa aura usakī vāstavikatā : eka samīkṣātmaka adhyayana (Hindi). *Vedavāṇī* 42 (11), Sept. 90; 17-21; 42 (12), Oct. 90; 12-15.

..hist. in the Vedas and its verocity : a critical study.. names of Ṛṣis and kings do not denote specific hist. persons.. *yaugika* meaning of names acceptable.. *ākhyāna* or *itihāsa* mentioned in Veda is imaginary; the *itihāsa* in Veda is *nitya*..

83. PARPOLA, Asko. *The Coming of the Aryans to Iran and India.*

..see 81. 153 and 82. 167-169 above..

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84. PARPOLA, Asko. On the Jaiminīya and Vādhūla tradition of South India and the Pāṇḍu-Pāṇḍava problem.

..see 34. 133 above..

85. PILLAI, G. K. *Vedic History set in Chronology*. Kitabistan, 1959.

86. PRABHAKAR, C. L. The contribution of Śukla Yajurveda to the culture of India.

..see 12. 16 above..

87. PRAMIL CHANDRA. The revival of Vedic culture. *Organiser* 17 (42), 18-5-62; p. 10.

88. PRASAD, K. N.; MURTHY, S. R. N. Dating the Quaternary and human civilization. *IJHS* 13 (2), 1978; 113–116.

..present status of Vedic texts in relation to geochronology is presented on the basis of available evidence..

89. RAGHAVAN, V. Some glimpses of social life in the Ṛgveda. *Organiser* 19 (11), 24–10–65; p. 15.

90. RAGOZIN, Zenaidi A. *History of Vedic India*. Concept, New Delhi, 1984; xii + 457 + illust.

..first Indian reprint..

91. RAJESH, Satyavrat. Vedon men itihāsa nahīn (Hindi). *Vedavāṇī* 44 (5), Mar. 92; 17–24.

..there is no hist. in Veda ..serially.. 44 (6), April 92; 17–24..

92. RAKESH, Vishnu Datta (ed.). *Vaidika Sāhitya, Saṁskṛti, aura Samājadarśana* (Hindi). Haridwar, 1968.

..Vedic lit., culture, and society..

93. RAM GOPAL. *India in Vedic Kalpasūtras*. Mot. Ban., Delhi, 1983; xvi + 591.

..rev. and enlarged reprint of *VBD* II. 83. 78; III. 83. 67.. see 24. 102A above..

Rev. : MANTRINI PRASAD, *VIJ* 21, 287–88; H. C. SATYARTHI, *IHR* 13, 185–86.

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94. RAU, W. *Zur vedischen Altertumskunde.*

..(= 34. 145 above).. (earlier studies ; Waberei; Topferei; Metallverarbeitung).. this monograph deals with : *ánas-*, *rátha-*, Hütte, Siedlungen, etc. .. lit. and arch. evidence..

Rev. : H. W. BODEWITZ, *Kratylos* 29, 164–66; H. F., *ZDMG* 135 (1), 205–06; K. MYLIUS, *OLZ* 85 (1990) 5, 593–94; Max SPARREBOOM, *IIJ* 29 (2), 125–28.

95. RAU, W. The earliest literary evidence for permanent Vedic settlements. *Paper*, IWVS, Harvard Univ., June 89.

..earlier Veda knows neither towns nor villages; it is, therefore, futile to look for their remains.. *pur* = rampart of mud or stone wh. was not permanently occupied but served as a refuge in times of danger, urban settlements being wholly unknown.. *grāma* – originally the term for a tribe of migrating pastoralists . villages in our sense of the term appear at first in *JBr*... Vedic *arma* = surface find-spots of OCW in the Gaṅgā-Yamunā doab..

96. RENU, Ladli Nath. Indian ancestors of Vedic Aryans. *BJ* 36 (3), 73–80; 36 (4), 41–46; 36 (5), 81-87; 36 (6), 199–207.

..there never was an Aryan race but only an Aryan cult wh. originated on Indian soil and found acceptance in all corners of the land.. Indian Asuras migrated to Central Asia.. arch.. evidence.. Aryan ships..

97. RICHTER-USHANAS, Egbert. *Der fünfte Veda.* Bremen, 1989; xvi + 32.

..Dokumentation zur Entzifferung der Indus-Schrift.. decipherment depends on symbolic analysis of the 'signs'.. parallels can be found in *ṚV* of most of the Indus-inscriptions..

98. RIHANI, Vasundhara. Vaidika saṁskṛti aura samājavāda (Hindi). *Vedavāṇī* 44 (5), May 92; 2–5.

..socialism – easy in Vedic civilization..

99. RIVIÈRE, Jean-Claude. Georges Dumézil et les études Indo-Européennes. (in) *VBD* IV. 87.58, 1979; 9–127.

100. ROY, Samaren. *The Story of the Vedic People.* Centre for Social Research, 1985; iv + 33.

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101. ROY, S. B. A note on cross contacts of Vedic India with West Asia and Iran. *Ptv* 8, 1975–76; 146–150.

102. ROY, S. B. Early Rigveda and Afghanistan. *AH* 4:35, April 87; 18–19.

..Afghanistan was a part of the early Ṛgvedic India..

103. ROY. S. B. *Early Aryans of India.* Navrang, New Delhi, 1988; 200.

..(from 3102 B. C. to 499 A. D.).. (1) Introduction; (2) dynastic chronology; (3) *ṚV*—early and late (= after *dāśarājña*).. late *ṚV* consists of hymns composed after Aryan advent into Panjab; early *ṚV* composed mostly in Afghanistan by Proto-Indoaryans.. (4) Harappa ; (5) *MBh* ; (6) astronomy; (7) Asuras ..

104. SAMKRITYAYANA, Rahul. *Rigvedic Aryulu* (Tel.). Visalandhra Publ.

Rev. : *Triveni* 45 (2), 95–96.

105. SARAN, P. Age of the Vedas and Vedic culture: Conception of history and periodisation in ancient India. *J Madras Univ.* (*H*) Part II of 54 (1), Jan. 82; 1–28.

.. (Sir William Meyer lectures, 1979–80)..

106. SARMA, K. V. Spread of Vedic culture in ancient South India. *ALB* 47, 1988; 1–14.

.. also, *Proc. 31 ICHANAS*, Tokyo, 1984; 155–156 ..

107. SARMAH, Thaneswar. Vaidik sāhityat Harīyūpīyar yuddha (Assam.). *Prakash* 13 (5), Gauhati, 1988.

108. SARMAH, Thaneswar. Vaidik sāhityat Dāśarājña yuddha (Assam.). *Prakash* 13 (7), Gauhati, 1988.

109. SATYA PRAKASH SARASVATI, Swami. *The Critical and Cultural Study of the Śatapatha Brāhmaṇa.*

.. see 17. 28 above..

110. SATYA PRAKASH SARASVATI Swami. The Vedas – backbone of our culture. *AH*, Sept. 92; 6–9.

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.. origin of lg.; phenomenon of oral communication; dynamism in the Vedic period; knowledge and theism; beauty in nature; theism of the Veda..

111. SCHETELICH, M. The problem of the 'dark skin' in the Ṛgveda. *Prof. G. Shastri Fel. Vol.*, Santiniketan.

..see 83. 112 below..

112. SCHETELICH, M. Die schwarzen Feinde der Ārya im Ṛgveda. *Altor. Fors.*, 1990.

.. (also Russian version).. see 83-111 above..

113. SCHLERATH, B. Die Welt des Veda (Kurzfassung). (in) *Berliner Wissenschaftliche Gesell. E. V. Jahrbuch 1980*, Berlin; 254–255.

..on the exclusively 'verbal' culture by wh. the reality of cosmic identifications is partly concealed and partly actualized..

114. SEN GUPTA, P. R. Environment of Ṛg-Vedic and epic ages. *BRMIC* 38 (9), 214–216; 38 (10), 247–252.

..refutes the separate entity of Aryan and Dravidian cultures.. pushes back the Ṛgvedic age to at least 4–5 mill. B. C... reveals that neo-tectonic movements of the Recent phase were the cause for the disturbance of the cultural chronology of the proto-hist. period of the Indian subcontinent.. reliance upon C 14 dates of the worked samples of the flood deposits is a deceptive approach.. establishes that pre- and Mature Har. cultures are the remains of the epic culture; suggests revision of the cultural chronology of the entire Har. complex in the light of geomorphological and palynological evidence..

115. SHARMA, Munshi Ram. *Vaidika Saṁskṛti aura Sabhyatā* (Hindi). Grantham, Kanpur, 1987; 387.

.. Vedic culture and civilization..

116. SHARMA, Ratnachandra. *Vaidika-Jīvana-Paddhati* (Hindi). Karnal, 1984; 144 + 20 + 8.

.. Vedic way of life.. (English introd.)..

117. SHARMA, R. N. *Culture and Civilization as Revealed in the Śrautasūtras.* Nag Publishers, Delhi.

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118. SHARMA, Satyendra Nath (ed.). *Vaidika Yuga* (Assam.). Assam Acad. for Cultural Relations, Guwahati, 1968.

.. Assamese transl. of *VBD* IV. 83. 82..

119. SHARMA, Shubhra. *Life in the Upanishads.*

..see 22. 108 above..

120. SHARMA, Umesh Chandra. *The Dāśarājña War : Struggle for Supremacy in the Vedic Age.* Viveka Publications, Aligarh, 1985; 64.

.. Appendix : "The Dāśarājña" by R. N. D., *CASS Stud.* 1, 1973, 127–129.. see *VBD* III. 83. 82; IV. 83. 122..

Rev. : Sadashiv A. DANGE, *ABORI* 67, 274-75; K. P. JOG, *ABORI* 69, 317.

121. SHARMA, Urmila Devi. *Śatapatha Brāhmaṇa : eka sāṁskṛtika adhyayana* (Hindi).

.. see 17. 30 above..

122. SHEILA. The Aryas and the Dasyus in the Rigveda. *Organiser* 18 (24), 26.1.65: 27–28.

.. for comment on this see 83. 66 above..

123. SHENDGE, Malati. *The Civilized Demons : The Harappans in Ṛgveda.*

.. (= *VBD* IV. 83. 124)..

Rev. : Nilmadhav SEN, *ABORI* 65, 316-22.

124. SHRIMALI, Krishna Mohan. *History of Pancāla to c. A. D. 550 : Vol. I - A Study.* Mun. Man., New Delhi, 1983; xx + 255 + pl., maps.

.. Pañcāla made significant contribution to the growth of Vedic culture.. absorbed various alien elements; developed a composite Indian culture.. closing phase of Vedic lit. - 500 B. C. ..

Rev. : Ajay Mitra SHASTRI, *IHR* 9, 229 32.

125. SINHA, Sureshwar D. Because Paris was Vedic. *AH* 7: 78, Nov. 90; 15–20.

.. groups of people practising a faith with concepts similar to Vedic ideals has spread to different parts of the Eurasian continent as early as 8th mill. B. C... Ṛgvedic period may be con-

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sidered the earliest Vedic period (date not yet fixed); it was followed by the two epic periods *Rāmāyaṇa* and *MBh.*; *YV* and *SV* added to *ṚV* by the time of the *MBh.* war. and *AV* after the *MBh.* war; seismic upheavals; no major invasion of the Aryan races to India from the NW; probably greater colonisation of the plains by the races from the Himalayan and trans-Himalayan regions well before the *MBh.* war (3rd mill. B. C. or earlier)..

126. SIVASHANKAR, Kavyatirtha. *Vaidika-itihāsārthanirṇaya* (Hindi).

127. SIVANANDA, Swami. The highest culture of the Upanishads. *The Divine Life* 47 (10), Oct. 85; 316–318.

128. SMITH, R. Morton. Names and kingship in Vedic India. *Proc. 31 ICHSANA*, Tokyo, 1984; 114–115.

.. discusses various origins of names.. see 79. 385 above..

129. SORRENTIO, A. Pertinenze etnolinguistiche nell' India Vedica. *Aiōn* 6, 1984–85; 15–37.

.. (zu Aṅga, Vaṅga, Kaliṅga; Dasyu-Dāsa; *mleccha*; *bhāṣā*)..

130. THENGADI, D. B. Dr. Ambedkar's thesis on the original home of the Hindus. *Organiser* 15 (50), 23-7-62; pp. 7 ff.

..see 83. 131 below..

131. THENGADI, D. B. The original home of the Vedic Hindus. *Organiser* 18 (1), 15-8-64; p. 19.

.. (conversation with Dr. AMBEDKAR).. see 83. 130 above..

132. TILAK, B. G. *Orion or Researches into the Antiquity of the Vedas*. Cosmo Publications, New Delhi, 1984 (reprint); vii + 227.

133. TILAK, Sunanda K. *Cultural Gleanings from the Brāhmaṇa Literature*. Yaska Publishers and Distributors, New Delhi, 1990; xiv + 223.

.. see 18.14 above.. flora and fauna; cattle and agriculture; social life; political life; rel.; ethical and spiritual life; physical observations..

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134. TIWARI, Ramananda. *Secular, Social, and Ethical Values in the Upanishads.*

.. see 22. 125 above..

135. TOLA, Fernando. Justification of racial discrimination, exploitation and violence in ancient India.

.. see 82. 251 above..

136. TRIPATHI, D. N. Protohistoric interconnections between India and Western Asia.

.. see 81. 198 and 82. 252 above..

137. TRIVEDI, Rajendra Kumar. *Upaniṣatkālīna Samāja evaṁ Saṁskṛti* (Hindi). Parimal Publications, Ah nedabad, 1983; 16 + 292.

.. society and culture in the times of the *Up.*..

138. Vaidikaviśvasaṁskṛti ke mūla - Prajāpati Kaśyapa (Hindi). *Vedapradīpa* 3 (7), Feb. 89; 11-12.

.. serially.. Prajāpati Kaśyapa - the source of Vedic universal culture..

139. VAKIL, Vasantrao M. Vaidikatā aura itihāsa kā āṁśika rūpa (Hindi). *Vedapradīpa* 3 (2), Aug. 88; 37-38.

.. Vedicism and a partial form of history..

140. VARADPANDE, N. R. Ṛgvedātīla tathākathita ārya-anārya-saṁgharṣa (Mar.). *Navabhārata* 37 (10), July 84, 21-30; 37 (11), Aug. 84, 15-27; 37 (12), Sept. 84, 13-22.

.. the so-called conflict bet. the Aryans and the non-Aryans in the *ṚV*.. (three instalments);

141. VARADPANDE, N. R. Sindhusaṁskṛti va vedavāṅmaya (Mar.). *Navabhārata* 41 (10), July 88; 7-18.

.. Indus civil. and Vedic lit... (1) no evidence of Aryan invasion of India (even in IV excavations); (2) most of *Mantra-Br.* lit. is older than IV civil.; *Ch Up* and later Vedic lit. is later than IV civil.; (3) the culture reflected in Vedic lit. and IV civil. excavations are not two separate cultures..

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142. VARMA, Satya Kam. Vedic culture : ancient heritage. *AH* 2 : 14, July 85, 6–11, 13; 2 : 15, Aug. 85, 14–20.

..discusses : *yajña* (sole and crucial symbol of Vedic culture; subject-matter of the Vedas; knowledge, action, devotion – three aspects of Vedic material; three eternal elements; Supreme Self soul, and nature; extent and variety of Vedic lit.; Vedāṅgas; 6 systems of philosophy; *saṁskāras*, festivals, arts and science..

143. Vedic link of Maya civilization. *MLBD Newsletter* 10 (5), May 88; 7-8.

..(to be contd. in the next issue).. increasing evidence of close ties bet. the Vedic and IV civil. and the Maya civil. of Mexico..

144. VIDYANANDA SARASVATI, Swami. Āryasamāja ! sāvadhāna (Hindi). *Vedavāṇī* 41 (2), Dec. 88; 11–13.

..(ref. to the views of K. M. MUNSHI and Prof. VEDAVYAS on early Vedic culture)..

145. WAKANKAR, V. S. Vaidika yā tathākathita ārya saṁskṛti (Hindi). *Wakankar Fel. Vol.*, Ujjain, 1987; 41–54.

..Vedic or socalled Aryan culture..

146. WILSON, John. *India Three Thousand Years Ago or The Social State of the Āryas on the Banks of the Indus in the Time of the Vedas.* Indological Book House, Delhi; 87.

84. GEOGRAPHY

1. ABHYANKAR, H. K.; DIKSHIT, Ramesh Chandra. Vedāṁcī jananī Sarasvatī nadī gelī tarī kuṭhe ? (Mar.). *Prasāda* 42 (1), Aug. 88; 50–51.

..where is river Sarasvatī, the mother of the Vedas?..

2. AMAR SIMHA. *Saṁskṛta Sāhitya men Kurukṣetra* (Hindi). Sanjiva Prakashan, Kurukshetra, 1983; xiv + 178.

..Kurukṣetra in Sanskrit lit. ..

3. AROLE, Mira. Dharmakṣetra Kurukṣetra (Mar.). *Saṁśodhaka* 60 (3), Sept. 92; 39–45.

..Vedic evidence considered..

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4. ARUNKUMAR. On the location of Hastināpura. *JOIB* 33 (1-2), 1983; 89-107.

..(trad. identifies the series of mounds located to the west of the river Gaṅgā in Mawana tahsil of Meerut dist., U. P., as the site of ancient Hastināpura)..author suggests that H. originally stood on the southern bank of Dṛṣadvatī (= Gaṅgā) in Kurukṣetra..

5. ATRE, Shubhangana. Bada Imina āṇi Saptasindhu Mar.). *BISMQ* 65 (1-4), 1986-87; 5-15.

..in ancient Sumerian, *Bad* = walled city; *imin* = seven.. Bad-imin = region of seven walled cities.. Bad-imin was also interpreted to mean a region of seven high places; MD appears to be its most imp. central city. The seals carrying the orthographical signs of Bad-imin are found more in no. at MD than at Har., Lothal, or Kalibangan..

6. BAJPAI, Shiva G. Greek Praisoi and Sanskrit Prācya : problems of identification and its historical significance.

..see 82. 10 above..

7. BHARADWAJ, O. P. Vinaśana. *JOIB* 33 (1-2), 1983; 69-88.

.. Vinaśana = the place where the Ṛgvedic Sarasvatī (identified with present Ghaggar) disappears in the sands or vanishes underground.. geographical position of V. not confined to any particular spot.. V. usually identified with the northern part of the Rajasthan desert.. Kalibangan site = V.; people of that region had the sacrificial cult.. the appearance of V. as an imp. rel. centre took place by 2500 B.C. at the latest (*ṚV*, being ante-Deluvian, has to be placed anterior to 3000 B.C.; it is pre-Har.).. see 84. 8 below..

8. BHARADWAJ, O. P. Identification of Vinaśana and some consequential observations. (in) *Svasti Śrī*, B. Ch. Chhabra Fel. Vol., Agam Kala Prakashan, Delhi, 1984; 205-224.

.. see 84. 7 above.. carliest notice of Sarasvatī's disappearance (in V.) in *Brāhmaṇas*.. references in other texts.. various views re identification of V.; author identifies V. with Kalibangan..

9. BHARADWAJ, O. P. Identification of the Ṛgvedic river Dṛṣadvatī. *SP*, 32 AIOC, Ahmedabad, 1985; p. 3.

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..also, *SP* 32 ICANAS, Hamburg, 1986; p. 31.. D. (also called Aśmanvatī) mentioned in *ṚV* along with Sarasvatī and Āpayā; in later lit., it is described as joining S. above Vinaśana and forming the southern boundary of Brahmāvarta in Kurukṣetra.. D. is still alive in the present name of a hill torrent called Pathrala to the north of the town of Jagadhri wh. joins the course of Western Jamna canal at the Dadupur headquarters..

10. BHARADWAJ, O. P. Two ancient tribes of North India: The Mūjavats and the Mahāvṛṣas.

..see 83.13 above..

11. BHARADWAJ, O. P. *Studies in the Historical Geography of Ancient India.* Delhi, 1986; xii + 290.

12. BHARADWAJ, O. P. The Vedic Sarasvatī. *HSAJIS* 2 (1–2), 1987; 38–58.

..see 51.41 above.. earth movements caused during the fierce seismic-tectonic-volcanic upheaval (wh. is known as the Great Deluge) wrought extensive changes in the topography of the Shiwalik belt bet. the Yamunā and the Rāvī resulting in the diversion of waters of the Ṛgvedic Sarasvatī (or Ghaggar) about 3000 B. C. and leading to its ultimate drying up around Vinaśana in the sands of Bikaner..

13. BHARADWAJ, O. P. Vedic sites of North India. (in) *Vājapeya*, K. D. Bajpai Fel. Vol., Agam Kala Prakashan, Delhi, 1987; 85–91.

..land bet. Sutlej in the North and Yamunā in the East was primarily the scene of activity of the earliest Vedic people.. mentions: (1) Ailadhāma (Ludhiana : Aila's seat); (2) Pratiṣṭhāna (connected with Purūravas); (3) Mānuṣa; (4) Ilāspada; (5) Kapiṣṭhala; (6) Āsandīvat; (7) Kāroti; (8) Srughna; (9) Khāṇḍavaprastha; (10) Pṛthūdaka..

14. BHARADWAJ, O. P. The Kurus and Kurukṣetra in the Upaniṣads.

..see 22.11 and 83.14 above..

15. BHARADWAJ, O. P. Apocryphal *tīrtha* name in Kurukṣetra. *SP*, 8 WSC, Wien, 1990.

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..the names Ilāspada, Sudina, Ahan are fabricated out of *ṚV* III. 23. 4, the second line of wh. mentions the holy tank of Mānuṣa and the rivers Dṛṣadvatī, Āpayā, and Sarasvatī.. (the first line contains the words : *iḷāyāḥ pade, sudinatve, ahnām*— the three names of *tīrthas* concocted out of these words by the scribe of *MBh. Āraṇyakaparvan*..

16. BHARGAVA, P. L. *The Geography of Ṛgvedic India.* Lucknow, 1964.

17. BHATTACHARYA, Kanailal. Sarasvatī : a study of her concept and iconography.

.. see 51. 42 above..

18. BHATTACHARYA, Ram Shankar. Vedokte sarayvayodhye. *Pur* 33 (2), July 91 ; Sk. 3–5.

..*ṚV* IV. 30. 18; V. 53. 9; X. 64. 9; *AV* X. 2. 31 ..

19. BHATTACHARYYA, Narendra Nath. *The Geographical Dictionary : Ancient and Medieval India.*

.. see 35. 9 above..

20. CHAKRABORTY, Krishna. Geographical information in Pāṇini. *SP*, 7 WSC, Leiden, 1987; p. 30.

..ref. to ancient cities of Afghanistan and Panjab: Kāpiśī (=Kapisena in Af.), Barṇu (=Af.), Varaṇa (=Fort Arṇas), Subāstu (=river Soyat wh joins river Kabul), Parśu-Paraśu-sthana (=Orttospān = Kabul), Sāṅkala (=Sāṅgala), Parvata (=Polphoto in Panjab mentioned by Hiuen Tsung)..

21. CHATTOPADHYAY, B. D. *Survey of Historical Geography of Ancient India.* Manisha Granthalaya, Calcutta, 1984; ii + 97.

22. CHATTOPADHYAYA, K. *Ṛgvedic River Sarasvatī.*

..see 51. 44 above.. there was no river by the name Sarasvatī ; S. is the original name of the Indus; the Indus is ref. to in *ṚV* by the name S. . in the earlier portions of *ṚV*, particularly in 6th and 7th *maṇḍalas*, S. = the Indus ; in *maṇḍala* 10, it means the Sar Suati wh. flowed in Kurukṣetra.. also considers the river Gomatī..

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.. see *VBD* IV. 84. 17 .. Paruṣṇī = Prasun.. traits of Ṛgvedic Maruts find reflection in the life on the Prasun and other Kafirs..

24. DAVE, Mrudula D. Kyā Ṛgveda kī Saraṇyū Saurāṣṭra kī Rannāde hai ? (Hindi).

..see 4. 15 above.. Saraṇyū is Rannāde..

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..see 35. 24 above..

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.. river Gomatī in Vedic and Purāṇic lit...

27. DUBEY, Devi Prasad. Varanasi : a name study. *India Cultures* 40 (1), 1985; 19–32.

.. ref. to Vedic evidence ..

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.. see 65. 33, 79. 85, and 83. 42 above..

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Rev. : Maya MALAVIYA, *JGJKSV* 41, 106–110.

31. DWIVEDI, Kailash Nath. Vaidikayugīnabhāratasya bhaugolika sthitivimarśaḥ. *Sāg.* 23 (1), 1985; 85–90.

.. physical and cultural (relating to economic and political conditions) geography of India in the Vedic age.. Part I (physical features) : three mountains (Mūjavat, Śaryaṇāvat, Himavat); three deserts; seven rivers (Sindhu, Vitastā, Paruṣṇī, Asiknī, Śutudrī, Sarasvatī, Gaṅgā, Yamunā) : two seas (Arvāvat, Pārāvat).. Part II (cultural) : ancient races..

32 GAYATRI PRASAD. *Sāṁskṛtika Bhūgola* (Hindi). Allahabad, 1986; xiv + 304

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33. GHOSH, B. et al. The last courses of the Saraswati river in the great Indian desert. *GeoJ.* 145, 1979; 446-451.

.. the lost river Sarasvatī, whose dried river basins have been identified, appears to have undergone changes in her course at least five times..

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.. see 50.69 and 51.45A above..

35. HANDA, Devendra. Toponymy of Punjab. *PURB* (Arts) 18 (1), April 87; 119-143.

.. Vedic sites and sites mentioned by Pāṇini identified with modern sites.. place-names after persons, tribes, gods, peoples, geographical factors, etc... arch. potential of ancient sites..

36. JAGDISH KUMAR. The ancient city of Sarasvatī. *SP*, 32 ICANAS, Hamburg, 1986; p. 166.

.. described in Vedic lit. and *MBh*... S. (= modern Sirsa) is one of the oldest places in India..

37. JHA, Damodar. Kurukṣetra in the Vedic literature. *VIJ* 25 (1-2), 1987 (1992); 99-102.

38. KHAN, Mohammad Israil. The whereabouts of the Ṛgvedic Sarasvatī river. *MUSRJ* 8 (1-2), 1983; 135-141.

.. Vedic Sarasvatī flowed through western India — especially eastern Panjab and southern Rajasthan — and made the tribes of Kurus, Pūrus, and Bharatas flourishing.. see 51.46 above and 84.39 below..

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.. see 51.46 and 84.38 above.. some glimpses of Sarasvatī in Sanskrit lit. ..

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.. see 82.111 above..

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.. see *VBD* IV. 84.31..

42. 'Lost' Saraswati is flowing under Thar. *ToI*, 11. 12. 87.

43. MINKOWSKI, Chr. The Sarasvatī in Vedic ritual and epic pilgrimage.

.. see 54. 281 above..

44. MISHRA, Hari Mohan. Sadānīrā. *JBRS*, L. N. Mishra Comm. Vol.; 82–88.

.. first mentioned in *ŚPB* I,3. 3. 14–17.. S. = river Rāptī..

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.. Jambūmārgāśraya as the place of Durga; identified with Keśorāyapātananagara on the Pushkar-Ujjain road..

46. MISRA, Yugal Kishore. Aṅga : a *Mahājanapada* of Eastern India.

.. see 83.71 above..

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.. search for lost Sarasvatī.. Sutlej and Yamunā have absorbed Sarasvatī into their own currents; that is how Sarasvatī has disappeared..

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.. S., now extinct, was a live river in the geological past, and hence not mythical..

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.. Meru, the centre of ancient Jambudvīpa = Mount Everest.. Manu much beyond 2000 B. C. ..

51. PAUL, R. C. River Saraswati. *BJ* 36 (3)–36 (7), Sept.-Nov. 89.

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53. PHADKE, H. A. Kurukshetra : archaeology and early history. *PURB* (Arts) 21 (2), Oct. 90; 167–176.

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54. PHADKE, H. A. *Haryana : Ancient and Medieval.* Harman Publishing House, New Delhi, 1990.

55. PRASHAR, R. N. The subterranean Sarasvatī. *HSAJIS* 3 (1–2), 1988 (1990); 301–305 + pl.

.. Vedic S. = Ghaggar; during the *ṚV*-age, S. was a mighty perennial river flowing from the Himālayas to the ocean; occurrence of a seismic–volcanic upheaval led to the diversion of the waters of S. towards Yamunā — emergence of small rivers.. probability that the sacred S. of *ṚV* is still flowing under the bed of Ghaggar..

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..see 25.260 above..

57. SANKALIA, H. D. Ancient names of Kutch.

.. see 25.263 above..

58. SATHE, Jagadish Chandra. Ṛgvaidika Śaryaṇāvata sarovara evaṁ pradeśa kī bhaugolika pahacāna (Hindi). *VJ* 34 (9), Dec. 85; 141–153.

.. Ś. = Sarūṁ iṁ sara to the east of Jammu.. present river Jammu Tavi = Vīrapatnī in *ṚV*.. discusses location of Soma..

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.. Gaṅgā in Vedic lit...

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.. Sarasvatī in Vedic lit...

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.. search for lost Vedic river Sarasvatī..

64. WAKANKAR, L. S. Ṛgvedika Sarasvatī (Mar.). *Prasāda* 38 (7), Feb. 85, 33–37; 42 (1), Aug. 88, 52–56.

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.. (= *VBD* IV. 85.23)..

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ctic particle - *kila, khalu, nūnam*;" "Towards an onomastics of South Asia"..

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bolische Interpretation der Elemente des Rituals; (ii) Spekulationen über die wesentlichen Konstituanten der Natur; (iii) Anthropologische Spekulation; (iv) Das Selbst; (v) Das *brahman*; (vi) Die Anfänge eines neuen Theismus; (vii) Anweisungen für Zeremonien; (viii) Anweisungen oder Belehrungen über Moral und Verhaltensanweisungen); (3) Die Denkschemata ((i) Der anthropologisch-kosmologische Parallelismus: (ii) Substanzialismus; (iii) Opposition der Begriffe von fein und grob: (iv) Opposition von Latenz und Manifestation; die Lehre von der materialen Kausalität; (v) Tendenz, Kraft oder Potenz und Stoff oder Materia zu identifizieren; (vi) Die Aufzählung; die Anordnung von Gegebenheiten in einer Reihe; (vii) Der Gradualismus; der Inklusivismus; (viii) Das Schema der metaphysischen oder mystischen Paradoxie; vier Formen der mataphysischen Paradoxie)..

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..(= 59.17 above).. (the most recurrent theme is the axial symbolism in its various manifestations.. K. interprets *ṚV* in a dualistic key.. establishes a very curious relationship bet. cosmogonic myths and the human prenatal stages)..

Rev.: Klaus FISCHER, *ZDMG* 135 (1), 141–43; Alessandro GROSSATO, *EW* 34 (1–3), 371–76; Karel WERNER, *JRAS* 1985 (1), 93–94.

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.. the most that we can conclude from the deviations bet. the majority of Vedic texts and Pāṇini's grammar is that Pāṇini did not know much of Vedic lit. in the present form, i.e. in the collections known to us. Much of Vedic lit. was still in a state of flux in P.'s day and had not yet reached the unalterable shape in wh. we know it.. *ṚV* was known to P. along with its *Padapāṭha*, wh. leaves little room for major changes other than *saṁdhi*.. the regional origin and early spread of the Vedic texts may account for P.'s lack of acquaintance with some of them,,

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